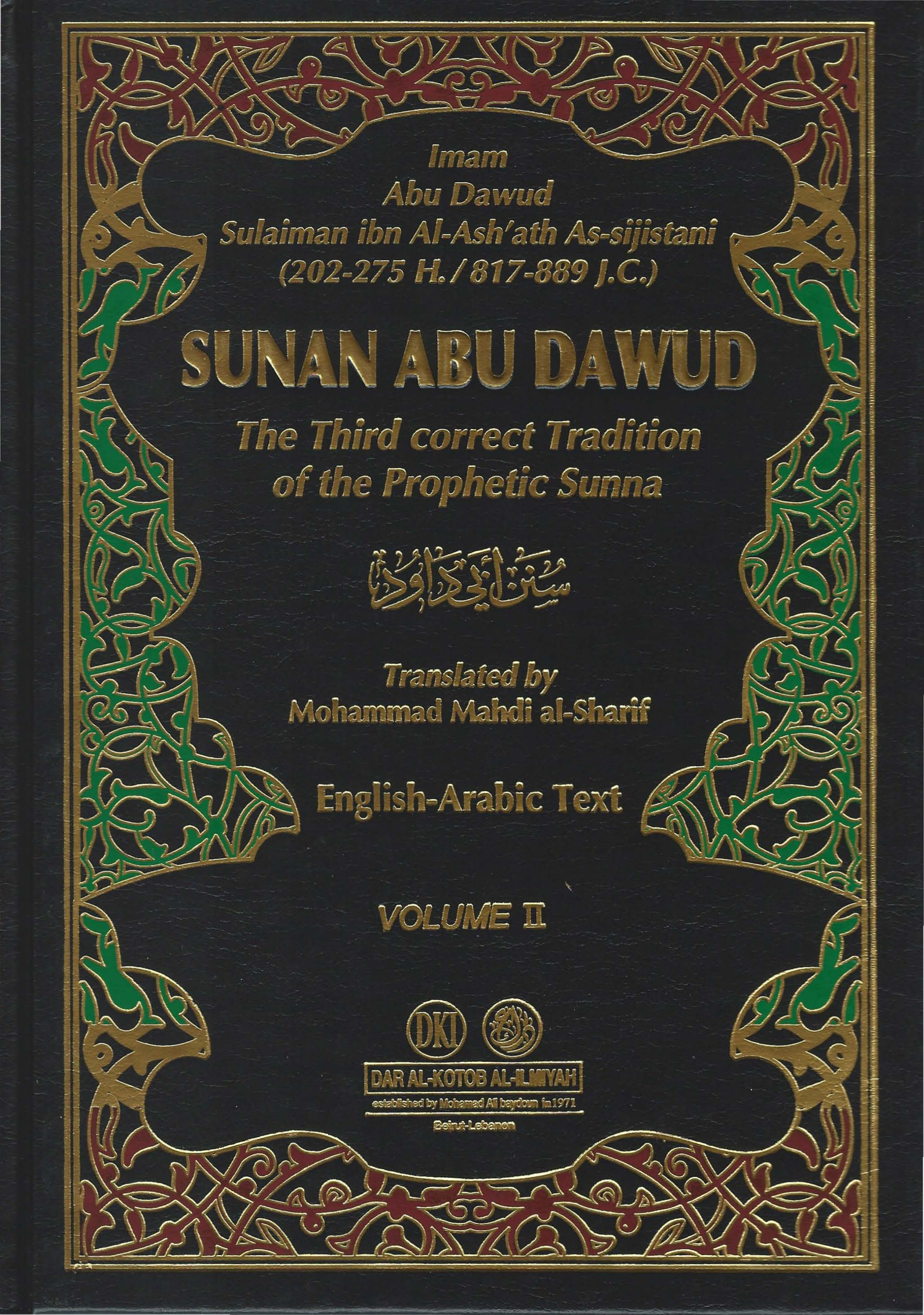


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بسم الله الرحمن الرحيم

(2/3) THE BOOK OF ISTISQA' PRAYER

[259/1] What About Istisqa' Prayer

(i.e. the prayer of invoking Allah to supply people with rain)

1161- It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle that one day the Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the people in the Istisqa' prayer; and he led a two-rak'ah prayer, in which he recited loudly, turned (and put on) his garment inside out, raised both his hands, invoked Allah for rain, while he was facing the Qiblah.

1162- It is narrated on the authority of Abbad Ibn Tamim Al-Muzni that he heard his paternal uncle, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" having said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the praying place) to offer the Istisqa' prayer: he turned his back to the people, and invoked Allah Almighty, faced the Qiblah, and turned (and put on) his garment inside out. Then, he offered a two-rak'ah prayer, in which he recited loudly.

1163- The same is narrated on the authority of Muhammad Ibn Muslim, through the same chain of transmitters, but no mention is made here of the two-rak'ah prayer, and instead he said: He (the Prophet) turned (and put on) his garment, putting its right fold over his left shoulder, and its left fold over his right shoulder, and then he invoked Allah Almighty (to supply them with rain).

1164- It is narrated on the authority of Abdullah Ibn Zaid that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for rain (with the help of two-rak'ah prayer) and he had a black square garment with two marks; and when the Messenger of Allah "Allah's blessing and peace be upon him" intended to turn it upside down, it became heavy thereupon he turned it inside out on his shoulder.

1165- It is narrated on the authority of Ishaq Ibn Abdullah Ibn Kinanah that he said: Al-Walid Ibn Utbah (or Ibn Uqbah), and he was the governor of Medina at that time sent me to Ibn Abbas in order to ask him about the Istisqa' prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. His sermon (he delivered) was not like yours (for it was filled with supplication, invocation,

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

[2/ 3] ـ كتاب صلاة الاستسقاء

[ت259/م1] ـ بابُ جُمَّاعِ أبوابِ صلاةِ الاستِسقاءِ وتَفْرِيعِها

1161 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ ثَابِتٍ المَرْوَزِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عَبَّادِ بنِ تَمِيمٍ، عن عَمِّهِ: «أَنَّ رسولَ اللَّهِ ﷺ خَرَجَ بالنَّاسِ يَسْتَسْقِي، فَصَلَّى بِهِمْ رَكْعَتَيْنِ جَهَرَ بالْقِرَاءَةِ فِيهِمَا، وَحَوَّلَ رِدَاءَهُ، وَرَفَعَ يَدَيْهِ، فَدَعَا وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ».

1162 ـ حدّثنا ابنُ السَّرْحِ وَسُلَيْمَانُ بنُ دَاوُدَ قالا: أخبرنا ابنُ وَهْبٍ قال: أخبرني ابنُ أَبِي ذِئْبٍ وَيُونُسُ عن ابنِ شِهَابٍ قال: أخبرني عَبَّادُ بنُ تَمِيمٍ المازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ ـ وَكَانَ مِنْ أَصْحَابِ رسولِ اللَّهِ ﷺ ـ يقولُ: «خَرَجَ رسولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ عَزَّ وَجَلَّ. قال سُلَيْمَانُ بنُ دَاوُدَ: وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ. قال ابنُ أَبِي ذِئْبٍ: وَقَرَأَ فِيهِمَا، زَادَ ابنُ السَّرْحِ: يُرِيدُ الْجَهْرَ».

1163 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ قال: قَرَأْتُ في كِتَابِ عَمْرِو بنِ الْحَارِثِ ـ يَعْنِي الْحِمْصِيَّ ـ، عن عَبْدِ اللَّهِ بنِ سَالِمٍ، عن الزُّبَيْدِيِّ، عن مُحَمَّدِ بنِ مُسْلِمٍ بهذا الحديث بإِسْنَادِهِ ـ لم يَذْكُرِ الصَّلاَةَ ـ قال: «وَحَوَّلَ رِدَاءَهُ فَجَعَل عِطَافَهُ الأَيْمَنَ عَلَى عَاتِقِهِ الأَيْسَرِ، وَجَعَلَ عِطَافَهُ الأَيْسَرَ عَلَى عَاتِقِهِ الأَيْمَنِ، ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ».

1164 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ الْعَزِيزِ، عن عُمَارَةَ بنِ غَزِيَّةَ، عن عَبَّادِ بنِ تَمِيمٍ، عن عَبْدِ اللَّهِ بنِ زَيْدٍ قال: «اسْتَسْقَى رسولُ اللَّهِ ﷺ وَعَلَيْهِ خَمِيصَةٌ لَهُ سَوْدَاءُ، فَأَرَادَ رسولُ اللَّهِ ﷺ أَنْ يَأْخُذَ بِأَسْفَلِهَا فَيَجْعَلَهُ أَعْلاَهَا، فَلَمَّا ثَقُلَتْ قَلَبَهَا عَلَى عَاتِقِهِ».

1165 ـ حدّثنا النُّفَيْلِيُّ وَعُثْمَانُ بنُ أَبِي شَيْبَةَ نَحْوَهُ قالا: حدَّثنا حَاتِمُ بنُ إِسْمَاعِيلَ: حدَّثنا هِشَامُ بنُ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ كِنَانَةَ، قال: أخبرني أَبِي قال: أَرْسَلَنِي الْوَلِيدُ بنُ عُتْبَةَ ـ قال عُثْمَانُ بنُ عُقْبَةَ: وَكَانَ أَمِيرَ المَدِينَةِ ـ إِلَى ابنِ عَبَّاسٍ أَسْأَلُهُ عن صَلاَةِ رسولِ اللَّهِ ﷺ في الاسْتِسْقَاءِ فقال: «خَرَجَ رسولُ اللَّهِ ﷺ مُتَبَذِّلاً مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى المصلَّى ـ زَادَ عُثْمَانُ: فَرَقِيَ عَلَى المِنْبَرِ، ثُمَّ اتَّفَقَا ـ فَلَمْ

and asking for Allah's Forgiveness and seeking for His Mercy). He offered a two-rak'ah prayer, like that he offered in the Id (the Festival)."

[260] At Which Time Should One Turn His Garment While He Is Offering The Istisqa' Prayer

1166- It is narrated on the authority of Abdullah Ibn Zaid that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to offer the Istisqa' prayer; and when he intended to invoke Allah he faced the Qiblah, and turned (and put on) his garment inside out.

1167- It is narrated on the authority of Abdullah Ibn Zaid Al-Muzni that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to the praying place, where he offered the Istisqa' prayer, and turned (and put on) his garment inside out when he faced the Qiblah.

[261/2] Raising Both Hands While Invoking Allah For Rain During The Istisqa' Prayer

1168- It is narrated on the authority of Umair, the freed slave of the sons of Abu Al-Lahm that he saw the Messenger of Allah "Allah's blessing and peace be upon him" invoking Allah for rain during the Istisqa' prayer near the Oil Stones (a place by the side of the market of Medina): he was standing, invoking Allah for rain in prayer, raising both his hands next to his face, below his head.

1169- It is narrated on the authority of Jabir Ibn Abdullah that he said: Some weeping men came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Invoke Allah to supply us with water." On that the Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Supply us with rain in abundance, that is plentiful, covering (the earth around us), as quickly and not slowly (as it could be), as advantageous and beneficial and not harmful (as it could be)!" in response to that, it rained over them so much abundantly.

1170- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" never raised both his hands during any supplication barring his invocation for rain, during which he used to raise both his hands so much that the whiteness of his armpits would be visible.

1171- It is narrated on the authority of Anas that the Prophet "Allah's blessing and peace be upon him" used to invoke Allah for rain (in prayer)

يَخْطُبْ خُطَبَكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ، ثُمَّ صَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ».

قال أَبُو دَاوُدَ: وَالإِخْبَارُ لِلنُّفَيْلِيِّ، وَالصَّوَابُ: ابنُ عُتْبَةَ.

[ت260/م...] ـ بابٌ في أيِّ وَقتٍ يُحوِّلُ رداءَهَ إذا اسْتَسْقَى؟

1166 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ بِلاَلٍ ـ، عن يَحْيَى، عن أبي بَكْرِ بنِ مُحَمَّدٍ، عن عَبَّادِ بنِ تميم أَنَّ عَبْدَ اللَّهِ بنَ زَيْدٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى المُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَراد أَنْ يَدْعُوَ اسْتَقْبَلَ الْقِبْلَةَ ثُمَّ حَوَّلَ رِدَاءَهُ».

1167 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بنَ تَمِيم يقولُ: سَمِعْتُ عَبْدَ اللَّهِ بنَ زَيْدٍ المَازِنِيَّ يقولُ: «خَرَجَ رسولُ اللَّهِ ﷺ إِلَى المُصَلَّى فَاسْتَسْقَى، وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ».

[ت261/م2] ـ بابُ رَفْعِ اليدينِ في الاستِسْقاءِ

1168 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ المُرَادِيُّ: أنبأنا ابنُ وَهْبٍ، عن حَيْوَةَ وَعُمَرَ بنِ مَالِكٍ، عن ابنِ الْهَادِ، عن مُحَمَّدِ بنِ إبْرَاهِيمَ، عن عُمَيْرٍ مَوْلَى بَنِي آبِي اللَّحْم: «أَنَّهُ رَأَى النَّبِيَّ ﷺ يَسْتَسْقِي عِنْدَ أَحْجَارِ الزَّيْتِ، قَرِيبًا مِنَ الزَّوْرَاءِ، قَائِمًا يَدْعُو يَسْتَسْقِي، رَافِعًا يَدَيْهِ قِبَلَ وَجْهِهِ، لاَ يُجَاوِزُ بِهِمَا رَأْسَهُ».

1169 ـ حدّثنا ابنُ أبي خَلَفٍ: حدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا مِسْعَرٌ، عن يَزِيدَ الْفَقِيرِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: «أَتَتِ النَّبِيَّ ﷺ بَوَاكِيَ فقال: **«اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مُرِيعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلاً غَيْرَ آجِلٍ»**. قال: فَأَطْبَقَتْ عَلَيْهِمُ السَّمَاءُ».

1170 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عن قَتَادَةَ، عن أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلاَّ فِي الاسْتِسْقَاءِ، فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ».

1171 ـ حدّثنا الْحَسَنُ بنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حدَّثنا عَفَّانُ: حدَّثنا حَمَّادٌ: أخبرنا ثَابِتٌ، عن أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَسْقِي هكذا، يَعْنِي: وَمَدَّ يَدَيْهِ وَجَعَلَ

as such (and he stretched his hands, making the insides of his palms towards the ground), so that I could see the whiteness of his armpits)

1172- It is narrated on the authority of Muhammad Ibn Ibrahim that he said: I was told by the one who saw the Messenger of Allah "Allah's blessing and peace be upon him" invoking Allah for rain at the Oil Stones, stretching his hands.

1173- It is narrated on the authority of A'ishah that she said: The people complained to the Messenger of Allah "Allah's blessing and peace be upon him" the severe drought they were suffering, thereupon he ordered that the pulpit should be fixed for him in the praying place, and he fixed a day for the people to come out (to invoke Allah for rain). A'ishah further said: The Messenger of Allah "Allah's blessing and peace be upon him" came out just when the front portion of the sun appeared and he sat on the pulpit, magnified Allah, praised and lauded Him (as it should be fitting for His Majesty). Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've complained of the drought you are suffering and the delay of rain from its due time; and Allah Almighty has commanded you to invoke Him, and He has promised you to answer your invocation." Then, he added: "Praise be to Allah, the Sustainer and Cherisher of the worlds; Most Gracious, Most Merciful; the Master of the Day of Judgement; there is no god (to be worshipped) but Allah, Who has power to do what He wills. O Allah! there is no god but You, Free of all wants, even though we are in need for You: Send down rain unto us, and make what You send a source of power and benefit for us to a definite term." Then, he raised both his hands, and kept raising them until the whiteness of his armpits became visible. Then, he turned his back to the people, turned (and put on) his garment inside out while raising both his hands. Then, he came towards the people, dismounted of the pulpit and led a two-rak'ah prayer, after which a heavy cloud was created by Allah, which resulted in lightning and thunder, and caused rain to fall by Allah's Will. He did not reach his mosque until there was a swarming torrent. When he saw their haste to the shelters (to protect themselves from its severity) the Messenger of Allah "Allah's blessing and peace be upon him" went on laughing until his premolar teeth became visible and then he said: "I bear witness that Allah Almighty has power over all things; and I bear testimony that I'm His servant and Apostle."

1174- It is narrated on the authority of Anas Ibn Malik that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the people of Medina were stricken by famine. While The

بُطونَهُمَا مِمَّا يَلِي الأَرْضَ، حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ».

1172 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن عَبْدِ رَبِّهِ بنِ سَعِيدٍ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ: «أخبرني مَنْ رَأَى النَّبِيَّ ﷺ يَدْعُو عِنْدَ أَحْجَارِ الزَّيْتِ بَاسِطًا كَفَّيْهِ».

1173 ـ حدّثنا هَارُونُ بنُ سَعِيدٍ الأَيْلِيُّ: حدَّثنا خَالِدُ بنُ نِزَارٍ قال: حدثني الْقَاسِمُ بنُ مَبْرُورٍ، عن يُونُسَ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ رضي اللَّهُ عنها قالت: شَكَا النَّاسُ إِلَى رسولِ اللَّهِ ﷺ قُحُوطَ المَطَرِ، فَأَمَرَ بِمِنْبَرٍ فَوُضِعَ لَهُ في المُصَلَّى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فيه. قالت عَائِشَةُ: فَخَرَجَ رسولُ اللَّهِ ﷺ حِينَ بَدَا حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى المِنْبَرِ فَكَبَّرَ ﷺ وَحَمِدَ اللَّهَ عَزَّ وَجَلَّ ثُمَّ قالَ: «**إِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِئْخَارَ المَطَرِ عن إِبَّانِ زَمَانِهِ عَنْكُمْ، وَقَدْ أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ**» ثُمَّ قال: «**الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمٰنِ الرَّحِيمِ، مَلِكِ يَوْمِ الدِّينِ، لاَ إِلٰهَ إِلاَّ اللَّهُ يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لا إِلٰهَ إِلاَّ أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ. أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلاَغًا إِلَى حِينٍ**»، ثُمَّ رَفَعَ يَدَيْهِ، فَلَمْ يَزَلْ في الرَّفْعِ حَتَّى بَدَا بَيَاضُ إِبْطَيْهِ، ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَقَلَبَ ـ أَوْ حَوَّلَ ـ رِدَاءَهُ وَهُوَ رَافِعٌ يَدَيْهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلَّى رَكْعَتَيْنِ، فَأَنْشَأَ اللَّهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ ثُمَّ أَمْطَرَتْ بِإِذْنِ اللَّهِ، فَلَمْ يَأْتِ مَسْجِدَهُ حَتَّى سَالَتِ السُّيُولُ، فَلَمَّا رَأَى سُرْعَتَهُمْ إِلَى الْكِنِّ ضَحِكَ ﷺ حتَّى بَدَتْ نَوَاجِذُهُ فقال: «**أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ**».

قال أَبُو دَاوُدَ: وهذا حديثٌ غريبٌ، إِسْنَادُهُ جَيِّدٌ. أَهْلُ المَدِينَةِ يَقْرَؤُونَ ﴿مَلِكِ يَوْمِ الدِّينِ﴾ وَإِنَّ هذا الحديثَ حُجَّةٌ لَهُمْ.

1174 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن عَبْدِ الْعَزِيزِ بنِ صُهَيْبٍ، عن أَنَسِ بنِ مَالِكٍ. وَيُونُسُ بنُ عُبَيْدٍ، عن ثَابِتٍ، عن أَنَسٍ قال: «أَصَابَ أَهْلَ المَدِينَةِ

Messenger of Allah "Allah's blessing and peace be upon him" was addressing us in his sermon on Friday, a man stood up and said: "O Messenger of Allah! The livestock are dying: so please invoke Allah for rain." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and invoked Allah. Anas added: By Allah, the sky was (as pure and clear of clouds) as a glass, when the wind stormed resulting in A heavy cloud whose parts gathered and then the sky sent showers of rainfall. We then came out and plunged into the water until we reached our homes; and it kept raining until the next Friday when the same man (or somebody else) stood and said: "O Allah's Apostle! Our houses have been destroyed (by virtue of the heavy torrents), please invoke Allah to withhold rain." Allah's Apostle "Allah's blessing and peace be upon him" smiled and said: "O Allah! Let it be round us and not on us!" however, I saw the cloud being cleft (and driven away) round Medina as if it turned into (crushed parts of) a crown.

1175- The same is narrated on the authority of Anas Ibn Malik, in which he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" raised his hands next to his face and started invoking...and the rest is the same.

1176- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked for rain, he would say: "O Allah! supply with water Your servants, animals, spread Your Mercy, and give life to your dead town."

[262/3] The Eclipse Prayer

1177- It is narrated on the authority of A'ishah that she said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed. He then led the people in a hard prayer, in which he offered with them a very long standing, then bowed, then stood, then bowed, then stood and then bowed (and stood and fell in prostration; and he did the same in the second rak'ah). In this way, he offered a two-rak'ah prayer, each consisting of three bowings, and after the third, he stood and fell in prostration. (The prayer was so much hard upon the people) that some men fell unconscious, because of the very long standing he offered with them, with water sprinkled over their faces (to make them restore their consciousness). Whenever he bowed, he would say: "Allah is Greater"; and whenever he raised his head (from bowing) he would say: "Allah hears such as sends praises to Him: O Allah our Lord! To You be all the praises" (Sami'a Allahu liman hamidah: Allahumma walaka al-hamd)." The (eclipse

قَحْطٌ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ، فَبَيْنَمَا هُوَ يَخْطُبُنَا يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فقال: يَا رسولَ اللَّهِ، هَلَكَ الْكُرَاعُ، هَلَكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَمَدَّ يَدَيْهِ وَدَعَا ـ قال أَنَسٌ: وَإِنَّ السَّمَاءَ لَمِثْلُ الزُّجَاجَةِ ـ فَهَاجَتْ رِيحٌ، ثُمَّ أَنْشَأَتْ سَحَابَةً، ثُمَّ اجْتَمَعَتْ ثُمَّ أَرْسَلَتِ السَّمَاءُ عَزَالِيَهَا، فَخَرَجْنَا نَخُوضُ الْمَاءَ حَتَّى أَتَيْنَا مَنَازِلَنَا، فَلَمْ يَزَلِ الْمَطَرُ إِلَى الْجُمُعَةِ الأُخْرَى، فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فقال: يَا رَسولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ، فَادْعُ اللَّهَ أَنْ يَحْبِسَهُ! فَتَبَسَّمَ رسولُ اللَّهِ ﷺ ثُمَّ قال: «**حَوَالَيْنَا وَلاَ عَلَيْنَا**»، فَنَظَرْتُ إِلَى السَّحَابِ يَتَصَدَّعُ حَوْلَ الْمَدِينَةِ كَأَنَّهُ إِكْلِيلٌ».

1175 ـ حدّثنا عِيسَى بنُ حَمَّادٍ: أخبرنا اللَّيْثُ، عن سَعِيدٍ الْمَقْبُرِيِّ، عن شَرِيكِ بنِ عَبْدِ اللَّهِ بنِ أَبِي نَمِرٍ، عن أَنَسِ بنِ مالكٍ أَنَّهُ سَمِعَهُ يقولُ، فَذَكَرَ نَحْوَ حديثِ عَبْدِ الْعَزِيزِ قال: فَرَفَعَ رسولُ اللَّهِ ﷺ يَدَيْهِ بِحِذَاءِ وَجْهِهِ فقال: «**اللَّهُمَّ اسْقِنَا**» وَسَاقَ نَحْوَهُ.

1176 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرِو بنِ شُعَيْبٍ أَنَّ رسولَ اللَّهِ ﷺ كان يقول. (ح): وحدَّثنا سَهْلُ بنُ صَالِحٍ: حدَّثنا عَلِيُّ بنُ قَادِمٍ: أخبرنا سُفْيَانُ، عن يَحْيَى بنِ سَعِيدٍ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قال: كَانَ رسولُ اللَّهِ ﷺ إِذَا اسْتَسْقَى قال: «**اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَحْيِ بَلَدَكَ الْمَيِّتَ**» هذا لَفْظُ حديثِ مَالِكٍ.

[ت262/م3] ـ بابُ صَلاةِ الكُسوفِ

1177 ـ حدَّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا إِسْمَاعِيلُ بنُ عُلَيَّةَ، عن ابنِ جُرَيْجٍ، عن عَطَاءٍ، عن عُبَيْدِ بنِ عُمَيْرٍ: أخبرني مَنْ أُصَدِّقُ وَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ قال: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَامَ النَّبِيُّ ﷺ قِيَامًا شَدِيدًا: يَقُومُ بِالنَّاسِ، ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ، ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ، ثُمَّ يَرْكَعُ، فَرَكَعَ رَكْعَتَيْنِ: فِي كُلِّ رَكْعَةٍ ثَلاَثُ رَكَعَاتٍ، يَرْكَعُ الثَّالِثَةَ ثُمَّ يَسْجُدُ، حَتَّى إِنَّ رِجَالاً يَوْمَئِذٍ لَيُغْشَى عَلَيْهِمْ مِمَّا قَامَ بِهِمْ، حَتَّى إِنَّ سِجَالَ الْمَاءِ لَتُصَبُّ عَلَيْهِمْ، يقولُ إِذَا رَكَعَ: «**اللَّهُ أَكْبَرُ**»، وَإِذَا

had been over and the) sun had cleared. (After the prayer) he said: "No doubt, The sun and the moon do not eclipse because of death or life (birth) of anyone. But they are two of Allah's signs therewith Allah Almighty frightens such of His servants as He pleases. When you see that, hurry to the prayer."

[263/4] The Opinion That It Should Consist Of Four Rak'ahs

1178- It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed on the day when Ibrahim, the son of The Messenger of Allah "Allah's blessing and peace be upon him" died. The people said that it eclipsed only for the death of Ibrahim. Then, The Prophet "Allah's blessing and peace be upon him" stood up and led the people in the (eclipse) prayer, which consisted of six bowings and four prostrations (in two Rak'ahs). He started (the prayer) with magnification. Then, he recited, and prolonged the recitation. Then, he bowed for a long time equal to the duration of his standing. Then, he raised his head from bowing, and recited for a certain period shorter than the (duration of the) first recitation. Then, he bowed for a certain period, equal to the duration of his standing. Then, he raised his head from bowing, and recited for a certain time, shorter than the (duration of the) second recitation. Then, he bowed for a certain time, equal to the duration of his standing. Then, he raised his head from bowing. Then, he fell down in prostration, and offered two prostrations. Then, he stood up, and offered three bowings before he fell in prostration, and there was none of them except that the preceding one was longer (in duration) than the subsequent. His bowing was also equal (in duration) to his standing. Then, he went back, with the rows behind him moving back too. Then, he proceeded, and the people moved forward with him, until he stood in his place (where he led the prayer). He did not finish the prayer before the sun had become bright. Then, he said (addressing the people): "O people! Verily, both the sun and the moon are two of Allah's signs, and they never eclipse for the death of anyone of the people. So, if you saw such a thing (as the eclipse), then, you should pray until it becomes bright. However, there was nothing, which you have been promised (in the hereafter) but that I saw in this prayer of mine. The fire (of Hell) was brought, and that was when you saw me having gone back, for fear that its heat might hurt me...Then, the Paradise was brought, and that was when you saw me having proceeded until I stood in my place (where I led the prayer)."

رَفَعَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**»، حَتَّى تَجلَّتِ الشَّمْسُ، ثُمَّ قال: «**إِنَّ الشَّمْسَ وَالْقَمَرَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ، يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا كُسِفَا فَافْزَعُوا إِلَى الصَّلاَةِ**».

[ت263/م4] ـ بابُ مَنْ قال: أربع ركعاتٍ

1178 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى، عن عَبْدِ المَلِكِ: حدثني عَطَاءٌ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ، وكانَ ذَلِكَ في الْيَوْمِ الَّذِي مَاتَ فِيهِ إِبْرَاهِيمُ ابنُ رسولِ اللَّهِ ﷺ، فقال النَّاسُ: إِنَّمَا كَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ ابنه ﷺ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّى بالنَّاسِ سِتَّ رَكَعَاتٍ في أَرْبَعِ سَجَدَاتٍ، كَبَّرَ ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ نَحوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ دُونَ الْقِرَاءَةِ الأُولَى، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ الْقِرَاءَةَ الثَّالِثَةَ دُونَ الْقِرَاءَةِ الثَّانِيَةِ، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ فَانْحَدَرَ لِلسُّجُودِ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ ثَلاَثَ رَكَعَاتٍ قَبْلَ أَنْ يَسْجُدَ، لَيْسَ فِيهَا رَكْعَةٌ إِلاَّ الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، إِلاَّ أَنَّ رُكُوعَهُ نَحْوٌ مِنْ قِيَامِهِ. قال: ثُمَّ تَأَخَّرَ في صَلاَتِهِ فَتَأَخَّرَتِ الصُّفُوفُ مَعَهُ، ثُمَّ تَقَدَّمَ فَقَامَ في مَقَامِهِ وَتَقَدَّمَتِ الصُّفُوفُ فَقَضَى الصَّلاَةَ وَقَدْ طَلَعَتِ الشَّمْسُ، فقال: «**يَا أَيُّهَا النَّاسُ، إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ، لاَ يَنْكَسِفَانِ لِمَوْتِ بَشَرٍ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ**» وساق بَقِيَّةَ الحديثَ.

1179- It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse on a very hot day. The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the (eclipse) prayer, in which he prolonged the standing to the extent that they (the companions) started to fall down. Then, he bowed for a long time. Then he raised (his head from bowing) and prolonged the standing. Then, he bowed for a long period. Then, he raised (his head from bowing) and stood for a long time. Then, he offered two prostrations. Then, he stood up and did the same (in the second Rak'ah). in this way, it (the prayer) consisted of (two Rak'ahs, including) four bowings and four prostrations..." and he mentioned the narration in full.

1180- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: In the lifetime of the Prophet "Allah's blessing and peace be upon him" the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (of assuming the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'a Allahu liman hamidah; Rabbana walaka al-hamd" (Allah hears such as sends praises to Him; O our Lord! To You be the praise). He then (did not prostrate but) stood up and recited a prolonged recitation, which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'a Allahu Lyman hamidah; Rabbana walaka al-hamd" (Allah hears such as sends praises to Him; O our lord! To You be the praise) and then prostrated. He did the same in the second rak'ah. Thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer.

1181- It is narrated on the authority of Ibn Abbas that he told that the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs for the eclipse prayer, each consisting of two bowings (and two prostrations), the same as mentioned in the narration of Urwah from A'ishah.

1182- It is narrated on the authority of Ubai Ibn Ka'b that he said: There was solar eclipse during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led them in the eclipse prayer, in which he recited one of the longest Surahs, offered five bowings and two

1179 ـ حدّثنا مُؤَمَّلُ بنُ هِشَامٍ: حدَّثنا إِسْمَاعِيلُ، عن هِشَامٍ: حدَّثنا أَبُو الزُّبَيْرِ، عن جَابِرٍ قال: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ في يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّى رسولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجد سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ فَكَانَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجْدَاتٍ» وساقَ الحديثَ.

1180 ـ حدّثنا ابنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ (ح) وحدثنا مُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن يُونُسَ، عن ابنِ شِهَابٍ: أخبرني عُرْوَةُ بنُ الزُّبَيْرِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قالت: «خَسَفَتِ الشَّمْسُ في حَيَاةِ رسولِ اللَّهِ ﷺ، فَخَرَجَ رسولُ اللَّهِ ﷺ إِلَى المَسْجِدِ، فقَامَ فَكَبَّرَ وَصَفَّ النَّاسَ وَرَاءَهُ، فَاقْتَرَأَ رسولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ رَأْسَهُ فقال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ**»، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلاً، هُوَ أَدْنَى مِنَ الرُّكُوعِ الأَوَّلِ، ثُمَّ قال: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ**»، ثُمَّ فَعَلَ في الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجْدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ».

1181 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حدَّثنا يُونُسُ، عن ابنِ شِهَابٍ قال: كَانَ كَثِيرُ بنُ عَبَّاسٍ يُحَدِّثُ أَنَّ عَبْدَ اللَّهِ بنَ عَبَّاسٍ كَانَ يُحَدِّثُ: «أَنَّ رسولَ اللَّهِ ﷺ صَلَّى في كُسُوفِ الشَّمْسِ. مِثْلَ حديثِ عُرْوَةَ، عن عَائِشَةَ، عن رسولِ اللَّهِ ﷺ أَنَّهُ صَلَّى رَكْعَتَيْنِ، في كُلِّ رَكْعَةٍ رَكْعَتَيْنِ».

1182 ـ حدّثنا أَحْمَدُ بنُ الْفُرَاتِ بنِ خَالِدٍ أَبُو مَسْعُودٍ الرَّازِيُّ: أخبرنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ أَبِي جَعْفَرٍ الرَّازِيُّ، عن أَبِيهِ، عن أَبِي جَعْفَرٍ الرَّازِيِّ ـ قال أَبُو دَاوُدَ: وَحُدِّثْتُ عن عُمَرَ بنِ شَقِيقٍ: حدثنا أَبُو جَعْفَرٍ الرَّازِيُّ وَهذا لَفْظُهُ وَهُوَ أَتَمُّ ـ عن الرَّبِيعِ بنِ أَنَسٍ، عن أَبِي الْعَالِيَةِ، عن أُبَيِّ بنِ كَعْبٍ قال: «انْكَسَفَتِ الشَّمْسُ عَلَى

prostrations (in the first rak'ah); and he stood for the second rak'ah, in which he recited one of the longest Surahs, offered five bowings and two prostrations. Then he sat facing the Qiblah, and kept invoking Allah until the sun became bright.

1183- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered the eclipse prayer: (in the first rak'ah) he recited Qur'an and bowed four times, after which he offered two prostrations, and he did the same in the second rak'ah.

1184- It is narrated on the authority of Tha'labah Ibn Abbad Al-Abdi from Basrah that he attended a sermon by Samurah Ibn Jundub in which he said: While I and a young man belonging to the Ansar were shooting two targets, the sun shrank to be (as thin as) two or three spears in the sight of the watcher of the horizon, and it blackened and retracted as if it were a lying plant. One of us said to his companion: "Let's go to the mosque, for by Allah, such a state of the sun will cause the Messenger of Allah "Allah's blessing and peace be upon him" to do something of significance in relation to his nation." We went and behold! He was among a gathering of people (in the mosque). He moved forward and led the prayer, in which he offered the longest standing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest bowing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest prostration he has ever offered in prayer with us, during which no voice was heard from him; and he did the like of that in the other rak'ah. His sitting in the second rak'ah happened to agree with the brightness of the sun (after the eclipse was over). Then, he concluded with the end salutation. Then, he stood, praised Allah and lauded Him (ad it should be fitting for His Majesty), and he bore testimony that there is no god (to be worshipped) but Allah, and that he is His servant and Apostle...and then Ahmad Ibn Yunus went on relating the sermon of the Messenger of Allah "Allah's blessing and peace be upon him" he delivered on that occasion.

1185- It is narrated on the authority of Qabisah Al-Hilali that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and he came out in a hurry, dragging his garment, and I was with him at that time in Medina. He offered a two-rak'ah prayer, in which he prolonged the standing, and when he turned away it (the eclipse was over and the sun) became bright. Then he said: "Such (things as you see) are but Allah's Signs, therewith Allah Almighty

عَهْدِ رسولِ اللَّهِ ﷺ، وَإِنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَقَرَأَ بِسُورَةٍ مِنَ الطُّوَلِ، وَرَكَعَ خَمْسَ رَكَعَاتٍ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ الثَّانِيَة فَقَرَأَ سُورَةً مِنَ الطُّوَلِ، وَرَكَعَ خَمْسَ رَكَعَاتٍ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلَ الْقِبْلَةِ يَدْعُو حَتَّى انْجَلَى كُسُوفُهَا».

1183 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ، قال: حدَّثنا حَبِيبُ بنُ أَبِي ثَابِتٍ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى فِي كُسُوفِ الشَّمْسِ، فَقَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، وَالأُخْرَى مِثْلُهَا».

1184 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا الأَسْوَدُ بنُ قَيْسٍ، قال: حدثني ثَعْلَبَةُ بنُ عَبَّادٍ الْعَبْدِيُّ ـ مِنْ أَهْلِ الْبَصْرَةِ ـ أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمُرَةَ بنِ جُنْدَبٍ قال: قال سَمُرَةُ: «بَيْنَمَا أَنَا وَغُلاَمٌ مِنَ الأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيْدَ رُمْحَيْنِ أَوْ ثلاثَةٍ في عَيْنِ النَّاظِرِ مِنَ الأُفُقِ اسْوَدَّتْ حَتَّى آضَتْ كَأَنَّهَا تَنُّومَةٌ، فقال أَحَدُنَا لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لَيُحْدِثَنَّ شَأْنُ هَذِهِ الشَّمْسِ لرسولِ اللَّهِ ﷺ في أُمَّتِهِ حَدَثًا. قال: فَدُفِعْنَا فَإِذَا هُوَ بَارِزٌ، فَاسْتَقْدَمَ فَصَلَّى بِنَا كَأَطْوَلِ مَا قَامَ بِنَا في صَلاَةٍ قَطُّ، لاَ نَسْمَعُ لَهُ صَوْتًا. قال: ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ مَا رَكَعَ بِنَا في صَلاَةٍ قَطُّ، لاَ نَسْمَعُ لَهُ صَوْتًا. قال: ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ مَا سَجَدَ بِنَا في صَلاَةٍ قَطُّ، لاَ نَسْمَعُ لَهُ صَوْتًا، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ قال: فَوَافَقَ تَجَلِّي الشَّمْسِ جُلُوسَهُ في الرَّكْعَةِ الثَّانِيَةِ. قال: ثُمَّ سَلَّمَ، ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَشَهِدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُهُ وَرَسُولُهُ»، ثُمَّ سَاقَ أَحْمَدُ بنُ يُونُسَ خُطْبَةَ النَّبِيِّ ﷺ.

1185 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أَيُّوبُ، عن أَبِي قِلاَبَةَ، عن قَبِيصَةَ الْهِلاَلِيِّ قال: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ فَخَرَجَ فَزِعًا يَجُرُّ ثَوْبَهُ وَأَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِينَةِ فَصَلَّى رَكْعَتَيْنِ فَأَطَالَ فِيهِمَا الْقِيَامَ، ثُمَّ انْصَرَفَ

frightens (such of His servants as He pleases): so, if you see it, offer prayer like the most recent one you've offered (with me), apart from the obligatory written prayer."

1186- It is narrated on the authority of Hilal Ibn Amir that Qabisah related to him that the sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" until the stars appeared...and the rest is the same as the previous narration.

[264/5] What About Recitation Of The Qur'an In The Eclipse Prayer

1187- It is narrated on the authority of A'ishah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the eclipse prayer, in which he stood and recited, and when I followed his recitation I found that he had recited the Surah of Al-Baqarah...and he offered two prostrations. Then he stood for the second rak'ah, in which he prolonged the recitation, and when I followed his recitation, I found that he had recited the Surah of Al Imran.

1188- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was engaged in a long recitation and it was loud i.e. in the eclipse prayer.

1189- It is narrated on the authority of Ibn Abbas that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he offered the eclipse prayer with the people, in which he was engaged in a long recitation equal to the recitation of the Surah of Al-Baqarah, and then he bowed...and the rest is the same.

[265/6] The Call For The Eclipse Prayer

1190- It is narrated on the authority of A'ishah that she said: When the sun eclipsed, the Messenger of Allah "Allah's blessing and peace be upon him" ordered a man to make a public pronouncement that they should come for congregational prayer.

[266/7] What About Giving In Charity On Its Coming

1191- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both sun and moon never eclipse because of the death nor because of the life (birth) of anyone: so, if you see that, invoke Allah Almighty, magnify Him (in prayer), and give in charity."

وَانْجلَتْ فقال: «**إِنَّمَا هَذِهِ الآيَاتُ يُخَوِّفُ اللَّهُ عَزَّ وَجَلَّ بِهَا، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا كَأَحْدَثِ صَلاَةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ**».

1186 - حدّثنا أَحْمَدُ بنُ إِبْرَاهِيمَ: حدَّثنا رَيْحَانُ بنُ سَعِيدٍ: حدَّثنا عَبَّادُ بنُ مَنْصُورٍ، عن أَيُّوبَ، عن أبي قِلاَبَةَ، عن هِلاَلِ بنِ عَامِرٍ: «أَنَّ قَبِيصَةَ الْهِلاَلِيَّ حَدَّثَهُ أَنَّ الشَّمْسَ كَسَفَتْ، بِمَعْنَى حديثِ مُوسَى قال: «حَتَّى بَدَتِ النُّجُومُ».

[ت264/م5] ـ بابُ القراءةِ في صلاةِ الكُسوفِ

1187 - حدّثنا عُبَيْدُ اللَّهِ بنُ سَعْدٍ: حدَّثنا عَمِّي: حدَّثنا أبي، عن مُحَمَّدِ بنِ إِسْحَاقَ: حدثني هِشَامُ بنُ عُرْوَةَ وَعَبْدُ اللَّهِ بنُ أَبِي سَلَمَةَ، عن سُلَيْمَانَ بنِ يَسَارٍ كُلُّهُمْ قَدْ حدثني عن عُرْوَةَ، عن عَائِشَةَ قالت: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ، فَخَرَجَ رسولُ اللَّهِ ﷺ، فَصَلَّى بالنَّاسِ، فَقَامَ فَحَزَرْتُ قِرَاءَتَهُ، فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ الْبَقَرَةِ، وَسَاقَ الحديثَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَأَطَالَ الْقِرَاءَةَ، فَحَزَرْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ آلِ عِمْرَانَ».

1188 - حدّثنا الْعَبَّاسُ بنُ الْوَلِيدِ بنِ مَزْيَدٍ: أخبرني أَبِي، قال: حدَّثنا الأَوْزَاعِيُّ: أخبرني الزُّهْرِيُّ: أخبرني عُرْوَةُ بنُ الزُّبَيْرِ، عن عَائِشَةَ «أَنَّ رسولَ اللَّهِ ﷺ قَرَأَ قِرَاءَةً طَوِيلَةً، فَجَهَرَ بِهَا» يَعْنِي في صَلاَةِ الْكُسُوفِ.

قال أَبُو دَاوُدَ: الذي تَفَرَّدَ به: الجهرُ بالقِراءةِ.

1189 - حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن ابنِ عَبَّاسٍ، قال: «خَسَفَتِ الشَّمْسُ فَصَلَّى رسولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلاً بِنَحْوٍ مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ» وَسَاقَ الحديثَ.

[ت265/م6] ـ بابٌ: يُنادِي فيها بالصَّلاةِ

1190 - حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا الْوَلِيدُ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ نَمِرٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ، فقال الزُّهْرِيُّ: أخبرني عُرْوَةُ، عن عَائِشَةَ قالت: «كَسَفَتِ الشَّمْسُ فَأَمَرَ رسولُ اللَّهِ ﷺ رَجُلاً فَنَادَى: إِنَّ الصَّلاَةَ جَامِعَةٌ».

[ت266/م7] ـ بابُ الصدقةِ فيها

1191 - حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن عُرْوَةَ، عن عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قال: «**الشَّمْسُ وَالْقَمَرُ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ عَزَّ وَجلَّ وَكَبِّرُوا وَتَصَدَّقُوا**».

[267/8] What About Emancipating Slaves On Its Coming

1192- It is narrated on the authority of Asma' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to advise people in the eclipse prayer to emancipate slaves.

[268/9] The Opinion That It Should Be Two Rak'ahs

1193- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" went on offering prayers in pairs of rak'ahs, after each of which he asked for it until it (the eclipse was over and the sun) became clear.

1194-It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood (for the eclipse prayer), in which he bowed, then raised his head from bowing, then fell in prostration, then raised his head from prostration, then fell in prostrated once again, then raised himself from prostration; and he did the same in the other rak'ah. In the last prostration he blew while saying: "Fi! Fi! O my Lord! Have you promised me not to punish them while I'm living among them? Have You not promised me not to punish them as long as they ask for Your Forgiveness?" by the time the Messenger of Allah "Allah's blessing and peace be upon him" had finished from his prayer, it (the eclipse was over and the sun) became bright.

1195-It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: While I was engaged in archery during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipse, thereupon I threw away my arrows and said to myself: "Let me see what will the solar eclipse cause the Messenger of Allah "Allah's blessing and peace be upon him" to do today." I came to him and he was raising both his hands, glorifying, praising, and affirming the Oneness of Allah Almighty, and invoking until the sun was clear. He recited two Surahs in a two-rak'ah prayer.

[269/10] Offering Prayer On Darkness

1196-It is narrated on the authority of Ubaidullah Ibn An-Nadr from his father that he said: During the lifetime of Anas, there was darkness (on

[ت267/م8] ـ بابُ العِتقِ فيها

1192 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا مُعَاوِيَةُ بنُ عَمْرٍو: حدَّثنا زَائِدَةُ، عن هِشَامٍ، عن فَاطِمَةَ، عن أَسْمَاءَ قالت: «كَانَ النَّبِيُّ ﷺ يَأْمُرُ بالْعَتَاقَةِ في صَلاَةِ الكُسُوفِ».

[ت268/م9] ـ بابُ مَنْ قال: يَركَعُ رَكعتينِ

1193 ـ حدّثنا أَحْمَدُ بنُ أبي شُعَيْبٍ الْحَرَّانِيُّ: حدثني الْحَارِثُ بنُ عُمَيْرٍ الْبَصْرِيُّ، عن أَيُّوبَ السَّخْتِيَانِيِّ، عن أبي قِلاَبَةَ، عن النُّعْمَانِ بنِ بَشِيرٍ قال: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ، فَجَعَلَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، وَيَسْأَلُ عَنْهَا حَتَّى انْجَلَتْ».

1194 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن عَطَاءِ بنِ السَّائِبِ، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: «انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رسولِ اللَّهِ ﷺ، فَقَامَ رسولُ اللَّهِ ﷺ لَمْ يَكَدْ يَرْكَعُ، ثُمَّ رَكَعَ، فَلَمْ يَكَدْ يَرْفَعُ، ثُمَّ رَفَعَ فَلَمْ يَكَدْ يَسْجُدُ، ثُمَّ سَجَدَ، فَلَمْ يَكَدْ يَرْفَعُ ثُمَّ رَفَعَ، فَلَمْ يَكَدْ يَسْجُدُ ثُمَّ سَجَدَ، فَلَمْ يَكَدْ يَرْفَعُ، ثُمَّ رَفَعَ، وَفَعَلَ في الرَّكْعَةِ الأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ نَفَخَ في آخِرِ سُجُودِهِ فقال: «**أُفْ، أُفْ**»، ثُم قال: «**رَبِّ أَلَمْ تَعِدْنِي أَنْ لاَ تُعَذِّبَهُمْ وَأَنَا فِيهِمْ، أَلَمْ تَعِدْنِي أَنْ لاَ تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ**»، فَفَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ صَلاَتِهِ وَقَدْ أَمْحَصَتِ الشَّمْسُ»، وَسَاقَ الحديثَ.

1195 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ الْمُفَضَّلِ: حدَّثنا الْجُرَيْرِيُّ، عن حَيَّانَ بنِ عُمَيْرٍ، عن عَبْدِ الرَّحْمَنِ بنِ سَمُرَةَ قال: «بَيْنَمَا أَنَا أَتَرَمَّى بِأَسْهُمٍ في حَيَاةِ رسولِ اللَّهِ ﷺ، إِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهُنَّ وَقُلْتُ: لأَنْظُرَنَّ مَا أَحْدَثَ لرسولِ اللَّهِ ﷺ كُسُوفُ الشَّمْسِ الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ يُسَبِّحُ وَيُحْمَدُ وَيُهَلِّلُ وَيَدْعُو، حَتَّى حُسِرَ عن الشَّمْسِ، فَقَرَأَ بِسُورَتَيْنِ، وَرَكَعَ رَكْعَتَيْنِ».

[ت269/م10] ـ بابُ الصلاةِ عندَ الظُّلمةِ ونَحوِها

1196 ـ حدّثنا مُحَمَّدُ بنُ عَمْرِو بنِ جَبَلَةَ بنِ أَبِي رَوَّادٍ: حدثني حَرَمِيُّ بنُ عُمَارَةَ، عن عُبَيْدِ اللَّهِ بنِ النَّضْرِ: حدثني أبي قال: «كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسِ بنِ مَالِكٍ قال:

account of a full solar eclipse), thereupon I went to him and said: "O Abu Hamzah! Have you received such a darkness during the lifetime of the Messenger of Allah?" he said: "Allah forbids! The wind happened to become turbulent thereupon we would hasten to go to the mosque, for fear it might a portent of the (establishment of the Day of) Judgement."

[270/11] Offering Prostration On Seeing A Sign (Of Allah's Signs)

1197- It is narrated on the authority of Ikrimah that he said: It was said to Ibn Abbas: "So and so, one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" died." On that he fell in prostration. He was asked: "Do you prostrate at that moment?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see a sign (of Allah's Sign) fall in prostration." However, which sign is much greater than the death of the wives of the Messenger of Allah "Allah's blessing and peace be upon him"?"

فَأَتَيْتُ أَنَسًا فَقُلْتُ: يَا أَبَا حَمْزَةَ، هَلْ كَانَ يُصِيبُكُمْ مِثْلُ هَذا عَلَى عَهْدِ رسولِ اللَّهِ ﷺ؟ قال: مَعَاذَ اللَّهِ، إِنْ كَانَتِ الرِّيحُ لَتَشْتَدُّ فَنُبَادِرُ المَسْجِدَ مَخَافَةَ الْقِيَامَةِ».

[ت270/م11] ـ بابُ السُّجودِ عندَ الآياتِ

1197 ـ حدّثنا مُحَمَّدُ بنُ عُثْمَانَ بنِ أَبِي صَفْوَانَ الثَّقَفِيُّ: حدَّثنا يَحْيَى بنُ كَثِيرٍ: حدَّثنا سَلْمُ بنُ جَعْفَرٍ، عن الْحَكَم بنِ أَبَانَ، عن عِكْرِمَةَ قال: «قِيلَ لابْنِ عَبَّاسٍ: مَاتَتْ فُلَانَةُ، بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فَخَرَّ سَاجِدًا، فَقِيلَ لَهُ: أَتَسْجُدُ هَذِهِ السَّاعَةَ؟ فقال: قال رسولُ اللَّهِ ﷺ: «**إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا**»، وَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذِهَابِ أَزْوَاجِ النَّبِيِّ ﷺ!».

(2/4) THE BOOK OF PRAYER ON JOURNEY

[271/1] The Prayer Of The Traveller

1198- It is narrated on the authority of A'ishah that she said: The prayer was enjoined (at first) to be offered in pairs of rak'ahs (for each obligatory prayer), whether in residence or on journey; and the prayer on journey remained as such, and the (rak'ahs of the) prayer to be offered in residence were increased (from two to four).

1199- It is narrated on the authority of Ya'li Ibn Umayyah: I said to Umar Ibn Al-Khattab: "Do you see how the people have shortened prayer even though Allah says: "When you travel through the earth, there is no blame on you if you shorten your prayers, for fear that the Unbelievers may attack you", and now the people became safe?" He said: "Indeed, I considered that which you consider, about which I asked The Messenger of Allah "Allah's blessing and peace be upon him" who said: "It is a charity, which Allah has bestowed upon you; and you should accept His charity.""

1200- It is narrated on the authority of Abdullah Ibn Abu Ammar that he said...and he mentioned a Hadith like the previous narration.

[272/2] When Should A Traveller Shorten The Prayer?

1201- It is narrated on the authority of Yahya Ibn Yazid Al-Huna'i that he said: I asked Anas Ibn Malik about shortening the prayer thereupon he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on even a three-mile or three-Farsakh journey, he would (shorten the prayer to) two rak'ahs (for each obligatory one).

1202- It is narrated on the authority of Anas Ibn Malik that he said: I offered with the Messenger of Allah "Allah's blessing and peace be upon him" four rak'ahs for Zhuhr prayer in Medina, and two rak'ahs for Asr prayer in Dhul-Hulaifah.

[273/3] The Call For Prayer On Journey

1203- It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah highly admires a shepherd of sheep on the top of a mountain, when he pronounces the call for prayer (Adhan) and then offers prayer (after pronouncing the call for prayer establishment i.e. Iqamah). Allah Almighty says in that respect: "Look at My servant, how he pronounces the Adhan and then the Iqamah out of his fear of Me? I've forgiven for My servant, and admitted him to the Garden.""

[4/2 كتاب صلاة السفر]

[ت271/م1] - بابُ صلاةِ المُسافرِ

1198 - حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن صَالِحِ بنِ كَيْسَانَ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ رضي اللَّهِ عنها قالت: «فُرِضَتِ الصَّلاَةُ رَكْعَتَيْنِ رَكْعَتَيْنِ في الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلاَةُ السَّفَرِ وَزِيدَ في صَلاَةِ الْحَضَرِ».

1199 - حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ قالا: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ. (ح): وحدَّثنا خُشَيْشٌ - يَعْنِي ابنَ أَصْرَمَ -: حدَّثنا عَبْدُ الرَّزَّاقِ، عن ابنِ جُرَيْجٍ، قالَ: حدثني عَبْدُ الرَّحْمَنِ بنُ عَبْدِ اللَّهِ بنِ أبي عَمَّارٍ، عن عَبْدِ اللَّهِ بنِ بَابَيْهِ، عن يَعْلَى بنِ أُمَيَّةَ قال: قُلْتُ لِعُمَرَ بنِ الْخَطَّابِ: أَرَأَيْتَ إِقْصَارَ النَّاسِ الصَّلاَةَ! وَإِنَّمَا قال اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓاْ﴾ [النساء: 101]. فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ، فقال: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَذَكَرْتُ ذَلِكَ لرسولِ اللَّهِ ﷺ فقال: «**صَدَقَةٌ تَصَدَّقَ اللَّهُ بِهَا عَلَيْكُم فَاقْبَلُوا صَدَقَتَهُ**».

1200 - حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بنُ بَكْرٍ قالا: أخبرنا ابنُ جُرَيْجٍ، قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ نَحْوَهُ.

قال أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ وَحَمَّادُ بنُ مَسْعَدَةَ كَمَا رَوَاهُ ابنُ بَكْرٍ.

[ت272/م2] - بابٌ: متَى يَقْصُرُ المُسافرُ؟

1201 - حدّثنا محمدُ بنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن يَحْيَى بنِ يَزِيدَ الْهُنَائِيِّ قال: «سَأَلْتُ أَنَسَ بنَ مَالِكٍ عن قَصْرِ الصَّلاَةِ، فقال أَنَسٌ: كَانَ رسولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلاَثَةِ أَمْيَالٍ أَوْ ثَلاَثَةِ فَرَاسِخَ - شَكَّ شُعْبَةُ - يُصَلِّي رَكْعَتَيْنِ».

1202 - حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا ابنُ عُيَيْنَةَ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بنِ مَيْسَرَةَ سَمِعَا أَنَسَ بنَ مَالِكٍ يقولُ: «صَلَّيْتُ مع رسولِ اللَّهِ ﷺ الظُّهْرَ بالمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ».

[ت273/م3] - بابُ الأذانِ في السَّفرِ

1203 - حدّثنا هَارُونُ بنُ مَعْرُوفٍ: حدَّثنا ابنُ وَهْبٍ، عن عَمْرِو بنِ الْحَارِثِ أَنَّ أَبَا عُشَّانَةَ المَعَافِرِيَّ حَدَّثَهُ، عن عُقْبَةَ بنِ عَامِرٍ قال: سَمِعْتُ رسولَ اللَّهِ ﷺ يقولُ: «**يَعجَبُ رَبُّكُم عَزَّ وَجَلَّ مِنْ رَاعِي غَنَمٍ في رَأْسِ شَظِيَّةٍ بِجَبَلٍ يُؤَذِّنُ لِلصَّلاَةِ وَيُصَلِّي، فيقولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَذِّنُ وَيُقِيمُ الصَّلاَة، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ**».

[274/4] When A Traveller Offers Prayer And Has Doubt In Its Due Time

1204- It is narrated on the authority of Al-Mishaj Ibn Musa that he said: I said to Anas Ibn Malik: Relate to us what you heard from the Messenger of Allah "Allah's blessing and peace be upon him". he said: Whenever we were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey, and it was said that the sun had declined or even had not declined yet, he would lead the Zhuhr prayer and then leave.

1205- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" (was on journey and he) descended at some place, he would not leave until he offered Zhuhr prayer. A man asked him: Even if it was midday? He said: Even if it was midday.

[275/5] Combining Two Prayers

1206- It is narrated on the authority of Mu'adh Ibn Jabal that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Tabuk, and the Messenger of Allah "Allah's blessing and peace be upon him" used to combine both Zhuhr and Asr, and both Maghrib and Isha. One day, he delayed offering the prayer, and then he came out (at the time of Asr) and offered both Zhuhr and Asr together. Then he entered (his tent) and came out (when the twilight disappeared), and offered both Maghrib and Isha together.

1207- It is narrated on the authority of Ibn Umar that he was prompted by the news of the death of Safiyyah while he was in Mecca, thereupon he proceeded until the sun disappeared and the stars appeared, thereupon he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in haste while being on journey on account of something, he would combine both prayers (i.e. Maghrib and Isha). He kept proceeding until the twilight disappeared, and he dismounted and offered them together.

1208- It is narrated on the authority of Mu'adh Ibn Jabal that during the holy battle of Tabuk, whenever the sun declined before the departure of the Messenger of Allah "Allah's blessing and peace be upon him", he would combine both Zhuhr and Asr prayers, and whenever he departed before the decline of the sun, he would delay offering Zhuhr prayer to the time of Asr (and then he would offer both together); he dealt similarly with Maghrib (and Isha prayers): whenever the sun disappeared before he departed, he would combine both Maghrib and Isha, and whenever he departed before

[ت274/م4] - بابُ المسافرِ يصلِّي وهو يشكُّ في الوقتِ

1204 - حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو مُعَاوِيَةَ، عن المِسْحَاجِ بن مُوسَى قال: قُلْتُ لأَنَسِ بنِ مَالِكٍ: حدِّثْنَا مَا سَمِعْتَ من رسولِ اللَّهِ ﷺ. قال: «كُنَّا إِذَا كُنَّا مع رسولِ اللَّهِ ﷺ في السَّفَرِ فَقُلْنَا: زَالَتِ الشَّمْسُ، أَوْ لَمْ تَزُلْ، صَلَّى الظُّهْرَ ثُمَّ ارْتَحَلَ».

1205 - حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ: حدثني حَمْزَةُ الْعَائِذِيُّ - رَجُلٌ مِنْ بَنِي ضَبَّةَ - قال: سَمِعْتُ أَنَسَ بن مَالِكٍ يقولُ: «كَانَ رسولُ اللَّهِ ﷺ إِذَا نَزَلَ مَنْزِلاً لَمْ يَرْتَحِلْ حَتَّى يُصَلِّيَ الظُّهْرَ، فقال لَهُ رَجُلٌ: وَإِنْ كَانَ بِنِصْفِ النَّهَارِ؟ قال: وَإِنْ كَانَ بِنِصْفِ النَّهَارِ».

[ت275/م5] - بابُ الجَمعِ بينَ الصلاتينِ

1206 - حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أبي الزُّبَيْرِ المَكِّيِّ، عن أبي الطُّفَيْلِ عَامِرِ بنِ وَاثِلَةَ، أَنَّ مُعَاذَ بنَ جَبَلٍ أَخْبَرَهُمْ: «أَنَّهُمْ خَرَجُوا مع رسولِ اللَّهِ ﷺ في غَزْوَةِ تَبُوكَ، فَكَانَ رسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى المَغْرِبَ وَالْعِشَاءَ جَمِيعًا».

1207 - حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ: حدَّثنا حَمَّادٌ: حدَّثنا أَيُّوبُ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ اسْتُصْرِخَ عَلَى صَفِيَّةَ وَهُوَ بِمَكَّةَ، فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، فقال: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَجِلَ بِهِ أَمْرٌ فِي سَفَرٍ جَمَعَ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، فَسَارَ حَتَّى غَابَ الشَّفَقُ فَنَزَلَ فَجَمَعَ بَيْنَهُمَا».

1208 - حدّثنا يَزِيدُ بنُ خَالِدِ بنِ يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ مَوْهَبٍ الرَّمْلِيُّ الْهَمْدَانِيُّ: حدَّثنا المُفَضَّلُ بنُ فَضَالَةَ وَاللَّيْثُ بنُ سَعْدٍ، عن هِشَامِ بنِ سَعْدٍ، عن أبي الزُّبَيْرِ، عن أبي الطُّفَيْلِ، عن مُعَاذِ بنِ جَبَلٍ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ في غَزْوَةِ تَبُوكَ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِنْ يَرْتَحِلْ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ، وفي المَغْرِبِ مِثْلَ

the disappearance of the sun, he would delay offering Maghrib prayer to the time of Isha, and then he would offer both together.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

1209- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never combined both Maghrib and Isha prayers on journey more than once.

Abu Dawud says: It is narrated on the authority of Nafi' that Ibn Umar was never seen to have combined both except once, i.e. on that night when he was prompted by the news of the death of Safiyyah. According to the narration of Makhul on the authority of Nafi', he saw Ibn Umar having done so once or twice.

1210- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayers together, and both Maghrib and Isha prayers together, and he was not in terror, nor was he on journey. Malik said: I think this was on a rainy day.

Abu Dawud says: The same is narrated on the authority of Abu Az-Zubair, in which it is added: And this was on journey to Tabuk.

1211- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayers together and both Maghrib and Isha prayers together in Medina, and he was not in terror, nor was he in rain. It was said to Ibn Abbas: "What intention did he have by doing so?" He said: "He intended not to put his nation to critical situation (in case anyone of them is forced to do so)."

1212- It is narrated on the authority of both Nafi' and Abdullah Ibn Waqid that the Mu'adhdhin of Ibn Umar pronounced the call for the prayer (while he was on journey), thereupon he said to him: "Go on proceeding!" they proceeded on until when it was just before the disappearance of the twilight, he dismounted and offered the Maghrib prayer. Then, he waited until the twilight disappeared and offered the Isha prayer. He said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in haste on account of something, he would do the same as I've done. On that day and night he proceeded as long as three (miles).

Abu Dawud says: The same is narrated on the authority of Ibn Jabir from Nafi' through a similar chain of transmission.

ذَلِكَ إِنْ غَابَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ المَغْرِبِ وَالْعِشَاءِ، وَإِنْ يَرْتَحِلْ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَخَّرَ المَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ ثُمَّ جَمَعَ بَيْنَهُمَا».

قال أَبُو دَاوُدَ: رَوَاهُ هِشَامُ بنُ عُرْوَةَ، عن حُسَيْنِ بنِ عَبْدِ اللَّهِ، عن كُرَيْبٍ، عن ابنِ عَبَّاسٍ عن النَّبِيِّ ﷺ نَحْوَ حديث المُفَضَّلِ وَاللَّيْث.

1209 ـ حدّثنا قُتَيْبَةُ: حدَّثنا عَبْدُ اللَّهِ بنُ نَافِعٍ، عن أبي مَوْدُودٍ، عن سُلَيْمَانَ بنِ أَبِي يَحْيَى، عن ابنِ عُمَرَ قال: «مَا جَمَعَ رسولُ اللَّهِ ﷺ بَيْنَ المَغْرِبِ وَالْعِشَاءَ قَطُّ في السَّفَرِ إِلاَّ مَرَّةً».

قال أَبُو دَاوُدَ: وهذا يُرْوَى، عن أَيُّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ مَوْقُوفًا عَلَى ابنِ عُمَرَ أَنَّهُ لَمْ يُرَ ابنُ عُمَرَ جَمَعَ بَيْنَهُمَا قَطُّ إِلاَّ تِلْكَ اللَّيْلَةَ ـ يَعْنِي لَيْلَةَ اسْتُصْرِخَ عَلَى صَفِيَّةَ ـ وَرُوِيَ من حديث مَكْحُولٍ عن نَافِعٍ: «أَنَّهُ رَأَى ابنَ عُمَرَ فَعَلَ ذَلِكَ مَرَّةً أَوْ مَرَّتَيْنِ».

1210 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أبي الزُّبَيْرِ المَكِّيِّ، عن سَعِيدِ بنِ جُبَيْرٍ، عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ قال: «صَلَّى رسولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، في غَيْرِ خَوْفٍ وَلاَ سَفَرٍ. قال مَالِكٌ: أُرَى ذَلِكَ كَانَ في مَطَرٍ».

قال أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بنُ سَلَمَةَ نَحْوَهُ عن أبي الزُّبَيْرِ. وَرَوَاهُ قُرَّةُ بنُ خَالِدٍ عن أبي الزُّبَيْرِ قال: في سَفْرَةٍ سَافَرْنَاهَا إِلَى تَبُوكَ.

1211 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن حَبِيبِ بنِ أبي ثَابِتٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: «جَمَعَ رسولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالمَغْرِبِ وَالْعِشَاءِ بالمَدِينَةِ من غَيْرِ خَوْفٍ وَلاَ مَطَرٍ، فَقِيلَ لابنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قال: أَرَادَ أَنْ لاَ يُحْرِجَ أُمَّتَهُ».

1212 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ المُحَارِبِيُّ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عن أَبِيهِ، عن نَافِعٍ وعَبْدِ اللَّهِ بنِ وَاقِدٍ: «أَنَّ مُؤَذِّنَ ابنِ عُمَرَ قال: الصَّلاَةَ، قال: سِرْ سِرْ، حتَّى إِذَا كَانَ قَبْلَ غُيُوبِ الشَّفَقِ نَزَلَ فَصَلَّى المَغْرِبَ، ثُمَّ انْتَظَر حَتَّى غَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، ثُمَّ قال: إِنَّ رسولَ اللَّهِ ﷺ كَانَ إِذَا عَجِلَ بِهِ أَمْرٌ صَنَعَ مِثْلَ الَّذِي صَنَعْتُ، فَسَارَ في ذَلِكَ الْيَوْمِ وَاللَّيْلَةِ مَسِيرَةَ ثَلاَثٍ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ جَابِرٍ، عن نَافِعٍ نَحْوَ هذا بِإِسْنَادِهِ.

1213- The same is narrated on the authority of Ibn Jabir

Abu Dawud says: The same is narrated on the authority of Nafi' in which he said: Until when it was at the time of the disappearance of the twilight, he dismounted and offered them together.

1214- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led an eight-rak'ah prayer and a seven-rak'ah prayer in Medina, i.e. both Zhuhr and Asr, and both Maghrib and Isha.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, in which he added: And there was no rain.

1216- It is narrated on the authority of Jabir that when the sun disappeared while the Messenger of Allah "Allah's blessing and peace be upon him" was in Mecca, he offered both (Maghrib and Isha) together while being in Sarif.

1216- It is narrated on the authority of Hisham Ibn Sa'd that he said: The distance between them, i.e. Mecca and Sarif was as long as ten miles.

1217- It is narrated on the authority of Abdullah Ibn Dinar that he said: The sun disappeared while I was with Abdullah Ibn Umar, but we proceeded on and when we saw that the night started to enter upon him, we said: "Let's come to prayer!" but, he proceeded on until the twilight disappeared, and the stars started to appear. By that time he dismounted and offered both (Maghrib and Isha) prayers together. Then he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in haste of proceeding, he would offer prayer like that I've offered, i.e. he would combine both (after the disappearance of the twilight) at night.

Abu Dawud says: The same is narrated on the authority of Salim, in which Ibn Umar combined both after the vanishing of the dusk.

1218- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" departed before the sun passed the meridian, he would delay offering Zhuhr prayer to the time of Asr, and then he would dismount and offer both together; and whenever the sun passed the meridian before he departed, he would offer Zhuhr prayer and then leave.

1219- The same is narrated on the authority of Aqil through the dame chain of transmitters, with the following addition: And he would further

1213 - حدّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: أخبرنا عِيسَى، عن ابنِ جَابِرٍ بهذا المَعْنَى.

قال أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ اللَّهِ بنُ الْعَلاَءِ، عن نَافِعٍ قال: «حَتَّى إِذَا كَانَ عِنْدَ ذَهَابِ الشَّفَقِ نَزَلَ فَجَمَعَ بَيْنَهُمَا».

1214 - حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ قالا: حدَّثنا حَمَّادُ بنُ زَيْدٍ. (ح)، وحدثنا عَمْرُو بنُ عَوْنٍ: أخبرنا حَمَّادُ بنُ زَيْدٍ، عن عَمْرِو بنِ دِينَارٍ، عن جَابِرِ بنِ زَيْدٍ، عن ابنِ عَبَّاسٍ قال: «صَلَّى بِنَا رسولُ اللَّهِ ﷺ بالمَدِينَةِ ثَمَانِيًا وَسَبْعًا: الظُّهْرَ وَالْعَصْرَ، وَالمَغْرِبَ وَالْعِشَاءَ»، ولم يَقُلْ سُلَيْمَانُ وَمُسَدَّدٌ: «بِنَا».

قال أَبُو دَاوُدَ: وَرَوَاهُ صَالِحٌ مَوْلَى التَّوْأَمَةِ عن ابنِ عَبَّاسٍ قال: في غَيْرِ مَطَرٍ.

1215 - حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا يَحْيَى بنُ مُحَمَّدٍ الْجَارِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن مَالِكٍ، عن أبي الزُّبَيْرِ، عن جَابِرٍ: «أَنَّ رسولَ اللَّهِ ﷺ غَابَتْ لَهُ الشَّمْسُ بِمَكَّةَ فَجَمَعَ بَيْنَهُمَا بِسَرِفَ».

1216 - حدّثنا مُحَمَّدُ بنُ هِشَام جَارُ أَحْمَدَ بنِ حَنْبَلٍ: حدَّثنا جَعْفَرُ بنُ عَوْنٍ، عن هِشَامِ بنِ سَعْدٍ قال: «بَيْنَهُمَا عَشَرَةُ أَمْيَالٍ» يَعْنِي بَيْنَ مَكَّةَ وَسَرِفَ.

1217 - حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبٍ: حدَّثنا ابنُ وَهْبٍ، عن اللَّيْثِ قال: قال رَبِيعَةُ - يَعْنِي كَتَبَ إِلَيْهِ -: حدثني عَبْدُ اللَّهِ بنُ دِينَارٍ قال: «غَابَتِ الشَّمْسُ وَأَنَا عِنْدَ عَبْدِ اللَّهِ بنِ عُمَرَ فَسِرْنَا، فَلَمَّا رَأَيْنَاهُ قَدْ أَمْسَى قُلْنَا: الصَّلاَةَ، فَسَارَ حَتَّى غَابَ الشَّفَقُ وَتَصَوَّبَتِ النُّجُومُ، ثُمَّ إِنَّهُ نَزَلَ فَصَلَّى الصَّلاَتَيْنِ جَمِيعًا، ثُمَّ قال: رَأَيْتُ رسولَ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ صَلَّى صَلاَتِي هَذِهِ، يقولُ: يَجْمَعُ بَيْنَهُمَا بَعْدَ لَيْلٍ».

قال أَبُو دَاوُدَ: رَوَاهُ عَاصِمُ بنُ مُحَمَّدٍ، عن أَخِيهِ، عن سَالِمٍ. وَرَوَاهُ ابنُ أبي نَجِيحٍ، عن إِسْمَاعِيلَ بنِ عَبْدِ الرَّحْمَنِ بنِ ذُؤَيْبٍ أَنَّ الْجَمْعَ بَيْنَهُمَا مِن ابنِ عُمَرَ كَانَ بَعْدَ غُيُوبِ الشَّفَقِ.

1218 - حدّثنا قُتَيْبَةُ وَابنُ مَوْهَبٍ المَعْنَى قالا: حدَّثنا المُفَضَّلُ، عن عُقَيْلٍ، عن ابنِ شِهَابٍ، عن أَنَسِ بنِ مَالِكٍ قال: «كَانَ رسولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ ﷺ».

قال أَبُو دَاوُدَ: كَانَ مُفَضَّلٌ قَاضِي مِصْرَ وَكَانَ مُجَابَ الدَّعْوَةِ وَهُوَ ابنُ فَضَالَةَ.

1219 - حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ، أخبرني جَابِرُ بنُ

delay offering the Maghrib prayer until he would combine both it and Isha when the dusk disappeared.

1220-It is narrated on the authority of Mu'adh Ibn Jabal that during the holy battle of Tabuk, whenever the Messenger of Allah "Allah's blessing and peace be upon him" departed before the decline of the sun, he would delay offering Zhuhr prayer to the time of Asr and then he would offer both together, and whenever the sun declined before his departure, he would combine both Zhuhr and Asr prayers, and then he would leave. On the other hand, whenever he departed before the disappearance of the sun, he would delay offering Maghrib prayer to the time of Isha, and then he would offer both together, and whenever he departed after the sun had disappeared, he would hasten to offer Isha prayer with Maghrib prayer.

[276/6] Shortening The Recitation In Prayer On Journey

1221-It is narrated on the authority of Al-Bara' that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" on journey, and when he led the Isha prayer he recited "By the fig and the olive" in one of its rak'ahs.

[277/7] What About Offering Voluntary Prayers On Journey

1222-It is narrated on the authority of Al-Bara' Ibn Azib Al-Ansari that he said: I accompanied the Messenger of Allah "Allah's blessing and peace be upon him" in eighteen journeys, and I never saw him having left offering a two-rak'ah voluntary prayer at the time of the decline of the sun, just before the Zhuhr prayer.

1223-It is narrated on the authority of Isa Ibn Hafs Ibn Asim Ibn Umar Ibn Al-Khattab that he said: My father told me: I was in the company of Ibn Umar on journey when he led us in a two-rak'ah prayer and then when he (finished from the prayer and) turned away, he saw some people offering prayer, thereupon he asked: "What are those doing?" I said: "They are offering the supererogatory prayer." On that he said: "Were I to offer supererogatory prayer (on journey), surely, it would have been (more fitting for) me to complete my (obligatory) prayers (which we shorten during the journey). O son of my brother! I accompanied the Messenger of Allah "Allah's blessing and peace be upon him"; and he offered no more than two rak'ahs (for each obligatory prayer) while being on journey until Allah took him (unto Him by death). Then, I accompanied Abu Bakr, and he offered no more than two rak'ahs (for each obligatory prayer on journey) until Allah took him (unto Him by death. Then, I accompanied Umar, and he offered no more than two rak'ahs (for each obligatory prayer on journey)

إِسْمَاعِيلَ، عن عُقَيْلٍ بِهَذَا الحديثِ بِإِسْنَادِهِ قال: «وَيُؤَخِّرُ المَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ».

1220 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن أبي الطُّفَيْلِ عَامِرِ بنِ وَاثِلَةَ، عن مُعَاذِ بنِ جَبَلٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ في غَزْوَةِ تَبُوكَ إذا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حتى يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا، وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ المَغْرِبِ أَخَّرَ المَغْرِبَ حَتَّى يُصَلِّيَهَا مع الْعِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ المَغْرِبِ عَجَّلَ الْعِشَاءَ فَصَلاَّهَا مع المَغْرِبِ».

قال أَبُو دَاوُدَ: ولم يَرْوِ هذا الحديثَ إلاَّ قُتَيْبَةُ وَحْدَهُ.

[ت276/م6] ـ بابُ قَصرِ قراءةِ الصلاةِ في السفرِ

1221 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَدِيِّ بنِ ثَابِتٍ، عن الْبَرَاءِ قال: «خَرَجْنَا مع رسولِ اللَّهِ ﷺ في سَفَرٍ فَصَلَّى بِنَا الْعِشَاءَ الآخِرَةَ فَقَرَأَ في إِحْدَى الرَّكْعَتَيْنِ بِـ ﴿وَالتِّينِ وَالزَّيْتُونِ ①﴾».

[ت277/م7] ـ بابُ التطوُّعِ في السفرِ

1222 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن صَفْوَانَ بنِ سُلَيْمٍ، عن أبي بُسْرَةَ الْغِفَارِيِّ، عن الْبَرَاءِ بنِ عَازِبٍ الأَنْصَارِيِّ قال: «صَحِبْتُ رسولَ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ سَفَرًا، فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ».

1223 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عِيسَى بنُ حَفْصِ بنِ عَاصِمِ بنِ عُمَرَ بنِ الْخَطَّابِ عن أبيهِ قال: «صَحِبْتُ ابنَ عُمَرَ في طَرِيقٍ قال: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ أَقْبَلَ، فَرَأَى نَاسًا قِيَامًا فقال: مَا يَصْنَعُ هَؤُلاَءِ؟ قُلْتُ: يُسَبِّحُونَ، قال: لَوْ كُنْتُ مُسَبِّحًا أَتْمَمْتُ صَلاَتِي! يَا ابْنَ أَخِي، إِنِّي صَحِبْتُ رسولَ اللَّهِ ﷺ في السَّفَرِ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ،

until Allah took him (unto Him by death. Then, I accompanied Uthman, and he offered no more than two rak'ahs (for each obligatory prayer on journey) until Allah took him (unto Him by death). No doubt, Allah says: "Ye have indeed in the Messenger of Allah "Allah's blessing and peace be upon him" a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (Al-Ahzab 21)

[278/8] Offering Voluntary Prayers And Witr On A Mount

1224- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the voluntary prayers and Witr on the mount, wherever it turned with him; but he never offered the obligatory written prayer on it.

1225- It is narrated on the authority of Anas Ibn Malik that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was on journey, and he intended to offer the voluntary prayer, he would face the Qiblah with his mount, and then magnify (Allah to assume the prayer), and go on prayer even wherever it turned with him.

1226- It is narrated on the authority of Abdullah Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering (the voluntary) prayer on a donkey while it was turning towards Khaibar.

1227- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me for some job (to do for him) and when I returned to him, he was offering (voluntary) prayer on his mount towards the East; and the prostration made him in a posture lower than that of bowing.

[279/9] Offering Obligatory Prayer On A Mount Because Of A Legal Excuse

1228- It is narrated on the authority of Ata[' Ibn Abu Rabah that he asked A'ishah: Have the women been given concession to offer prayer on their mounts? She said: No concession has been given to them whether at the time of adversity or of ease. Muhammad says: This applies to the obligatory written prayer.

[280/10] When Should A Traveller Complete His Prayer?

1229- It is narrated on the authority of Imran Ibn Husain that he said: I took part in many holy battles with the Messenger of Allah "Allah's blessing and peace be upon him", and I attended the conquest (of Mecca)

وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ، وَصَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ، وقد قال اللَّهُ عَزَّ وَجَلَّ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: 21]».

[ت278/م8] ـ بابُ التطوُّعِ على الراحلةِ والوترِ

1224 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدثنا ابنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن سَالِمٍ، عن أبيهِ قال: «كَانَ رسولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ أَيَّ وَجْهٍ تَوَجَّهَ، وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لاَ يُصَلِّي الْمَكْتُوبَةَ عَلَيْهَا».

1225 ـ حدّثنا مُسَدَّدٌ: حدثنا رِبْعِيُّ بنُ عَبْدِ اللَّهِ بنِ الْجَارُودِ: حدثني عَمْرُو بنُ أبي الْحَجَّاجِ: حدثني الْجَارُودُ بنُ أبي سَبْرَةَ: حدثني أَنَسُ بنُ مَالِكٍ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ، فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ الْقِبْلَةَ، فَكَبَّرَ، ثُمَّ صَلَّى حَيْثُ وَجَّهَهُ رِكَابُهُ».

1226 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَمْرِو بنِ يَحْيَى الْمَازِنِيِّ، عن أبي الْحُبَابِ سَعِيدِ بنِ يَسَارٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّهُ قال: «رَأَيْتُ رسولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرَ».

1227 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدثنا وَكِيعٌ، عن سُفْيَانَ، عن أبي الزُّبَيْرِ، عن جَابِرٍ قال: «بَعَثَنِي رسولُ اللَّهِ ﷺ في حَاجَةٍ. قال: فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ».

[ت279/م9] ـ بابُ الفريضةِ على الراحلةِ مِنْ عُذرٍ

1228 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدثنا مُحَمَّدُ بنُ شُعَيْبٍ، عن النُّعْمَانِ بنِ الْمُنْذِرِ، عن عَطَاءِ بنِ أبي رَبَاحٍ أَنَّهُ سَأَلَ عَائِشَةَ: «هَلْ رُخِّصَ لِلنِّسَاءِ أَنْ يُصَلِّينَ عَلَى الدَّوَابِّ؟ قالت: لَمْ يُرَخَّصْ لَهُنَّ في ذَلِكَ في شِدَّةٍ وَلاَ رَخَاءٍ».

قال مُحَمَّدٌ: هذا في الْمَكْتُوبَةِ.

[ت280/م10] ـ بابٌ: متى يُتِمُّ المُسافرُ؟

1229 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. (ح): وحدَّثنا إِبْرَاهِيمُ بنُ مُوسَى: أخبرنا ابنُ عُلَيَّةَ ـ وهذا لَفْظُهُ ـ قال: أخبرني عَلِيُّ بنُ زَيْدٍ، عن أبي نَضْرَةَ، عن عِمْرَانَ بنِ حُصَيْنٍ قال: غَزَوْتُ مع رسولِ اللَّهِ ﷺ وَشَهِدْتُ مَعَهُ الْفَتْحَ، فَأَقَامَ

with him: he stayed eighteen nights in Mecca, during which he never offered but two rak'ahs (for each obligatory prayer) and he said: "O inhabitants of the town! Offer four rak'ahs (i.e. complete your prayers) since (we offer two rak'ahs for each obligatory prayer for) we are on journey (who have concession to shorten the prayer)."

1230- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stayed seventeen nights in Mecca, during which he shortened the prayer. He further said: "Based on that, whoever stays (no more than) seventeen nights (in a town has concession to) shorten the prayer; and whoever stays more than that should complete his prayer."

Abu Dawud says: According to another narration ascribed to Ibn Abbas, he stayed nineteen nights (instead of seventeen).

1231- It is narrated on the authority of Ibn Abbas that he said: In the year of the Conquest, the Messenger of Allah "Allah's blessing and peace be upon him" stayed fifteen nights in Mecca, during which he shortened the prayer.

Abu Dawud says: The same narration is transmitted on the authority of Ibn Ishaq, and no mention is made of Ibn Abbas.

1232- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca seventeen nights, during which he kept offering two rak'ahs (for each obligatory prayer, i.e. he shortened the prayer).

1233- It is narrated on the authority of Anas Ibn Malik that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept offering two rak'ahs (for each obligatory prayer) until we returned to Medina. We said to him: Did you stay for some time in it? he said: We stayed (nearly) ten nights in it.

1234- It is narrated on the authority of Abdullah Ibn Muhammad Ibn Umar Ibn Ali Ibn Abu Talib from his father from his grandfather that whenever Ali set out on journey, he would start proceeding by the time the sun disappeared until when it was about to darken, he would dismount and offer Maghrib prayer. Then, he would ask for supper and after having his meal he would offer Isha prayer and then leave. He said: As such the Messenger of Allah "Allah's blessing and peace be upon him" used to do.

Abu Dawud says: It is narrated on the authority of Hafs Ibn Ubaidullah Ibn Anas Ibn Malik that Anas used to combine both (Maghrib and Isha)

بِمَكَّةَ ثَمَانِيَ عَشْرَةَ لَيْلَةً لاَ يُصَلِّي إِلاَّ رَكْعَتَيْنِ، يقولُ: «**يَا أَهْلَ الْبَلَدِ، صَلُّوا أَرْبَعًا، فَإِنَّا قَوْمٌ سَفْرٌ**».

1230 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَعُثْمَانُ بنُ أبي شَيْبَةَ ـ الْمَعْنَى وَاحِدٌ ـ قالا: حدَّثنا حَفْصٌ، عن عَاصِمٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ رسولَ اللَّهِ ﷺ أَقَامَ سَبْعَ عَشَرَةَ بِمَكَّةَ يَقْصُرُ الصَّلاَةَ، قال ابنُ عَبَّاسٍ: وَمَنْ أَقَامَ سَبْعَ عَشْرَةَ قَصَرَ وَمَنْ أَقَامَ أَكْثَرَ أَتَمَّ».

قال أَبُو دَاوُدَ: قال عَبَّادُ بنُ مَنْصُورٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: أَقَامَ تِسْعَ عَشْرَةَ.

1231 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن الزُّهْرِيِّ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، عن ابنِ عَبَّاسٍ قال: «أَقَامَ رسولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ يَقْصُرُ الصَّلاَةَ».

قال أَبُو دَاوُدَ: رَوَى هذا الحديثَ عَبْدَةُ بنُ سُلَيْمَانَ وَأَحْمَدُ بنُ خَالِدٍ الْوَهْبِيُّ وَسَلَمَةُ بنُ الْفَضْلِ عن أبي إِسْحَاقَ، لم يَذْكُرُوا فيه ابنَ عَبَّاسٍ.

1232 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرني أبي: حدَّثنا شَرِيكٌ، عن ابنِ الأَصْبَهَانِيِّ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ سَبْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ».

1233 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ، وَمُسْلِمُ بنُ إِبْرَاهِيمَ، المَعْنَى، قالا: حدَّثنا وُهَيْبٌ: حدثني يَحْيَى بنُ أبي إِسْحَاقَ، عن أَنَسِ بنِ مَالِكٍ قال: «خَرَجْنَا مع رسولِ اللَّهِ ﷺ مِنَ المَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ حَتَّى رَجَعْنَا إِلَى المَدِينَةِ، فَقُلْنَا: هَلْ أَقَمْتُمْ بِهَا شَيْئًا؟ قال: أَقَمْنَا عَشْرًا».

1234 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ وَابْنُ الْمُثَنَّى ـ وهذا لَفْظُ ابنِ الْمُثَنَّى ـ قالا: حدَّثنا أَبُو أُسَامَةَ، قال ابنُ الْمُثَنَّى: قال: أخبرني عَبْدُ اللَّهِ بنُ مُحَمَّدِ بنِ عُمَرَ بنِ عَلِيِّ بنِ أبي طَالِبٍ، عن أبيهِ، عن جَدِّهِ: «أَنَّ عَلِيًّا رضي اللَّهُ عنه كَانَ إِذَا سَافَرَ سَارَ بَعْدَمَا تَغْرُبُ الشَّمْسُ حَتَّى تَكَادُ أَنْ تُظْلِمَ، ثُمَّ يَنْزِلُ فَيُصَلِّي الْمَغْرِبَ، ثُمَّ يَدْعُو بِعَشَائِهِ فَيَتَعَشَّى، ثُمَّ يُصَلِّي الْعِشَاءَ، ثُمَّ يَرْتَحِلُ ويقولُ: هكَذَا كَانَ رسولُ اللَّهِ ﷺ يَصْنَعُ».

قال عُثْمَانُ: عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عُمَرَ بنِ عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يقولُ:

after the disappearance of the dusk, and he said in that respect: The Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

Abu Dawud says: A Hadith like this is narrated by Az-Zuhri from Anas from the Messenger of Allah "Allah's blessing and peace be upon him".

[281/11] When One Stays In The Land Of An Enemy And Shortens The Prayer

1235- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed twenty nights in Tabuk, during which he shortened the prayer.

[282/12] The Fear Prayer

It is to divide the army into two rows: then, the imam magnifies Allah with them all: "Allah is Greater", and they all say it. He then bows and they all bow. The imam then falls down in prostration along with the row close to him, and the rear row remain standing, in order to keep on guard (as facing the enemy). When the row near to him stand, then the rear row fall down in prostration. Then the front row go to the rear and the rear row go to the front. Then the imam bows down and they all bow. He and the row close to him fall down in prostration, whereas the rear row keep standing in order to keep on guard (as facing the enemy). When the imam and the row close to him sit the rear row fall down in prostration. Then they all sit, and the imam utters the end salutation, and they all follow him.

1236- It is narrated on the authority of Abu Ayyash Az-Zuraqi: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in Usfan when we faced the infidels under the leadership of Khalid Ibn Al-Walid, and they were standing between us and the Qiblah. When the Messenger of Allah "Allah's blessing and peace be upon him" led us in the Zhuhr prayer, they (the infidels) said to one another: "They were in such a state as if we took them by surprise (we would have overpowered them)." (They said (in reply to this): "Now, a prayer (i.e. Asr) will come upon them, which is much dearer to them than their offspring and themselves.") Then, during the period between Zhuhr and Asr, the following Holy Verse was revealed: "When you (O Messenger) are with them, and stand to lead them in prayer." When it was its due time, the Messenger of Allah "Allah's blessing and peace be upon him" stood and faced the Qiblah, and the pagans were in front of him. A row aligned behind the Messenger of Allah "Allah's blessing and peace be upon him", and another one behind it. When the Messenger of Allah "Allah's blessing and peace be upon him" bowed,

وَرَوَى أُسَامَةُ بنُ زَيْدٍ، عن حَفْصِ بنِ عُبَيْدِ اللَّهِ - يَعْنِي ابنَ أَنَسِ بنِ مَالِكٍ - «أَنَّ أَنَسًا كَانَ يَجْمَعُ بَيْنَهُمَا حِينَ يَغِيبُ الشَّفَقُ ويقولُ: كَانَ النَّبِيُّ ﷺ يَصْنَعُ ذَلِكَ».

قال أَبُو دَاوُدَ: وَرِوَايَةُ الزُّهْرِيِّ، عن أَنَسٍ، عن النَّبِيِّ ﷺ مِثْلُهُ.

[ت281/م11] - بابٌ: إذا أَقامَ بأرضِ العدوِّ [ثم] يقصُرُ

1235 - حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن يَحْيَى بنِ أبي كَثِيرٍ، عن مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ بنِ ثَوْبَانَ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: «أَقَامَ رسولُ اللَّهِ ﷺ بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلاَةَ».

قال أَبُو دَاوُدَ: غَيْرُ مَعْمَرٍ يُرسِلُه لاَ يُسْنِدُهُ.

[ت282/م12] - بابُ صلاةِ الخوفِ

.... - مَنْ رَأَى أَنْ يُصَلِّيَ بِهِمْ وَهُمْ صَفَّانِ فَيُكَبِّرُ بِهِمْ جَمِيعًا، ثُمَّ يَرْكَعُ بِهِمْ جَمِيعًا، ثُمَّ يَسْجُدُ الإِمَامُ وَالصَّفُّ الَّذِي يَلِيهِ وَالآخَرُونَ قِيَامٌ يَحْرُسُونَهُمْ، فَإِذَا قَامُوا سَجَدَ الآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الآخَرِينَ، وَتَقَدَّمَ الصَّفُّ الأَخِيرُ إِلَى مَقَامِهِمْ، ثُمَّ يَرْكَعُ الإِمَامُ وَيَرْكَعُونَ جَمِيعًا، ثُمَّ يَسْجُدُ وَيَسْجُدُ الصَّفُّ الَّذِي يَلِيهِ، وَالآخَرُونَ يَحْرُسُونَهُمْ، فَإِذَا جَلَسَ الإِمَامُ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الآخَرُونَ، ثُمَّ جَلَسُوا جَمِيعًا، ثُمَّ سَلَّمَ عَلَيْهِمْ جَمِيعًا.

قال أَبُو دَاوُدَ: هذا قَوْلُ سُفْيَانَ.

1236 - حدّثنا سَعِيدُ بنُ مَنْصُورٍ: حدَّثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عن مَنْصُورٍ، عن مُجَاهِدٍ، عن أبي عَيَّاشٍ الزُّرَقِيِّ قال: «كُنَّا مع رسولِ اللَّهِ ﷺ بِعُسْفَانَ، وَعَلَى الْمُشْرِكِينَ خَالِدُ بنُ الْوَلِيدِ فَصَلَّيْنَا الظُّهْرَ، فقال الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا غِرَّةً، لَقَدْ أَصَبْنَا غَفْلَةً، لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ وَهُمْ في الصَّلاَةِ، فَنَزَلَتْ آيَةُ الْقَصْرِ بَيْنَ الظُّهْرِ وَالْعَصْرِ، فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ رسولُ اللَّهِ ﷺ مُسْتَقْبِلَ الْقِبْلَةِ وَالْمُشْرِكُونَ أَمَامَهُ، فَصَفَّ خَلْفَ رسولِ اللَّهِ ﷺ صَفٌّ، وَصَفَّ بَعْدَ ذَلِكَ الصَّفِّ صَفٌّ آخَرُ، فَرَكَعَ رسولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِينَ يَلُونَهُ، وَقَامَ الآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا صَلَّى هَؤُلاَءِ السَّجْدَتَيْنِ وَقَامُوا سَجَدَ الآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ،

they all bowed after him. He then fell in prostration with the row next to him, while the people of the other were standing to safeguard them (who prostrated). When they rose and sat, these (of the other row) sat and prostrated in their places. Then, those in the rear came forward and took the places of those who were in the front, who in turned came back to take the places of those in the rear. When the Messenger of Allah "Allah's blessing and peace be upon him" bowed, they all bowed. When he raised (his head) they all raised (theirs). Then, the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration with the row next to him, while the others were standing to safeguard them. When they (rose and) sat, the others (who were standing) then prostrated. Then, they all sat, and the Messenger of Allah "Allah's blessing and peace be upon him" concluded (the prayer) with the End Salutation and turned away. The Messenger of Allah "Allah's blessing and peace be upon him" offered this (Fear) prayer twice: one in Usfan, and the other near the dwellings of Banu Sulaim.

Abu Dawud says: The same is narrated on the authority of Jabir, Ibn Abbas, Abu Musa, Mujahid and Hisham Ibn Urwah from his father, and all from the Messenger of Allah "Allah's blessing and peace be upon him".

[283/13] The Opinion That One Of The Two Groups (Of The Army) Aligns Behind Him, And The Other Stands Facing The Enemy

(It is to pray one Rak'ah with those who were with him, and then, he keeps standing until they complete their prayer (by performing another Rak'ah); then, they turn and align facing the enemy, and (those of) the other group come, with whom he prays the remaining Rak'ah, and he keeps sitting until they complete their prayer (by offering another Rak'ah); and then, he utters the end salutation)

1237- It is narrated on the authority of Sahl Ibn Abu Hathmah that The Messenger of Allah "Allah's blessing and peace be upon him" prayed with his companions during the danger time. He made them in two rows. He prayed one Rak'ah with those close to him, and then stood, and kept standing until those in the rear prayed one Rak'ah. then, those (who were in the rear) went forward (to be close to him), and those, who were in front of them, went back, with whom he prayed one Rak'ah. Then, he sat, and remained sitting until those who went back prayed one Rak'ah. then, he uttered the end salutation.

ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الآخَرِينَ، وَتَقَدَّمَ الصَّفُّ الأَخِيرُ إِلَى مَقَامِ الصَّفِّ الأَوَّلِ، ثُمَّ رَكَعَ رسولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا جَلَسَ رسولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الآخَرُونَ، ثُمَّ جَلَسُوا جَمِيعًا، فَسَلَّمَ عَلَيْهِمْ جَمِيعًا، فَصَلاَّها بِعُسْفَانَ وَصَلاَّهَا يَوْمَ بَنِي سُلَيْمٍ».

قال أَبُو دَاوُدَ: رَوَى أَيُّوبُ وَهِشَامٌ عن أبي الزُّبَيْرِ، عن جَابِرٍ هذا المَعْنَى، عن النَّبِيِّ ﷺ، وَكَذَلِكَ رَوَاهُ دَاوُدُ بنُ حُصَيْنٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ، وَكَذَلِكَ عَبْدُ المَلِكِ، عن عَطَاءٍ، عن جَابِرٍ، وَكَذَلِكَ قَتَادَةُ، عن الْحَسَنِ، عن حِطَّان، عن أبي مُوسَى فِعْلَهُ، وَكَذَلِكَ عِكْرِمَةُ بنُ خَالِدٍ، عن مُجَاهِدٍ، عن النَّبِيِّ ﷺ، وَكَذَلِكَ هِشَامُ بنُ عُرْوَةَ عن أبيه، عن النَّبِيِّ ﷺ، وَهُوَ قَوْلُ الثَّوْرِيِّ.

[ت283/م13] ـ بابُ مَنْ قال: يَقومُ صفٌّ معَ الإمامِ وصفٌّ وُجاه العدوِّ فيُصَلِّي بِالَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ يَقومُ قَائِمًا حَتَّى يُصَلِّيَ الَّذِينَ مَعَهُ رَكْعَةً أُخْرَى، ثُمَّ يَنْصَرِفُونَ فَيَصُفُّون وُجَاهَ الْعَدُوِّ، وَتَجِيءِ الطَّائِفَةُ الأُخْرَى فَيُصَلِّي بِهِمْ رَكْعَةً وَيَثْبُتُ جَالِسًا، فَيُتِمُّونَ لأَنْفُسِهِمْ رَكْعَةً أُخْرَى، ثُمَّ يُسَلِّمُ بِهِمْ جَمِيعًا

1237 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا شُعْبَةُ، عن عَبْدِ الرَّحْمَنِ بنِ الْقَاسِمِ، عن أبِيهِ، عن صَالِحِ بنِ خَوَّاتٍ، عن سَهْلِ بنِ أبي حَثْمَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ في خَوْفٍ فَجَعَلَهُمْ خَلْفَهُ صَفَّيْنِ، فَصَلَّى بالَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ قَامَ فَلَمْ يَزَلْ قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَّامَهُمْ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً، ثُمَّ قَعَدَ حتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً، ثُمَّ سَلَّمَ».

[284/14] Another Opinion In That Respect

I.e. The Imam Prays One Rak'ah With Those Next To Him, And Then, He Keeps Standing Until They Complete Their Prayer By Performing Another Rak'ah, And Uttering The End Salutation, And Then, They Turn And Align Facing The Enemy

1238- It is narrated on the authority of Salih Ibn Khawat who transmitted from those, who offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the (holy battle of) Patches, that one of the two groups (into which the army was divided in order to offer the prayer) aligned behind him, and the other stood facing the enemy. He prayed one Rak'ah with those who were with him. Then, he kept standing, and they completed their prayer (by performing another Rak'ah). then, they turned away and aligned facing the enemy, and (those of) the other group came, with whom he prayed the remaining Rak'ah. he kept sitting, and they completed their prayer (by offering another Rak'ah). then, he uttered the end salutation.

Malik says: The narration is Yazid Ibn Malik is dearer to me.

1239- It is narrated on the authority of Salih Ibn Khawat Al-Ansari that Sahl Ibn Abu Hathmah told him concerning the Fear prayer that the imam stands for prayer with a group of his people, and the other group stand facing the enemy. The imam offers bowing and falls in prostration with those next to him, and then stands and when he is straight in standing, he keeps standing until they complete (their prayer with performing) the remaining rak'ah, after which they utter the end salutation and turn away, while the imam is still standing. Then, they move to be in the face of the enemy, and those in the rear who have not offered prayer yet come forward, and stand behind the imam, who offers bowing and falls in prostration with them, and when he utters the end salutation they stand and offer the remaining rak'ah, after which they utter the end salutation.

Abu Dawud says: The narration of Yahya Ibn Sa'id and that of Ubaidullah are similar to that of Yazid Ibn Ruman.

[285/15] A Third Opinion In That Respect

I.e. That they all magnify with the imam, even though a group of them have their backs towards the Qiblah, and then he prays with those next to him one rak'ah, and then they turn to take the position of their companions, who come forward to take their positions in the front, and offer a rak'ah by themselves; and then the imam offers another rak'ah with them; and then the group which is in the face of the enemy come forward and offer a

[ت284/م14] ـ بابُ مَنْ قال: إذَا صَلَّى رَكعةً وثَبَتَ قائِمًا أَتمُّوا لأنْفُسِهِمْ ركْعةً، ثُمَّ سَلَّمُوا، ثم انْصَرَفُوا، فَكَانُوا وُجَاهَ الْعَدُوِّ وَاخْتُلِفَ في السَّلاَمِ

1238 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَزِيدَ بن رُومَانَ، عن صَالِحِ بنِ خَوَّاتٍ عَمَّنْ صَلَّى مع رسولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلاَةَ الْخَوْفِ: «أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةً وُجَاهَ الْعَدُوِّ، فَصَلَّى بالَّتِي مَعَهُ رَكْعَةً ثُمَّ ثَبَتَ قَائِمًا، وَأَتَمُّوا لأَنْفُسِهِمْ ثم انْصَرَفُوا وَصَفُّوا وُجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الأُخْرَى، فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلاَتِهِ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ».

قال أَبُو دَاوُدَ: وحديثُ يَزِيدَ بنِ رُومَانَ أَحَبُّ مَا سَمِعْتُ إِلَيَّ.

1239 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ، عن الْقَاسِمِ بنِ مُحَمَّدٍ، عن صَالِحِ بنِ خَوَّاتٍ الأَنْصَارِيِّ أَنَّ سَهْلَ بنَ أبي حَثْمَةَ الأَنْصَارِيَّ حَدَّثَهُ: «أَنَّ صَلاَةَ الْخَوْفِ أَنْ يَقُومَ الإِمَامُ وَطَائِفَةٌ مِنْ أَصْحَابِهِ وَطَائِفَةٌ مُوَاجِهَةَ الْعَدُوِّ، فَيَرْكَعَ الإِمَامُ رَكْعَةً وَيَسْجُدَ بالَّذِينَ مَعَهُ ثُمَّ يَقُومَ، فَإِذَا اسْتَوَى قَائِمًا ثَبَتَ قَائِمًا وَأَتَمُّوا لأَنْفُسِهِمُ الرَّكْعَةَ الْبَاقِيَةَ، ثُمَّ سَلَّمُوا وَانْصَرَفُوا وَالإِمَامُ قَائِمٌ، فَكَانُوا وِجَاهَ الْعَدُوِّ، ثُمَّ يُقْبِلُ الآخَرُونَ الَّذِينَ لم يُصَلُّوا فَيُكَبِّرُونَ وَرَاءَ الإِمَامِ، فَيَرْكَعُ بِهِمْ، وَيَسْجُدُ بِهِمْ، ثُمَّ يُسَلِّمُ، فَيَقُومُونَ فَيَرْكَعُون لأَنْفُسِهِمُ الرَّكْعَةَ الْبَاقِيَةَ، ثم يُسَلِّمُونَ».

قال أَبُو دَاوُدَ: وَأَمَّا رِوَايَةُ يَحْيَى بنِ سَعِيدٍ، عن الْقَاسِمِ نَحْوُ رِوَايَةِ يَزِيدَ بنِ رُومَانَ، إِلاَّ أَنَّهُ خَالَفَهُ في السَّلاَمِ، وَرِوَايَةُ عُبَيْدِ اللَّهِ نَحْوُ رِوَايَةِ يَحْيَى بنِ سَعِيدٍ قال: وَيَثْبُتُ قَائِمًا.

[ت285/م15] ـ بابُ مَنْ قال:

يُكَبِّرونَ جميعًا وَإِنْ كَانُوا مُسْتَدْبِرِي الْقِبْلَةِ ثُمَّ يُصَلِّي بِمَنْ مَعَهُ رَكْعَةً، ثُمَّ يَأْتُونَ مَصَافَّ أَصْحَابِهِمْ، وَيَجِيءُ الآخَرُونَ فَيَرْكَعُونَ لأَنْفُسِهِمْ رَكْعَةً، ثُمَّ يُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ تُقْبِلُ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَيُصَلُّونَ لأَنْفُسِهِمْ رَكْعَةً،

rak'ah by themselves, while the imam is sitting; and then he utters the end salutation with them all

1240- It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam asked Abu Hurairah: "Have you ever offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative. Marwan asked him: "When has it been?" Abu Hurairah said: "During the holy battle of Najd: The Messenger of Allah "Allah's blessing and peace be upon him" stood for the Asr prayer, and a group stood behind him, and the other group stood in the face of the enemy, with their backs towards the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (of assuming the prayer) and all did so with him, i.e. those next to him, and those standing in the face of the enemy. The Messenger of Allah "Allah's blessing and peace be upon him" offered one rak'ah, (in which he bowed) and prostrated, and those next to him bowed and prostrated with him, while the others kept standing in the face of the enemy. Then, the Messenger of Allah "Allah's blessing and peace be upon him" stood, and so did the group next to him, who turned and went to be in the face of the enemy, while those who have been in the face of the enemy came forward and (offered a rak'ah in which they) bowed and prostrated, and the Messenger of Allah "Allah's blessing and peace be upon him" kept standing. When they stood, the Messenger of Allah "Allah's blessing and peace be upon him" offered another rak'ah (in which he bowed) and prostrated, and these next to him bowed and prostrated with him. The group which has been in the face of the enemy came forward and offered another rak'ah (in which they bowed and) prostrated, while the Messenger of Allah "Allah's blessing and peace be upon him" and those next to him kept sitting. Then, the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, and they all uttered the end salutation after him. In this way, the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs, and everyone of the people offered one rak'ah (with the Messenger of Allah "Allah's blessing and peace be upon him", and another by himself).

1241- It is narrated on the authority of Abu Hurairah that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" towards Najd, until when we reached Dhatur-Riqa, he met a group of Ghatfan...and the rest is the same, with a slight change of wording; and no mention is made of the people's turning their backs towards the Qiblah while facing the enemy.

وَالإِمَامُ قَاعِدٌ، ثُمَّ يُسَلِّمُ بِهِمْ كُلِّهِمْ جَمِيعًا.

1240 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِىءُ: حدَّثنا حَيْوَةُ وَابنُ لَهِيعَةَ قالا: أخبرنا أَبُو الأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بنَ الزُّبَيْرِ يُحَدِّثُ عن مَرْوَانَ بنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: «هَلْ صَلَّيْتَ مع رسولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ؟ قال أَبُو هُرَيْرَةَ: نَعَمْ. فَقَالَ مَرْوَانُ: مَتَى؟ قال أَبُو هُرَيْرَةَ: عَامَ غَزْوَةِ نَجْدٍ قَامَ رسولُ اللَّهِ ﷺ إِلَى صَلاَةِ الْعَصْرِ، فَقَامَتْ مَعَهُ طَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ وَظُهُورُهُمْ إلى الْقِبْلَةِ، فَكَبَّرَ رسولُ اللَّهِ ﷺ فَكَبَّرُوا جَمِيعًا: الَّذِينَ مَعَهُ وَالَّذِينَ مُقَابِلُو العدوِّ، ثم ركعَ رسولُ اللَّهِ ﷺ ركعةً واحدةً، وركعتِ الطائفةُ التي معه، ثم سجدَ فسجدتِ الطائفةُ التي تليهِ والآخرونَ قيامٌ مُقَابِلُو الْعَدُوِّ، ثم قامَ رسولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ، فَذَهَبُوا إلى الْعَدُوِّ فَقَابَلُوهُمْ، وَأَقْبَلَتِ الطَّائِفَةُ التي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا، ورسولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ، ثم قَامُوا فَرَكَعَ رسولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى، وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ، فَرَكَعُوا وَسَجَدُوا، ورسولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ كَانَ مَعَهُ، ثم كَانَ السَّلاَمُ، فَسَلَّمَ رسولُ اللَّهِ ﷺ، وَسَلَّمُوا جَمِيعًا، فَكَانَ لرسولِ اللَّهِ ﷺ رَكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَةٌ رَكْعَةٌ».

1241 ـ حدّثنا مُحَمَّدُ بنُ عَمْرٍو الرَّازِيُّ: حدَّثنا سَلَمَةُ: حدثني مُحَمَّدُ بنُ إِسْحَاقَ، عن مُحَمَّدِ بنِ جَعْفَرِ بنِ الزُّبَيْرِ وَمُحَمَّدِ بنِ الأَسْوَدِ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن أبي هُرَيْرَةَ قال: «خَرَجْنَا مع رسولِ اللَّهِ ﷺ إِلَى نَجْدٍ حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ مِنْ نَخْلٍ لَقِيَ جَمْعًا مِنْ غَطَفَانَ» فَذَكَرَ مَعْنَاهُ، وَلَفْظُهُ عَلَى غَيْرِ لَفْظِ حَيْوَةَ. وقال فيه: «حِينَ رَكَعَ بِمَنْ مَعَهُ وَسَجَدَ قال: فَلَمَّا قَامُوا مَشَوُا الْقَهْقَرَى إِلَى مَصَافِّ أَصْحَابِهِمْ» ولم يَذْكُرِ اسْتِدْبَارَ الْقِبْلَةِ.

1242- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (to assume the prayer), and so did the group which aligned behind him, then he bowed, and they did so with him, and he prostrated and they did so with him, and he raised (his head from prostration), and they did so with him. The Messenger of Allah "Allah's blessing and peace be upon him" kept sitting, and they offered the other prostration by themselves. Then, they stood and turned on their heels while moving backward until they stood behind the others, and those of the other group (who have been in the rear) came and stood and said Takbir, offered bowing and when the Messenger of Allah "Allah's blessing and peace be upon him" prostrated, they fell in prostration with him. The Messenger of Allah "Allah's blessing and peace be upon him" stood, and they offered the other prostration by themselves. Then, both groups stood and prayed (the remaining rak'ah) with the Messenger of Allah "Allah's blessing and peace be upon him": when he bowed, they all bowed, and when he fell in prostration, they all fell in prostration, and when he offered the other prostration, they fell in prostration with him, as quickly and swiftly as they could; and when the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, they did with him. The Messenger of Allah "Allah's blessing and peace be upon him" turned away and the people shared the whole prayer with him.

[286/16] A Fourth Opinion In That Respect

I.e. the imam leads every group in one rak'ah, and when he finishes the prayer, those of every group stand and offer the remaining rak'ah by themselves

1243- It is narrated on the authority of Ibn Umar that the Messenger of Allah led one of the two groups (of the army) in one rak'ah, and the other stood in the face of the enemy; and then those (who prayed with him) turned and took the position of the others, who came forward to take their positions (behind the Messenger of Allah "Allah's blessing and peace be upon him"), with whom he offered another rak'ah, and uttered the end salutation. Then, those stood and offered their remaining rak'ah, and these stood and offered their remaining rak'ah.

Abu Dawud says: The same is narrated on the authority of Nafi' and Khalid Ibn Ma'dan from Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him". this way is adopted by Ibn Abbas, Abu Musa and Masruq.

1242 ـ قال أَبُو دَاوُدَ: وَأَمَّا عُبَيْدُ اللَّهِ بنُ سَعْدٍ فحدَّثنا قال: حدثني عَمِّي: حدَّثنا أبي، عن ابنِ إِسْحَاقَ: حدثني مُحَمَّدُ بنَ جَعْفَرِ بنِ الزُّبَيْرِ، أَنَّ عُرْوَةَ بنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ بهذه القِصَّةِ قالت: «كَبَّرَ رسُولُ اللَّهِ ﷺ وَكَبَّرَتِ الطَّائِفَةُ الَّذِينَ صَفُّوا مَعَهُ، ثم رَكَعَ فَرَكَعُوا، ثم سَجَدَ فَسَجَدُوا، ثُمَّ رَفَعَ فَرَفَعُوا، ثم مَكَثَ رسولُ اللَّهِ ﷺ جَالِسًا، ثُمَّ سَجَدُوا هُمْ لأَنْفُسِهِمُ الثَّانِيَةَ، ثم قَامُوا فَنَكَصُوا عَلَى أَعْقَابِهِمْ يَمْشُونَ الْقَهْقَرَى حَتَّى قَامُوا مِنْ وَرَائِهِمْ، وَجَاءَتِ الطَّائِفَةُ الأُخْرَى فَقَامُوا فَكَبَّرُوا، ثم رَكَعُوا لأَنْفُسِهِمْ، ثم سَجَدَ رسولُ اللَّهِ ﷺ فَسَجَدُوا مَعَهُ، ثم قَامَ رسولُ اللَّهِ ﷺ وَسَجَدُوا لأَنْفُسِهِمُ الثَّانِيَةَ، ثُمَّ قَامَتِ الطَّائِفَتَانِ جَمِيعًا فَصَلَّوا مع رسولِ اللَّهِ ﷺ، فَرَكَعَ فَرَكَعُوا، ثُمَّ سَجَدَ فَسَجَدُوا جَمِيعًا، ثُمَّ عَادَ فَسَجَدَ الثَّانِيَةَ وَسَجَدُوا مَعَهُ سَرِيعًا كَأَسْرَعِ الإِسْرَاعِ جَاهِدًا لا يَأْلُونَ سِرَاعًا، ثُمَّ سَلَّمَ رسولُ اللَّهِ ﷺ وَسَلَّمُوا، فَقَامَ رسولُ اللَّهِ ﷺ وَقَدْ شَارَكَهُ النَّاسُ في الصَّلاَةِ كُلِّهَا».

[ت286/م16] ـ بابُ مَنْ قال: يُصلِّي بكلِّ طائفةٍ ركعةً ثمَّ يُسلِّمُ فيقومُ كلُّ صفٍّ، فيُصلُّون لأنفُسِهم ركعةً

1243 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن ابنِ عُمَرَ: «أَنَّ رسولَ اللَّهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً، والطَّائِفَةُ الأُخْرَى مُوَاجِهَةُ الْعَدُوِّ، ثُمَّ انْصَرَفُوا فَقَامُوا في مَقَامِ أُولَئِكَ، وَجَاء أُولَئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى، ثُمَّ سَلَّمَ عَلَيْهِمْ، ثُمَّ قَامَ هَؤُلاَءِ فَقَضَوْا رَكْعَتَهُمْ، وَقَامَ هَؤُلاَءِ فَقَضَوا رَكْعَتَهُمْ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ نَافِعٌ وَخَالِدُ بنُ مَعْدَانَ عن ابنِ عُمَرَ، عن النَّبِيِّ ﷺ، وكذلك قَوْلُ مَسْرُوقٍ وَيُوسُفَ بنِ مِهْرَانَ، عن ابنِ عَبَّاسٍ، وكذلك رَوَى يُونُسُ عن الْحَسَنِ، عن أبي مُوسَى أَنَّهُ فَعَلَهُ.

[287/17] A Fifth Opinion In That Respect

I.e. the imam leads every group in one rak'ah, and when he utters the end salutation, those behind him stand and offer the remaining rak'ah by themselves, and then the others come to take their positions and offer the remaining rak'ah by themselves

1244- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Fear prayer: the people aligned in two rows, one behind the Messenger of Allah "Allah's blessing and peace be upon him", and the other in the face of the enemy. The Messenger of Allah "Allah's blessing and peace be upon him" offered one rak'ah with those behind them, and then the others came and took their positions, and they moved backward to face the enemy, and the Messenger of Allah "Allah's blessing and peace be upon him" offered another rak'ah with those (who came to be behind him), and then he concluded his prayer with the end salutation. Then, those (who were behind him) stood and offered the remaining rak'ah by themselves, and concluded their prayer with the end salutation. Then, they went and took the positions of these in the face of the enemy, and these came forward to take their positions and offered the remaining rak'ah by themselves and then concluded their prayer with the end salutation.

1245- The same is narrated on the authority of Khasif through a similar chain of transmitters, in which he said: When the Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (to assume the prayer), those of both rows said Takbir with him.

Abu Dawud says: The same is narrated on the authority of Ath-Thawri from Khasif; and in this way Abd Ar-Rahman Ibn Samurah offered the Fear prayer, but here the group with whom he offered one rak'ah and uttered the end salutation went to take the positions of their companions (of the other group), who came forward to take their positions, and they offered the remaining rak'ah by themselves. When they returned to take the positions of the other group, those (came forward and) offered the remaining rak'ah by themselves.

Abu Dawud says: This story is narrated to me by Abd As-Samad Ibn Habib from his father that they took part with Abd Ar-Rahman Ibn Samurah in the conquest of Kabul, between India and Sijistan.

[288/18] A Sixth Opinion In That Respect

I.e. the imam offers one rak'ah with every group, even though they do not offer the missing rak'ah

1246- It is narrated on the authority of Tha'labah Ibn Zahdam that he

[ت287/م17] ـ بابُ مَنْ قال: يُصلِّي بكلِّ طائفةٍ ركعةً ثم يُسلِّمُ، فيقومُ الذينَ خلفَهُ فيصلُّونَ ركعةً، ثم يجيءُ الآخرون إلى مَقامِ هؤلاءِ فيصلُّون ركعةً

1244 ـ حدّثنا عِمْرَانُ بنُ مَيْسَرَةَ: حدَّثنا ابنُ فُضَيْلٍ: حدَّثنا خُصَيْفٌ، عن أبي عُبَيْدَةَ، عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قال: «صَلَّى بنا رسولُ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ، فَقَامُوا صَفًّا خَلْفَ رَسُولِ اللَّهِ ﷺ وَصَفٌّ مُسْتَقْبِلَ الْعَدُوِّ، فَصَلَّى بِهِمْ رسُولُ اللَّهِ ﷺ رَكْعَةً، ثُمَّ جَاءَ الآخَرُونَ فَقَامُوا مَقَامَهُمْ، وَاسْتَقْبَلَ هَؤلاَءِ الْعَدُوَّ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ ركْعَةً، ثُمَّ سَلَّمَ، فَقَامَ هَؤُلاَءِ فَصَلُّوا لأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا، ثُمَّ ذَهَبُوا فَقَامُوا مَقَامَ أُولَئِكَ مُسْتَقْبِلِي الْعَدُوِّ، وَرَجَعَ أُولَئِكَ إِلَى مَقَامِهِمْ فَصَلَّوا لأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا».

1245 ـ حدّثنا تَمِيمُ بنُ الْمُنْتَصِرِ: أخبرنا إِسْحَاقُ ـ يَعْنِي ابنَ يُوسُفَ ـ، عن شَرِيكٍ، عن خُصَيْفٍ بِإِسْنَادِهِ وَمَعْنَاهُ قال: «فَكَبَّرَ نَبِيُّ اللَّهِ ﷺ وَكَبَّرَ الصَّفَّانِ جَمِيعًا».

قال أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ بهذا الـمَعْنَى عن خُصَيْفٍ: «وَصَلَّى عَبْدُ الرَّحْمَنِ بنُ سَمُرَةَ هَكذا، إِلاَّ أَنَّ الطَّائِفَةَ الَّتِي صَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ مَضَوْا إِلَى مَقَامِ أَصْحَابِهِمْ، وَجَاءَ هَؤُلاَءِ فَصَلَّوا لأَنْفُسِهِم رَكْعَةً، ثُمَّ رَجَعُوا إِلَى مَقَامِ أُولَئِكَ، فَصَلَّوا لأَنْفُسِهِمْ رَكْعَةً».

قال أَبُو دَاوُدَ: حدثنا بِذَلِكَ مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا عَبْدُ الصَّمَدِ بنُ حَبِيبٍ، قال: أخبرني أبي أَنَّهُمْ غَزَوْا مع عَبْدِ الرَّحْمَنِ بنِ سَمُرَةَ كابُلَ، فَصَلَّى بِنَا صَلاَةَ الْخَوْفِ.

[ت288/م18] ـ بابُ مَنْ قال: يُصلِّي بكلِّ طائفةٍ ركعةً ولا يَقْضُونَ

1246 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ: حدثني الأَشْعَثُ بنُ

said: We were with Sa'id Ibn Al-As in Tabaristan when he asked: "Who among you has offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifah said: "I've done." He then led every group in one rak'ah; but they did not offer the missing rak'ah.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, Abu Hurairah, Ibn Umar, Jabir, and Zaid Ibn Thabit, all from the Messenger of Allah "Allah's blessing and peace be upon him", and he said in the last narration: In this way, it (the Fear prayer) was of a single rak'ah for all of them and of two for the Messenger of Allah "Allah's blessing and peace be upon him".

1247- It is narrated on the authority of Ibn Abbas that he said: Allah Almighty has enjoined upon your Prophet "Allah's blessing and peace be upon him" (and consequently upon you) the prayer as four rak'ahs (to be offered) in residence, two on journey, and one at the time of fear.

[289/19] A Seventh Opinion In That Respect

The imam offers two rak'ahs with every group; and thus it is of four rak'ahs for him

1248- It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Zhuhr prayer at the time of fear: he made some of the people align behind him, and others in the face of the enemy. He led a two-rak'ah prayer with those behind him, and concluded with the end salutation, after which these who prayed with him went to take the positions of their companions, who came forward and aligned behind him. He led them in a two-rak'ah prayer and concluded with the end salutation. In this way it (the Fear prayer) was of four rak'ahs for the Messenger of Allah "Allah's blessing and peace be upon him", and of two for his companions of each group. This is the significance of the religious verdict given by Al-Hasan.

Abu Dawud says: This applies to the Maghrib prayer (at the time of fear), which is of six rak'ahs for the imam, and of three for those praying behind him.

Abu Dawud says: The same is narrated on the authority of Jabir Ibn Abdullah from the Prophet "Allah's blessing and peace be upon him".

سُلَيْمٍ، عن الأَسْوَدِ بنِ هِلاَلٍ، عن ثَعْلَبَةَ بنِ زَهْدَمٍ قال: «كُنَّا مع سَعِيدِ بنِ الْعَاصِ بِطَبَرِسْتَانَ فَقَامَ فقال: أَيُّكُمْ صَلَّى مع رسولِ اللَّهِ ﷺ صَلاَةَ الْخَوْفِ؟ فقال حُذَيْفَةُ: أَنَا، فَصَلَّى بِهَؤُلاَءِ رَكْعَةً وَبِهَؤُلاَءِ رَكْعَةً، وَلَمْ يَقْضُوا».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ عُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ وَمُجَاهِدٌ عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ، وَعَبْدُ اللَّهِ بنُ شَقِيقٍ عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ. وَيَزِيدُ الْفَقِيرُ وَأَبُو مُوسَى - قال أَبُو دَاوُدَ: رَجُلٌ مِنَ التَّابِعِينَ لَيْسَ بالأَشْعَرِيِّ - جَمِيعًا عن جَابِرٍ، عن النَّبِيِّ ﷺ. وقد قال بَعْضُهُم، عن شُعْبَةَ، في حديثِ يَزِيدَ الْفَقِيرِ: أَنَّهُمْ قَضَوْا رَكْعَةً أُخْرَى. وَكَذَلِكَ رَوَاهُ سِمَاكٌ الْحَنَفِيُّ، عن ابنِ عُمَرَ، عن النَّبِيِّ ﷺ. وَكَذَلِكَ رَوَاهُ زَيْدُ بن ثَابِتٍ عن النَّبِيِّ ﷺ قال: «فَكَانَتْ لِلْقَوْمِ رَكْعَةً ركعة وللنَّبِيِّ عَلَيْهِ السَّلاَمُ رَكْعَتَيْنِ».

1247 - حدّثنا مُسَدَّدٌ وَسَعِيدُ بنُ مَنْصُورٍ قالا: حدَّثنا أَبُو عَوَانَةَ، عن بُكَيْرِ بنِ الأَخْنَسِ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ قال: «فَرَضَ اللَّهُ عَزَّ وَجَلَّ الصَّلاَةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ: في الْحَضَرِ أَرْبَعًا، وفي السَّفَرِ رَكْعَتَيْنِ، وفي الْخَوْفِ رَكْعَةً».

[ت289/م19] - بابُ مَنْ قال: يُصلِّي بكلِّ طائفةٍ ركعتينِ وتكونُ للإمامِ أربعًا

1248 - حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا الأَشْعَثُ، عن الْحَسَنِ، عن أبي بَكْرَةَ قال: «صَلَّى النَّبِيُّ ﷺ في خَوْفِ الظُّهْرَ، فَصَفَّ بَعْضَهُمْ خَلْفَهُ وَبَعْضَهُمْ بإِزَاءِ الْعَدُوِّ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَانْطَلَقَ الَّذِينَ صَلَّوا مَعَهُ فَوَقَفُوا مَوْقِفَ أَصْحَابِهِمْ، ثُمَّ جَاءَ أُولَئِكَ فَصَلَّوا خَلْفَهُ، فَصَلَّى بِهِمْ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَكَانَتْ لرسولِ اللَّهِ ﷺ أَرْبَعًا وَلأَصْحَابِهِ رَكْعَتَيْنِ رَكْعَتَيْنِ» وَبِذَلِكَ كَانَ يُفْتِي الْحَسَنُ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ في المَغْرِبِ: يَكُونُ لِلإِمَامِ سِتُّ رَكَعَاتٍ وَلِلْقَوْمِ ثَلاَثٌ، ثَلاثٌ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ يَحْيَى بنُ أبي كَثِيرٍ، عن أبي سَلَمَةَ، عن جَابِرٍ عن النَّبِيِّ ﷺ، وَكَذَلِكَ قال سُلَيْمَانُ الْيَشْكُرِيُّ، عن جَابِرٍ عن النَّبِيِّ ﷺ.

[290/20] The Petitioner Prayer

1249- It is narrated on the authority of Abdullah Ibn Unais that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Khalid Ibn Sufyan Al-Hudhali, and he was in the area between Urainah and Arafat. He said to me: "Go and kill him." When I saw him, the time of Asr prayer was due, thereupon I said to myself: "I fear he will cause me to delay the prayer." I went as walking on foot, offering prayer with the help of signals towards him. When I came near him he asked me: "Who are you?" I said: "I'm a man from the Arabs: I've received the news that you are going to mobilize people to attach that man (i.e. the Messenger of Allah "Allah's blessing and peace be upon him"); and I've come to you for that purpose." he said: "I'm going to do." I walked for an hour with him until when I had the suitable opportunity, I struck him with my sword, and he was killed.

[ت290/م20] ـ بابُ صلاةِ الطالبِ

1249 ـ حدّثنا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بنُ عَمْرٍو: حدَّثنا عَبْدُ الْوَارِثِ: حدَّثنا مُحَمَّدُ بنُ إِسْحَاقَ، عن مُحَمَّدِ بنِ جَعْفَرٍ، عن ابنِ عَبْدِ اللَّهِ بنِ أُنَيْسٍ، عن أَبِيهِ قال: «بَعَثَنِي رسولُ اللَّهِ ﷺ إِلَى خَالِدِ بنِ سُفْيَانَ الْهُذَلِيِّ ـ وَكَانَ نَحْوَ عُرَنَةَ وَعَرَفَاتٍ ـ فقال: «**اذْهَبْ فَاقْتُلْهُ**». قال: فَرَأَيْتُهُ، وَحَضَرَتْ صلاةُ الْعَصْرِ، فَقُلْتُ: إِنِّي لأَخَافُ أَنْ يَكُونَ بَيْنِي وَبَيْنَهُ مَا أَنْ أُؤَخِّرَ الصَّلاَةَ! فَانْطَلَقْتُ أَمْشِي وَأَنَا أُصَلِّي أُومِىءُ إِيْمَاءً نَحْوَهُ، فَلَمَّا دَنَوْتُ مِنْهُ، قال لِي: مَنْ أَنْتَ؟ قُلْتُ: رَجُلٌ مِنَ الْعَرَبِ، بَلَغَنِي أَنَّكَ تَجْمَعُ لِهَذَا الرَّجُلِ، فَجِئْتُكَ فِي ذَاكَ. قال: إِنِّي لَفِي ذَاكَ. فَمَشَيْتُ مَعَهُ سَاعَةً حَتَّى إِذَا أَمْكَنَنِي عَلَوْتُهُ بِسَيْفِي حَتَّى بَرَدَ».

(2/5) THE BOOK OF VOLUNTARY PRAYER

[291/1] The Voluntary Prayer And The Additional Rak'ahs

1250- It is narrated on the authority of Umm Habibah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who voluntarily offers twelve rak'ahs everyday, a house in the Garden will be built for him by them."

1251- It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah about the voluntary prayers of The Messenger of Allah "Allah's blessing and peace be upon him", and she said: Before the Zhuhr prayer, he used to pray four Rak'ahs in my house. Then, he would go out and lead the people in prayer, after which he would enter (my house) and pray two Rak'ahs. After leading the people in the Maghrib prayer, he would enter into (the house) and pray two Rak'ahs. After leading the people in the Isha prayer, he would enter into my house and pray two Rak'ahs. He would pray nine Rak'ahs during the night, including Witr. At night, he would pray for a long time standing and for a long time sitting. Whenever he recited the Holy Qur'an while standing, he would bow and prostrate from the standing position, and whenever he recited while sitting, he would bow and prostrate from the sitting position. When it was dawn, he would pray two Rak'ahs.

1252- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before and another two after the Zhuhr prayer, two after the Maghrib prayer in his house, and to after the Isha prayer; and he never prayed after the Friday prayer until he would turn away and then offer a two-rak'ah prayer (in his house).

1253- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never left offering four rak'ahs before the Zhuhr (obligatory) prayer, and two rak'ahs before the Fajr (obligatory) prayer.

[292/2] The Two Rak'ahs Offered Before The Fajr (Prayer)

1254- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was no more eager to offer an optional prayer regularly than he was to offer a two-rak'ah prayer before the Fajr (obligatory prayer).

[5/2 ـ كتاب التطوّع]

[ت291/م1] ـ بابُ تفريعِ أبوابِ التطوُّعِ وركَعاتِ السُّنَّةِ

1250 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا ابنُ عُلَيَّةَ: حدَّثنا دَاوُدُ بنُ أبي هِنْدٍ: حدثني النُّعْمَانُ بنُ سَالِمٍ، عن عَمْرِو بنِ أَوْسٍ، عن عَنْبَسَةَ بنِ أَبِي سُفْيَانَ، عن أُمِّ حَبِيبَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «**مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ**».

1251 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا هُشَيْمٌ: أخبرنا خَالِدٌ. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا خَالِدٌ ـ المَعْنَى ـ عن عَبْدِ اللَّهِ بنِ شَقِيقٍ قال: «سَأَلْتُ عَائِشَةَ عن صَلاَةِ رسولِ اللَّهِ ﷺ مِنَ التَّطَوُّعِ، فقالت: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا في بَيْتِي، ثُمَّ يَخْرُجُ فَيُصَلِّي بالنَّاسِ، ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بالنَّاسِ المَغْرِبَ ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وكان يُصَلِّي بِهِمُ الْعِشَاءَ ثُمَّ يَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وكان يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فيهِنَّ الْوِتْرُ، وكانَ يُصَلِّي لَيْلاً طَوِيلاً قَائِمًا وَلَيْلاً طَوِيلاً جَالِسًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ قَاعِدٌ رَكَعَ وَسَجَدَ وَهُوَ قَاعِدٌ، وكان إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ، ثُمَّ يَخْرُجُ فَيُصَلِّي بالنَّاسِ صَلاَةَ الْفَجْرِ ﷺ».

1252 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: «أَنَّ رسولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ المَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ صَلاَةِ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لاَ يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّيَ رَكْعَتَيْنِ».

1253 ـ حدّثنا مُسَدَّدٌ، قال: حدَّثنا يَحْيَى، عن شُعْبَةَ، عن إِبْرَاهِيمَ بنِ مُحَمَّدِ بنِ الْمُنْتَشِرِ، عن أَبِيهِ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ لاَ يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ صَلاَةِ الْغَدَاةِ».

[ت292/م2] ـ بابُ ركعتَيِ الفَجرِ

1254 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ، قال: حدثني عَطَاءٌ، عن عُبَيْدِ بنِ عُمَيْرٍ، عن عَائِشَةَ رضي اللَّهُ عنها قَالَتْ: «إِنَّ رسولَ اللَّهِ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مُعَاهَدَةً مِنْهُ عَلَى الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ».

[293/3] Making Light The Two-Rak'ah Prayer (Before Fajr)

1255- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to make light both rak'ahs he offered before the Fajr prayer to the extent that I would say (to myself by way of exclamation): Has he recited in them even the Mother of the Qur'an?

1256- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" recited both Surahs of Al-Kafirun and Al-Ikhlas in the two rak'ahs he offered before the Fajr (obligatory prayer).

It is narrated on the authority of Bilal that once, he came to notify the Messenger of Allah "Allah's blessing and peace be upon him" of the time of the Fajr prayer, but A'ishah occupied him by something about which she asked him, until the morning appeared to him, and thus the morning came clear upon them. Bilal stood and notified him with the (Fajr) prayer, and continued pronouncing his Adhan, and the Messenger of Allah "Allah's blessing and peace be upon him" did not come soon after that. Then, he came out and led the prayer. Bilal told him that A'ishah had occupied him by something about which she asked him until morning came clear upon them, and even though, he (the Prophet) had delayed to come out (soon after the Adhan). On that the Messenger of Allah "Allah's blessing and peace be upon him" said; "I've delayed until I offered the two-rak'ah prayer before the Fajr obligatory prayer." He said: "O Messenger of Allah! the morning have come clear upon you!" he said: "Even if the morning has come clearer upon me, I will offer them well-perfectly, in the best manner I could do."

1258- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not leave those (two rak'ahs before the Fajr obligatory prayer) even though you are pursued by horsemen."

1259- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" more often recited in the first rak'ah of the two-rak'ah prayer he used to offer before the Fajr (obligatory prayer): "We believe in Allah, and in what has been revealed to us..." (Al Baqarah 136) and: "We believe in Allah, and do you bear witness that we are Muslims." (Al Imran 52) in the other rak'ah.

[ت293/م3] - بابٌ في تَخْفِيفِها

1255 - حدّثنا أَحْمَدُ بنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حدَّثنا زُهَيْرُ بنُ مُعَاوِيَةَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ، عن عَمْرَةَ، عن عَائِشَةَ قالت: «كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرَّكْعَتَيْنِ قَبْلَ صَلاَةِ الْفَجْرِ حَتَّى إِنِّي لأَقُولُ: هَلْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ؟».

1256 - حدّثنا يَحْيَى بنُ مَعِينٍ: حدَّثنا مَرْوَانُ بنُ مُعَاوِيَةَ: حدَّثنا يَزِيدُ بنُ كَيْسَانَ، عن أبي حَازِمٍ، عن أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَرَأَ في رَكْعَتَيِ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ۝١﴾ [الكافرون: 1] وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ [الإخلاص: 1].

1257 - حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا أَبُو الْمُغِيرَةِ: حدَّثنا عَبْدُ اللَّهِ بنُ الْعَلاَءِ: حدثني أَبُو زِيَادَةَ عُبَيْدُ اللَّهِ بنُ زِيَادَةَ الْكِنْدِيُّ عن بِلاَلٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ أَتَى رسولَ اللَّهِ ﷺ لِيُؤْذِنَهُ بِصَلاَةِ الْغَدَاةِ، فَشَغَلَتْ عَائِشَةُ رضي اللَّهُ عنها بِلاَلاً بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى فَضَحَهُ الصُّبْحُ فَأَصْبَحَ جِدًّا، قالَ: فَقَامَ بِلاَلٌ فَآذنه بالصَّلاَةِ وَتَابَعَ أَذَانَهُ، فَلَمْ يَخْرُجْ رسولُ اللَّهِ ﷺ، فَلَمَّا خَرَجَ صَلَّى بالنَّاسِ وَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرٍ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جِدًّا، وَأَنَّهُ أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ فَقَالَ: «**إِنِّي كُنْتُ رَكَعْتُ رَكْعَتَيِ الْفَجْرِ**» فقالَ: يَا رَسولَ اللَّهِ، إِنَّكَ أَصْبَحْتَ جِدًّا! قال: «**لَوْ أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ لَرَكَعْتُهُمَا وَأَحْسَنْتُهُمَا وَأَجْمَلْتُهُمَا**».

1258 - حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدٌ: حدَّثنا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ إِسْحَاقَ الْمَدَنِيَّ -، عن ابنِ زَيْدٍ، عن ابنِ سَيْلاَنَ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ تَدَعُوهُمَا وَإِنْ طَرَدَتْكُمُ الْخَيْلُ**».

1259 - حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا عُثْمَانُ بنُ حَكِيمٍ: أخبرني سَعِيدُ بنُ يَسَارٍ، عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ: أَنَّ كَثِيرًا مِمَّا كَانَ يَقْرَأُ رَسُولُ اللَّهِ ﷺ في رَكْعَتَيِ الْفَجْرِ بِـ ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا﴾ [البقرة: 136] هذه الآية. قالَ: هذه في الرَّكْعَةِ الأُولَى، وَفي الرَّكْعَةِ الآخِرَةِ بِـ ﴿ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: 52].

1260- It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" more often reciting in the first rak'ah of the two-rak'ah prayer he used to offer before the Fajr (obligatory prayer): "We believe in Allah, and in what has been revealed to us..." (Al Imran 84) and in the second rak'ah: "Our Lord! we believe in what You have revealed, and we follow the Messenger; then write us down among those who bear witness" (Al Imran 53) or: "Verily, We have sent you in truth as a bearer of glad tidings and a warner: but of you no question shall be asked of the Companions of the Blazing Fire." (Al-Baqarah 119)

[294/4] Lying For A While After Offering It

1261- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers the two-rak'ah prayer before the Fajr (obligatory prayer), let him lie on his right side (for a while)." Marwan Ibn Al-Hakam said to him (Abu Hurairah): "Is it not sufficient for anyone of us to walk to the mosque instead of lying on his right side?" he said (according to the narration of Ubaidullah): "No." this news reached Ibn Umar who said: "No doubt, Abu Hurairah relates so much excessively." It was said to Ibn Umar: "Do you reject anything of what he relates?" he said: "No! but he dares to relate and has no enough bravery (to face the governors with what he says)." When the news of that reached Abu Hurairah he said: "What sin should I bear since I memorize what they forget?"

1262- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from his supererogatory prayers at the last portion of the night, he would look at me: if I was awake, he would talk to me, and if I was sleeping, he would awaken me, and then he would offer the two-rak'ah prayer and lie down until the Mu'adhdhin would come to inform him of the Morning prayer. Then, he would offer a two-light-rak'ah prayer, after which he would come out to lead the prayer.

1263- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the two-rak'ah prayer before the Fajr, and I was sleeping, he would lie down (for a while), and in case I was awake, he would talk to me.

1264- It is narrated on the authority of Abu Bakrah that he said: Once, I came out with the Messenger of Allah "Allah's blessing and peace be upon

1260 - حدّثنا مُحمَّدُ بنُ الصَّبَّاحِ بنُ سُفْيَانَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن عُثْمَانَ بنِ عُمَرَ - يَعْنِي ابنَ موسى - ، عن أبي الْغَيْثِ، عن أَبِي هُرَيْرَةَ: «أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ في رَكْعَتَي الْفَجْرِ ﴿قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا﴾ [آل عمران: 84]. في الرَّكْعَةِ الأُولى، وفي الرَّكْعَةِ الأخرى بهذه الآية: ﴿رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴿٥٣﴾﴾ [آل عمران: 53]. أو ﴿إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ﴿١١٩﴾﴾» [البقرة: 119]. شَكَّ الدَّرَاوَرْدِيُّ.

[ت294/م4] - بابُ الاضْطِجاعِ بعدَها

1261 - حدّثنا مُسَدَّدٌ وَأَبو كَامِلٍ، وَعُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ قالوا: حدَّثنا عَبْدُ الْوَاحِدِ: حدَّثنا الأَعْمَشُ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِذَا صَلَّى أَحَدُكُمُ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ**». فَقَالَ لَهُ مَرْوَانُ بنُ الْحَكَمِ: أَمَا يُجْزِىءُ أَحَدَنَا مَمْشَاهُ إِلَى المَسْجِد حَتَّى يَضْطَجِعَ عَلَى يَمِينِهِ؟ قال عُبَيْدُ اللَّهِ في حَدِيثِهِ: قالَ: لاَ. قال: فَبَلَغَ ذَلِكَ ابنَ عُمَرَ فَقالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَى نَفْسِهِ قالَ: فَقِيلَ لابنِ عُمَرَ: هَلْ تُنْكِرُ شَيْئًا مِمَّا يَقُولُ؟ قال: لاَ، وَلَكِنَّهُ اجْتَرَأَ وَجَبُنَّا. قالَ: فَبَلَغَ ذَلِكَ أَبَا هُرَيْرَةَ. قالَ: فَمَا ذَنْبِي إِنْ كُنْتُ حَفِظْتُ وَنَسُوا.

1262 - حدّثنا يَحْيَى بنُ حَكِيمٍ: حدَّثنا بِشْرُ بنُ عُمَرَ: حدَّثنا مَالِكُ بنُ أَنَسٍ، عن سَالِمٍ أَبِي النَّضْرِ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ قالت: «كَانَ رسُولُ اللَّهِ ﷺ إِذَا قَضَى صَلاَتَهُ مِنْ آخِرِ اللَّيْلِ نَظَرَ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِنْ كُنْتُ نَائِمَةً أَيْقَظَنِي، وَصَلَّى الرَّكْعَتَيْنِ، ثُمَّ اضطَجعَ حَتَّى يَأْتِيَهُ المُؤَذِّنُ فَيُؤْذِنَهُ بِصَلاَةِ الصُّبْحِ، فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ يَخْرُجُ إِلَى الصَّلاَةِ».

1263 - حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن زِيَادِ بنِ سَعْدٍ عَمَّنْ حَدَّثَهُ ابنُ أبي عَتَّابٍ أَوْ غَيْرُهُ، عن أبي سَلَمَةَ قالَ: قَالَتْ عَائِشَةُ: «كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَي الْفَجْرِ، فَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ، وَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي».

1264 - حدّثنا عَبَّاسٌ الْعَنْبَرِيُّ وَزِيَادُ بنُ يَحْيَى قالا: حدثنا سَهْلُ بنُ حَمَّادٍ أبو عَتَّابٍ، عن أبي مَكِينٍ: حدَّثنا أَبُو الْفَضْلِ - رَجُلٌ مِنَ الأَنْصَارِ - ، عن مُسْلِمِ بنِ أَبِي

him" to offer the Morning prayer, and he never came upon a man but that he called him to the prayer, or even pushed him with his leg (to stimulate him).

[295/5] When One Catches Up (The Prayer) With The Imam Before Offering The Two-Rak'ah Prayer Before Fajr

1265- It is narrated on the authority of Abdullah Ibn Sarjis that he said: A man came in while the Messenger of Allah "Allah's blessing and peace be upon him" was leading the Morning prayer. He offered the two-rak'ah prayer (before Fajr), and then entered in the prayer with the Messenger of Allah "Allah's blessing and peace be upon him". when the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he said to him: "O so and so! Which of both is your (obligatory) prayer? Is it that which you've offered alone or that which you've offered with us?"

1266- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the prayer is established, then, no prayer should be offered but the obligatory written one (which is established)."

[296/6] When It Is Missed: When Should It Be Offered In Lieu?

1267- It is narrated on the authority of Amr Ibn Qais that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man offering a two-rak'ah prayer after he had offered the Fajr (obligatory prayer), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Is the Fajr prayer offered twice?" the man said: "I did not offer these two rak'ahs before it (the Fajr obligatory prayer). So, I offered them after it." The Messenger of Allah "Allah's blessing and peace be upon him" gave no reply (as if he approved).

1268- The same is narrated on the authority of Sa'd Ibn Sa'id.

Abu Dawud says: This narration is transmitted on the authority of both Ibn Abd Rabbih and Yahya, sons of Sa'id that their grandfather Zaid offered the Morning prayer with the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

[297/7] The Four-Rak'ah Prayer Before And After Zhuhr

1269- It is narrated on the authority of Umm Habibah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who strictly adheres to offering four rak'ahs before and four rak'ahs after the Zhuhr prayer, his body will be forbidden to the fire (of Hell)."

بَكرَةَ، عن أبيهِ قالَ: «خَرَجْتُ مع النَّبِيِّ ﷺ لِصَلاَةِ الصُّبْحِ، فَكَانَ لاَ يَمُرُّ بِرَجُلٍ إِلاَّ نَادَاهُ بالصَّلاَةِ أَوْ حَرَّكَهُ بِرِجْلِهِ».

قال زِيَادٌ: قال: حدَّثنا أَبُو الْفُضَيْلِ.

[ت295/م5] - بابٌ إذا أدركَ الإمامَ ولمْ يصلِّ ركعتَيِ الفجرِ

1265 - حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عنْ عَاصِمٍ، عن عَبْدِ اللَّهِ بنِ سَرْجِسٍ قالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ، فَصَلَّى الرَّكْعَتَيْنِ، ثُمَّ دَخَلَ مَعَ النَّبِيِّ في الصَّلاَةِ، فَلَمَّا انْصَرَفَ قال: **«يَا فُلاَنُ، أَيَّتُهُمَا صَلاَتُكَ: الَّتِي صَلَّيْتَ وَحْدَكَ، أَوِ الَّتِي صَلَّيْتَ مَعَنَا؟»**.

1266 - حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ. (ح)، وحدثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن وَرْقَاءَ. (ح): وحدَّثنا الحسنُ بنُ عَلِيٍّ: حدَّثنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ. (ح). وحدَّثنا الحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ هَارُونَ، عن حَمَّادِ بنِ زَيْدٍ، عن أَيُّوبَ. (ح). وحدَّثنا مُحَمَّدُ بنُ المُتَوَكِّلِ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا زَكَرِيَّا بنُ إِسْحَاقَ كُلُّهُمْ عن عَمْرِو بن دِينَارٍ، عن عَطَاءِ بنِ يَسَارٍ، عن أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أُقِيمَتِ الصَّلاَةُ فَلاَ صَلاَةَ إِلاَّ المَكْتُوبَةَ»**.

[ت296/م6] - بابُ مَنْ فاتَتْهُ متى يَقضِيها؟

1267 - حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا ابنُ نُمَيْرٍ، عَنْ سَعْدِ بنِ سَعِيدٍ: حَدَّثَنِي مُحَمَّدُ بنُ إِبْرَاهِيمَ، عن قَيْسِ بنِ عَمْرٍو قال: «رَأَى رَسُولُ اللَّهِ ﷺ رَجُلاً يُصَلِّي بَعْدَ صَلاَةِ الصُّبْحِ رَكْعَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: **«صَلاَةُ الصُّبْحِ رَكْعَتَانِ»**، فَقَالَ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الآنَ، فَسَكَتَ رَسُولُ اللَّهِ ﷺ».

1268 - حدّثنا حَامِدُ بنُ يَحْيَى البَلْخِيُّ قالَ: قالَ سُفْيَانُ بن عُيَيْنَةَ: كَانَ عَطَاءُ بنُ أبي رَبَاحٍ يُحَدِّثُ بهذَا الحَدِيثِ عنْ سَعْدِ بنِ سَعِيدٍ.

قال أَبُو دَاوُدَ: وَرَوَى عَبْدُ رَبِّهِ وَيَحْيَى ابْنَا سَعِيدٍ هذَا الحَدِيثَ مُرْسَلاً: أَنَّ جَدَّهُم زَيْدًا صَلَّى مَعَ النَّبِيِّ ﷺ، بِهَذِهِ القِصَّة.

[ت297/م7] - بابُ الأربعِ قبلَ الظهرِ وبعدَها

1269 - حدّثنا مُؤَمَّلُ بنُ الفَضْلِ: حدَّثنا مُحَمَّدُ بنُ شُعَيْبٍ، عنِ النعْمَانِ، عن مَكْحُولٍ، عن عَنْبَسَةَ بنِ أبي سُفْيَانَ قالَ: قالَتْ أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ ﷺ: قالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرُمَ عَلَى النَّارِ»**.

Abu Dawud says: A Hadith like this is narrated on the authority of Makhul, through the same chain of transmitters.

1270- It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four rak'ahs to be prayed before the Zhuhr (obligatory prayer), with no end salutation (to break) them will have the gates of the heaven opened for them."

[298/8] What About Praying Before Asr Prayer

1271- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow mercy upon such as offers four rak'ahs before the Asr prayer."

1272- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before the Asr prayer.

[299/9] Praying After The Asr (Obligatory Prayer)

1273- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that he said: Ibn Abbas, Abd Ar-Rahman Ibn Azhar and Al-Miswar Ibn Makhramah had sent me to A'ishah. They told me to greet her on their behalf and to ask her about offering the two Rak'ahs after the Asr prayer and to say to her: "We were informed that you offer those two Rak'ahs and we were told that the Prophet had forbidden offering them." I went to A'ishah and told her that message. A'ishah said: "Go and ask Umm Salamah about them". So I returned and informed them about her statement. They then told me to go to Umm Salamah with the same question with which they sent me to A'ishah. Umm Salamah replied: "I heard The Prophet "Allah's blessing and peace be upon him" forbidding them. Later I saw him offering them. He prayed them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu Haram were sitting with me, so I sent my slave girl to him and said to her: "Stand beside him and tell him that Umm Salamah says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'ahs after the Asr prayer) but I have seen you offering them". If he waves his hand then wait for him". The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned to her with his hand and she waited for him. When he had finished the prayer he said (addressing me): "O daughter of Banu Umayyah! You have asked me about the two Rak'ahs after the Asr prayer. The people of the tribe of

قال أَبُو دَاوُدَ: رَوَاهُ الْعَلَاءُ بنُ الْحَارِثِ وَسُلَيْمَانُ بنُ مُوسَى، عنْ مَكْحُولٍ بِإِسْنَادِهِ مِثْلَهُ.

1270 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ قال: سَمِعْتُ عُبَيْدَةَ يُحَدِّثُ، عن إِبْرَاهِيمَ، عنِ ابنِ مِنْجَابٍ، عن قَرْثَعٍ، عن أَبِي أَيُّوبَ، عن النَّبِيِّ ﷺ قال: «**أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تُفْتَحُ لَهُنَّ أَبْوَابُ السَّمَاءِ**».

قال أَبُو دَاوُدَ: بَلَغَنِي عنْ يَحْيَى بنِ سَعِيدٍ الْقَطَّانِ قال: لَوْ حَدَّثْتُ عن عُبَيْدَةَ بِشَيْءٍ لَحَدَّثْتُ عَنْهُ بهذا الحَدِيثِ.

قال أَبُو دَاوُدَ: عُبَيْدَةُ ضَعِيفٌ.

قال أَبُو دَاوُدَ: ابنُ مِنْجَابٍ هُوَ سَهْم.

[ت298/م8] ـ بابُ الصلاةِ قبلَ العصرِ

1271 ـ حدّثنا أَحْمَدُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبُو دَاوُدَ: حدَّثنا مُحَمَّدُ بنُ مِهْرَانَ الْقُرَشِيُّ: حَدَّثَنِي جَدِّي أَبُو الْمُثَنَّى، عنِ ابنِ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا**».

1272 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أَبِي إِسْحَاقَ، عنْ عَاصِمِ بنِ ضَمْرَةَ، عن عَلِيٍّ كرّم اللهُ وجهَهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ».

[ت299/م9] ـ بابُ الصلاةِ بعدَ العصرِ

1273 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني عَمْرُو بنُ الحَارِثِ، عن بُكَيْرِ بنِ الأَشَجِّ، عن كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ، أَنَّ عَبْدَ اللَّهِ بنَ عَبَاسٍ وَعَبْدَ الرَّحْمَنِ بنَ أَزْهَرَ وَالمِسْوَرَ بنَ مَخْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلْهَا عن الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكِ تُصَلِّينَهُمَا، وَقَدْ بَلَغَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُمَا! فَدَخَلْتُ عَلَيْهَا فَبَلَّغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمُّ سَلَمَةَ: سَمِعْتُ رسولَ اللَّهِ ﷺ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَّا حِينَ صَلاَّهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الأَنْصَارِ فَصَلاَّهُمَا، فَأَرْسَلْتُ إِلَيْهُ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا!، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. قَالَتْ: فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرَتْ عَنْهُ، فَلَمَّا انْصَرَفَ قالَ: «**يَا بِنْتَ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرَّكْعَتَيْنِ بَعْدَ**

Abd Al-Qais came to me in order to embrace Islam, and occupied me from praying the two Rak'ahs after the Noon (Zhuhr) prayer. These (two Rak'ahs that I have just prayed) are for those (missed) ones"."

[300/10] The Concession To Offer Them When The Sun Is Still High And Bright

1274- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after the Asr (obligatory prayer) unless the sun is still high and bright.

1275- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer after every obligatory prayer except both Fajr and Asr.

1276- It is narrated on the authority of Ibn Abbas that he said: Many reliable men including Umar Ibn Al-Khattab, who is the most trustworthy among them in my sight, bore witness before me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer should be offered after the Morning (obligatory) prayer until the sun rises; and no prayer should be offered after the Asr (obligatory) prayer until the sun sets."

1277- It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which time during the night is the most fitting for offering prayer?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the middle of the last portion of the night, in which (it is desirable that) you would pray as much as you like until you offer the Morning prayer; and then stop until the sun rises as high as a spear or two for it rises from between two horns of the devil, for which the infidels pray, and then you might pray as much as you like for the prayer by ten is witnessed and attended (by the angels), until the spear (seems to) stand on its shade (i.e. until the shade shrinks as possible as it could be); and then stop until the sun declines: indeed, the (fire of) Hell always goes in flames and its gates are opened at the middle of the day. Then, you could pray as much as you like until you offer the Asr prayer; and then stop until the sun sets: indeed it (the sun) sets from between both horns of the Devil, for which the infidels pray."

1278- It is narrated on the authority of Yasar, the freed slave of Ibn Umar that he said: Ibn Umar saw me offering prayer after the rise of the dawn, thereupon he said to me: O Yasar! The Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were offering

الْعَصْرِ، إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بالإِسْلاَمِ مِنْ قَوْمِهِمْ، فَشَغَلُونِي عنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ».

[ت300/م10] ـ بابُ مَنْ رخَّصَ فيهما إذا كانتِ الشمسُ مُرتفِعةً

1274 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن مَنْصُورٍ، عن هِلاَلِ بنِ يَسَافٍ، عن وَهْبِ بن الأَجْدَعِ، عن عَلِيٍّ: «أَنَّ النَّبِيَّ ﷺ نَهَى عن الصَّلاَةِ بَعْدَ الْعَصْرِ إِلاَّ وَالشَّمْسُ مُرْتَفِعَةٌ».

1275 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن أبي إِسْحَاقَ، عنْ عَاصِمِ بنِ ضَمْرَةَ، عن عَلِيٍّ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي في إِثْرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ إِلاَّ الْفَجْرَ وَالْعَصْرَ».

1276 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبَانُ: حدَّثنا قَتَادَةُ، عنْ أَبِي الْعَالِيَةِ، عن ابنِ عَبَّاسٍ قالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فيهِمْ عُمَرُ بنُ الْخَطَّابِ وَأَرْضَاهُمْ عِنْدِي عُمَرُ أَنَّ نَبِيَّ اللَّهِ ﷺ قال: «**لاَ صَلاَةَ بَعْدَ صَلاَةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلاَ صَلاَةَ بَعْدَ صَلاَةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ**».

1277 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا محمدُ بنُ الْمُهَاجِرِ، عن الْعَبَّاسِ بنِ سَالِمٍ، عن أبي سَلاَّمٍ، عن أَبِي أُمَامَةَ، عن عَمْرِو بن عَبَسَةَ السُّلَمِيِّ أنهُ قال: «قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ اللَّيْلِ أَسْمَعُ؟ قال: «**جَوْفُ اللَّيْلِ الآخِرُ فَصَلِّ مَا شِئْتَ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى تُصَلِّيَ الصُّبْحَ، ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ فَتَرْتَفِعَ قِيْدَ رُمْحٍ أَوْ رُمْحَيْنِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ، ثُمَّ صَلِّ مَا شِئْتَ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ مَكْتُوبَةٌ، حَتَّى يَعْدِلَ الرُّمْحُ ظِلَّه، ثمَّ أَقْصِرْ، فَإِنَّ جهَنَّم تُسْجَرُ وَتُفْتَحُ أَبْوَابُهَا، فَإِذَا زَاغَتِ الشَّمْسُ فَصَلِّ مَا شِئْتَ، فَإِنَّ الصَّلاَةَ مَشْهُودَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لها الْكُفَّارُ**». وَقَصَّ حَدِيثًا طَوِيلاً. قال الْعَبَّاسُ: هَكَذَا حَدَّثَنِي أَبُو سَلاَّمٍ، عن أَبِي أُمَامَةَ، إِلاَّ أَنْ أُخْطِىءَ شَيْئًا لا أُرِيدُهُ، فَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

1278 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا وُهَيْبٌ: حدَّثنا قُدَامَةُ بنُ مُوسَى، عن أَيُّوبَ بنِ حُصَيْنٍ، عن أبي عَلْقَمَةَ، عن يَسَارٍ، مَوْلَى ابنِ عُمَرَ قال: رَآنِي ابنُ عُمَرَ وَأَنَا أُصَلِّي بَعْدَ طُلُوعِ الفَجْرِ فَقَالَ: يَا يَسَارُ إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْنَا وَنَحْنُ

that prayer, thereupon he said to us: "It is incumbent upon the present among you to inform the absent among you, that you should not pray after the Fajr (prayer) but two rak'ahs."

1279- It is narrated on the authority of A'ishah that she said: No day came upon the Messenger of Allah "Allah's blessing and peace be upon him" but that he offered a two-rak'ah prayer after the Asr (obligatory prayer).

1280- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer after the Asr (obligatory prayer), even though he forbade anyone to do it, as well as he used to practice uninterrupted fasts, even though he forbade anyone to observe uninterrupted fasts.

[301/11] Offering Prayer Before Maghrib (Obligatory Prayer)

1281- It is narrated on the authority of Abdullah Al-Muzni that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A two-rak'ah prayer should be offered before the Maghrib (obligatory prayer)." Then he said (by way of amendation: "A two-rak'ah prayer before the Maghrib (obligatory prayer) should be offered by such as likes to do it" for fear it might be considered as a part of the sunnah.

1282- It is narrated on the authority of Anas Ibn Malik that he said: I offered the two-rak'ah prayer before the Maghrib (obligatory prayer) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". it was said to him: Did the Messenger of Allah "Allah's blessing and peace be upon him" see you doing so? He said: Yes, he saw us, even though he neither exhort nor forbid us to do it.

1283- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A voluntary) prayer should be offered (in the interval) between each two Adhans! (A voluntary) prayer should be offered (in the interval) between each two Adhans by such as likes to do it! (i.e. between Adhan and Iqamah)

1284- It is narrated on the authority of Tawus that Ibn Umar was asked about the two-rak'ah prayer before the Maghrib (obligatory prayer), thereupon he said: Never did I see anyone having offered them during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", even though a concession was made pertaining to offering the two-rak'ah prayer after the Asr (obligatory prayer).

نُصَلِّي هَذِهِ الصَّلاَةَ فَقَالَ: «**لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ؛ لاَ تُصَلُّوا بَعْدَ الْفَجْرِ إِلاَّ سَجْدَتَيْنِ**».

1279 - حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أبي إِسْحَاقَ، عن الأَسْوَدِ وَمَسْرُوقٍ قَالاَ: نَشْهَدُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: «مَا مِنْ يَوْمٍ يَأْتِي عَلَى النَّبِيِّ ﷺ إِلاَّ صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ».

1280 - حدّثنا عُبَيْدُ اللَّهِ بنُ سَعْدٍ: حدَّثنا عَمِّي: حدَّثنا أَبِي، عنِ ابنِ إِسْحَاقَ، عن محمدِ بنِ عَمْرِو بنِ عَطَاءٍ، عن ذَكْوَانَ مَوْلَى عَائِشَةَ: «أَنَّهَا حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ وَيَنْهَى عنها وَيُوَاصِلُ وَيَنْهَى عن الوِصَالِ».

[ت301/م11] - بابُ الصلاةِ قبلَ المغربِ

1281 - حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ: حدَّثنا عَبْدُ الْوَارِثِ بنُ سَعِيدٍ، عن الحُسَيْنِ المُعَلِّمِ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن عَبْدِ اللَّهِ المُزَنِيِّ قالَ: قَالَ رسُولُ اللَّهِ ﷺ: «**صَلُّوا قَبْلَ المَغْرِبِ رَكْعَتَيْنِ**»، ثُمَّ قَالَ: «**صَلُّوا قَبْلَ المَغْرِبِ رَكْعَتَيْنِ، لِمَنْ شَاءَ**»، خَشْيَةَ أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

1282 - حدّثنا مُحَمَّدُ بنُ عَبدِ الرحيم البَزَّازُ: أخبرنا سَعِيدُ بنُ سُلَيْمَانَ: حدَّثنا مَنْصُورُ بنُ أبي الأَسْوَدِ، عن المُخْتَارِ بنِ فُلْفُلٍ، عن أَنَسِ بنِ مَالِكٍ قال: «صَلَّيْتُ الرَّكْعَتَيْنِ قَبْلَ المَغْرِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. قال: قُلْتُ لأَنَسٍ: أَرَآكُمْ رَسُول اللَّهِ ﷺ؟ قال: نَعَمْ، رَآنَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا».

1283 - حدّثنا عَبْدُ اللَّهِ بنُ مُحمَّدٍ النُّفَيْلِيُّ: حدَّثنا ابنُ عُلَيَّةَ، عن الجُرَيْرِيِّ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن عَبْدِ اللَّهِ بنِ مُغَفَّلٍ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلاَةٌ، لِمَنْ شَاءَ**».

1284 - حدّثنا ابنُ بَشَّارٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عنْ أَبِي شُعَيْبٍ، عن طَاوسٍ قال: «سُئِلَ ابنُ عُمَرَ عن الرَّكْعَتَيْنِ قَبْلَ المَغْرِبِ فَقَالَ: مَا رَأَيْتُ أَحَدًا عَلَى عَهْدِ رَسُولِ اللَّهِ يُصَلِّيهِمَا، وَرَخَّصَ فِي الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ».

قال أَبُو دَاوُدَ: سَمِعْتُ يَحْيَى بنَ مَعِينٍ يَقُولُ: هُوَ شُعَيْبٌ. يَعْنِي وَهِمَ شُعْبَةُ في اسْمِهِ.

[302/12] The Duha (Forenoon) Prayer

1285- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every bone of the body of anyone of you has to give in (its share of) charity: his greeting others with peace is an act of charity, exhorting (others) to do good is an act of charity, and forbidding (others) to do evil is an act of charity, his removing the harmful things from the road is an act of charity, and his sexual intercourse with his wife is an act of charity; and the compensation for all of that is to offer a two-rak'ah prayer at forenoon."

Abu Dawud says: According to the narration of Ibn Mani', there is the following addition: They said: "O Messenger of Allah! Does anyone of us fulfill his sexual desire and then it becomes an act of charity for him?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Tell me: if he fulfills it illegally, should he not commit a sin?"

1286- It is narrated on the authority of Abu Al-Aswad Ad-Du'ali that he said: While we were sitting with Abu Dharr, he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every bone of the body of anyone of you has to give in (its share of) charity everyday: every prayer is an act of charity, every fast is an act of charity, every pilgrimage is an act of charity, every glorification (of Allah) is an act of charity, every magnification (of Allah) is an act of charity, every praising (Allah) is an act of charity..." and the Messenger of Allah "Allah's blessing and peace be upon him" counted a lot of those good deeds and then he said: "and the compensation for all of that is to offer a two-rak'ah prayer at forenoon."

1287- It is narrated on the authority of Mu'adh Ibn Anas Al-Juhani that the said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in his praying place after finishing from the Morning prayer until he offers the Duha two-rak'ah prayer, during which he says nothing but good, his mistakes will be forgiven for him, even if they are as much as the foam of the sea."

1288- It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering a prayer after a prayer between which no falsity is committed (will cause one to have his) record (of deeds) in Illiyyun (the highest place in the Heaven)."

1289- It is narrated on the authority of Na'im Ibn Himar that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: Allah Almighty says: "O son of Adam! Do not fail to offer a

[ت302/م12] - بابُ صلاة الضُّحَى

1285 - حدّثنا أَحْمَدُ بنُ مَنِيعٍ، عن عَبَّادِ بنِ عَبَّادٍ. (ح): وحدَّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ - المَعْنَى - عن وَاصِلٍ، عَنْ يَحْيَى بنِ عُقَيْلٍ، عن يَحْيَى بنِ يَعْمُرَ، عن أبي ذَرٍّ، عن النَّبِيِّ ﷺ قال: «**يُصْبِحُ عَلَى كُلِّ سُلاَمَى مِن ابنِ آدَمَ صَدَقَةٌ: تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ، وَأَمْرُهُ بالمَعْرُوفِ صَدَقَةٌ، وَنَهْيُهُ عن المُنْكَرِ صَدَقَةٌ، وَإِمَاطَتُهُ الأَذَى عن الطَّرِيقِ صَدَقَةٌ، وَبُضْعُهُ أَهْلَهُ صَدَقَةٌ، وَيُجْزِىء مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الضُّحَى**».

قال أَبُو دَاوُدَ: وحَدِيثُ عَبَّادٍ أَتَمُّ. وَلَمْ يَذْكُرْ مُسَدَّدٌ الأَمْرَ وَالنَّهْيَ. زَادَ في حَدِيثِهِ: وَقَالَ كَذَا وَكَذَا. وَزَادَ ابنُ مَنِيعٍ في حَدِيثِهِ: قَالُوا: يَا رَسُولَ اللَّهِ، أَحَدُنَا يَقْضِي شَهْوَتَهُ وَتَكُونُ لَهُ صَدَقَةٌ! قال: «**أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيرِ حِلِّهَا أَلَمْ يَكُنْ يَأْثَمُ؟**».

1286 - حدّثنا وَهْبُ بنُ بَقِيَّةَ: أخبرنا خَالِدٌ، عن وَاصِلٍ، عن يَحْيَى بنِ عُقَيْلٍ، عن يَحْيَى بنِ يَعْمُرَ، عن أبي الأَسْوَدِ الدُّؤَلِيِّ قال: بَيْنَمَا نَحْنُ عند أبي ذَرٍّ قال: يُصْبِح على كُلِّ سُلاَمَى مِنْ أَحَدِكُمْ في كُلِّ يَوْم صَدَقَةٌ، فَلَهُ بِكُلِّ صَلاَةٍ صَدَقَةٌ، وَصِيَامٍ صَدَقَةٌ، وَحَجٍّ صَدَقَةٌ، وَتَسْبِيحٍ صَدَقَةٌ، وَتَكْبِيرٍ صَدَقَةٌ، وَتَحْمِيدٍ صَدَقَةٌ، فَعَدَّ رَسُولُ اللَّهِ ﷺ مَنْ هذه الأَعْمَالِ الصَّالِحَةِ ثم قال: «**يُجْزِىءُ أَحَدَكُمْ مِنْ ذَلِكَ رَكْعَتَا الضُّحَى**».

1287 - حدّثنا محمدُ بنُ سَلَمَةَ المُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن يَحْيَى بنِ أَيُّوبَ، عن زَبَّانَ بنِ فَائِدٍ، عن سَهْلِ بنِ مُعَاذِ بنِ أَنَسٍ الجُهَنِيِّ، عن أبيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**مَنْ قَعَدَ في مُصَلاَّهُ حِينَ يَنْصَرِفُ مِنْ صَلاَةِ الصُّبْحِ حَتَّى يُسَبِّحَ رَكْعَتَيِ الضُّحَى، لاَ يَقُولُ إِلاَّ خَيْرًا، غُفِرَ لَهُ خَطَايَاهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ**».

1288 - حدّثنا أبو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا الْهَيْثَمُ بنُ حُمَيْدٍ، عن يَحْيَى بنِ الْحَارِثِ، عن الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عن أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**صَلاَةٌ في إِثْرِ صَلاَةٍ لاَ لَغْوَ بَيْنَهُمَا كِتَابٌ فِي عِلِّيِّينَ**».

1289 - حدّثنا دَاوُدُ بنُ رُشَيْدٍ: حدَّثنا الْوَلِيدُ، عن سَعِيدِ بنِ عَبْدِ الْعَزِيزِ، عن مَكْحُولٍ، عن كَثِيرِ بنِ مُرَّةَ أَبِي شَجَرَةَ، عن نُعَيمِ بنِ هَمَّارٍ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يا ابنَ آدَمَ لاَ تُعْجِزْنِي مِنْ أَرْبَعِ رَكَعَاتٍ في**

four-rak'ah prayer at the first portion of you day, so that I would suffice you (against evil) at its last portion."

1290- It is narrated on the authority of Umm Hani, daughter of Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" offered an eight-rak'ah prayer for the Duha on the day of the Conquest, after each two of which he uttered the end salutation. Ahmad Ibn Salih said: On the day of the Conquest, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Duha prayer...and the rest is the same. Ibn As-Sarh told that Umm Hani' said: The Messenger of Allah "Allah's blessing and peace be upon him" entered into me...and the rest is the same, with no mention of the Duha prayer.

1291- It is narrated on the authority of Ibn Abu Laila that he said: None but Umm Hani' narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the forenoon (Duha) prayer. She mentioned that on the day of the Meccan Conquest, he (The Prophet) entered into her home and took a bath and then prayed eight rak'ahs. However, none has ever seen him offering them afterwards.

1292- It is narrated on the authority of Abdullah Ibn Shaqiq narrated: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer the Forenoon prayer?" she replied: "No, except that if he returned from a journey." He further asked her: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to combine any two Surahs?" she said: "(He did) but from the Mufassal."

1293- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: Never did the Messenger of Allah offer the Duha prayer, even though I offer it, and that's because it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to leave some deeds, in spite of his desire to do it, lest the people would do it (in imitation of his conduct), and consequently, it would be enjoined upon them.

1294- It is narrated on the authority of Simak that he said: I asked Jabir Ibn Samurah: Did you sit with the Messenger of Allah "Allah's blessing and peace be upon him"? he said: "Yes, I most often did so. He "Allah's blessing and peace be upon him" used not to leave his praying place after the Morning prayer until the sun rose, and once it rose, he "Allah's blessing and peace be upon him" would stand (and leave).

أَوَّلِ نَهَارِكَ أَكْفِكَ آخِرَهُ».

1290 ـ حدّثنا أحمدُ بنُ صَالِحٍ، وأحمدُ بنُ عَمْرِو بنِ السَّرْحِ قالا: حدَّثنا ابنُ وَهْبٍ: حدثني عَيَّاضُ بنُ عَبْدِ اللَّهِ، عن مَخْرَمَةَ بنِ سُلَيْمَانَ، عن كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ، عن أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ صَلَّى سُبْحَةَ الضُّحَى ثمَانِيَ رَكَعَاتٍ، يُسَلِّمُ مِنْ كُلِّ رَكْعَتَيْنِ».

قال أَحْمَدُ بنُ صَالِحٍ: إنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ سُبْحَةَ الضُّحَى فَذَكَرَ مِثْلَهُ، قال ابنُ السرحِ: إنَّ أُمَّ هَانِيءٍ قَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ...»، وَلَمْ يَذْكُرْ سُبْحَةَ الضُّحَى، بِمَعْنَاهُ.

1291 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَمْرِو بن مُرَّةَ، عنِ ابنِ أبي لَيْلَى قال: «مَا أَخْبَرَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضُّحَى غَيْرُ أُمِّ هَانِيءٍ، فَإِنَّهَا ذَكَرَتْ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ في بَيْتِهَا وَصَلَّى ثَمَانِيَ رَكَعَاتٍ، فَلَمْ يَرَهُ أَحَدٌ صَلاَّهُنَّ بَعْدُ».

1292 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، ثَنَا الجُرَيْرِيُّ، عنْ عَبْدِ اللَّهِ بنِ شَقِيقٍ قال: «سَأَلْتُ عَائِشَةَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى؟ فَقَالَتْ: لاَ، إلاَّ أَنْ يَجِيءَ مِنْ مَغِيبِهِ، قُلْتُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَ السُّورَتَيْنِ؟ قالَتْ: مِنَ المُفَصَّلِ».

1293 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عنْ ابنِ شِهَابٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «مَا سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لأُسَبِّحُهَا، وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدَعُ العَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ خَشْيَةَ أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ».

1294 ـ حدّثنا ابنُ نُفَيْلٍ وَأَحْمَدُ بنُ يُونُسَ قالا: حدَّثنا زُهَيْرٌ: حدَّثنا سِمَاكٌ قال: «قُلْتُ لِجَابِرِ بنِ سَمُرَةَ: أَكُنْتَ تُجَالِسُ رسولَ اللَّهِ ﷺ؟ قال: نَعَمْ، كَثِيرًا، فَكَانَ لاَ يَقُومُ مِنْ مُصَلاَّهُ الَّذِي صَلَّى فِيهِ الغَدَاةَ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ ﷺ».

[303/13] The Prayer During The Day

1295- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (supererogatory) prayer during night and day should be offered in pairs (of rak'ahs)."

1296- It is narrated on the authority of Abdullah Ibn Nafi' Ibn Rabie'ah Ibn Al-Harith Ibn Abd Al-Muttalib from Al-Fadl Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The (voluntary) prayer should be offered in pairs (of rak'ahs), i.e. to recite the testification (and end salutation) at the conclusion of each two, to show humility and contentment, and raise your hands during supplication, and invoking Allah for anything, saying: "O Allah! O Allah!..." if one does not do so, his prayer is defective."

Abu Dawud was asked about offering the night supererogatory prayers in pairs (of rak'ahs), thereupon he said: You could offer them in pairs (of Rak'ahs) if you so like, or in fours (of rak'ahs) if you so like.

[304/14] The Prayer Of Glorification

1297- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Al-Abbas Ibn Abd Al-Muttalib: "O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I'm going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak'ah prayer, in each rak'ah, recite the Opening of the Book and a Surah (from the Qur'an), and when you finish from the recitation in the first rak'ah, say while you are standing: "Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater" fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak'ah, which you have to say in the four rak'ahs. If you have power to offer such a prayer everyday,

[ت303/م13] - بابٌ في صلاةِ النَّهارِ

1295 - حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أخبرنا شُعْبَةُ، عنْ يَعْلَى بنِ عَطاءٍ، عن عَلِيِّ بن عَبْدِ اللَّهِ البَارِقِيِّ، عن ابنِ عُمَرَ، عن النَّبِيِّ ﷺ قال: «**صَلاَةُ اللَّيْلِ وَالنَّهارِ مَثْنَى مَثْنَى**».

1296 - حدّثنا ابنُ المُثَنَّى: حدَّثنا مُعاذُ بنُ مُعاذٍ: حدَّثنا شُعْبَةُ: حَدَّثَنِي عَبْدُ رَبِّهِ بنُ سَعِيدٍ، عن أَنَسِ بن أبي أَنَسٍ، عن عَبْدِ اللَّهِ بنِ نَافِعٍ، عنْ عَبْدِ اللَّهِ بنِ الْحَارِثِ، عن المُطَّلِبِ، عن النَّبِيِّ ﷺ قال: «**الصَّلاَةُ مَثْنَى مَثْنَى، أَنْ تَشَهَّدَ في كُلِّ رَكْعَتَيْنِ، وَأَنْ تَبَأْسَ وَتَمَسْكَنَ وَتُقْنِعَ بِيَدَيْكَ وَتَقُولَ: اللَّهُمَّ، اللَّهُمَّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ**».

سُئِلَ أَبُو دَاوُدَ عن صَلاَةِ اللَّيْلِ مَثْنَى قال: إنْ شِئْتَ مَثْنَى وَإِنْ شِئْتَ أَرْبَعًا.

[ت304/م14] - بابُ صلاةِ التَّسبيحِ

1297 - حدّثنا عَبْدُ الرَّحْمَنِ بنُ بِشْرِ بنِ الْحَكَمِ النَّيْسَابُورِيُّ: حدَّثنا مُوسَى بنُ عَبْدِ الْعَزِيزِ: حدَّثنا الْحَكَمُ بنُ أَبَانَ، عن عِكْرِمَةَ، عنْ ابنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قال لِلْعَبَّاسِ بنِ عَبْدِ المُطَّلِبِ: «**يَا عَبَّاسُ، يَا عَمَّاهُ، أَلاَ أُعْطِيكَ؟ أَلاَ أَمْنَحُكَ؟ أَلاَ أَحْبُوكَ؟ أَلاَ أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ: أَوَّلَهُ وَآخِرَهُ، قَدِيمَهُ وَحَدِيثَهُ، خَطَأَهُ وَعَمْدَهُ، صَغِيرَهُ وَكَبِيرَهُ، سِرَّهُ وَعَلاَنِيَتَهُ؟! عَشْرَ خِصَالٍ: أَنْ تُصَلِّي أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً. فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ في أَوَّلِ رَكْعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ للَّهِ وَلاَ إِلَهَ إِلاَّ اللَّهُ، وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرْكَعُ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا، فَذَلِكَ خَمْسٌ وَسَبْعُونَ في كلِّ رَكْعَةٍ، تَفْعَلُ ذَلِكَ في أَرْبَعِ رَكَعَاتٍ، إِنِ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا في كلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ**

do it; and if you could not do, let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime."

1298- It is narrated on the authority of Abu Al-Jawza' that he said: I was told by a man who had a portion of companionship (with the Prophet), and I think he is Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Come to us tomorrow, so that I would love, grant and give you reward." I thought he would grant me something. Then, he said to me (when I came to him): "When the day is high, stand and offered a four-rak'ah prayer..."and he mentioned the same, in which he said here: "When you raise your head from the second prostration, and become straight in sitting, and do not stand until you glorify Allah ten times, praise Him ten times, magnify Him ten times, and bear testimony to His Oneness (i.e. to say "There is no god but Allah") ten times, and do the same in the four rak'ahs. However, if you have the greatest sin from amongst the inhabitants of the earth, it will be forgiven for you by that." I asked: "What should I do if I could not offer it at that hour of the day?" he said: "Pray it at any hour during the night and the day."

Abu Dawud says: The same is narrated on the authority of Abu Al-Jawza' from both Abdullah Ibn Amr and Abdullah Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

1299- It is narrated on the authority of Urwah Ibn Ruwaim that he said: Al-Ansari told me that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ja'far...and the rest is the same, in which he said in the second prostration of the first rak'ah the same as he had said in the narration of Mahdi Ibn Maimun.

[305/15] When Should One Offer The Two-Rak'ah Prayer After Maghrib (Obligatory Prayer)

1300- It is narrated on the authority of Sa'd Ibn Ishaq Ibn Ka'b Ibn Ujrah from his father from his grandfather that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to the mosque of Banu Abd Al-Ashhal and offered the Maghrib prayer. When they finished their prayer he found them offering the supererogatory prayer after it, thereupon he said: "This (supererogatory) prayer should be offered in houses."

1301- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to

تَفْعَلْ، فَفِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَل، فَفِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ، فَفِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ، فَفِي عُمُرِكَ مَرَّةً».

1298 ـ حدّثنا مُحَمَّدُ بنُ سُفْيَانَ الأُبُلِّيُّ: حدَّثنا حَبَّانُ بنُ هِلاَلٍ أَبُو حَبِيبٍ: حدَّثنا مَهْدِيُّ بن مَيْمُونٍ: حدَّثنا عَمْرُو بنُ مَالِكٍ، عن أبي الْجَوْزَاءِ، قال: حدثني رَجُلٌ كَانَتْ لَهُ صُحْبَةٌ يَرَوْنَ أَنَّهُ عَبْدُ اللَّهِ بنُ عَمْرٍو قال: قال لِيَ النَّبِيُّ ﷺ: «ائْتِنِي غَدًا أَحْبُوكَ وَأُثِيبُكَ وَأُعْطِيكَ»، حَتَّى ظَنَنْتُ أَنَّهُ يُعْطِينِي عَطِيَّةً. قال: «إِذَا زَالَ النَّهَارُ فَقُمْ فَصَلِّ أَرْبَعَ رَكَعَاتٍ» فَذَكَرَ نَحْوَهُ. قال: «ثُمَّ تَرْفَعُ رَأْسَكَ» يَعْنِي مِنَ السَّجْدَةِ الثَّانِيَةِ «فَاسْتَوِ جَالِسًا وَلاَ تَقُمْ حَتَّى تُسَبِّحَ عَشْرًا، وَتَحْمَدَ عَشْرًا، وَتُكَبِّرَ عَشْرًا، وَتُهَلِّلَ عَشْرًا، ثُمَّ تَصْنَعُ ذَلِكَ فِي الأَرْبَعِ الرَّكَعَاتِ». قال: «فَإِنَّكَ لَوْ كُنْتَ أَعْظَمَ أَهْلِ الأَرْضِ ذَنْبًا غُفِرَ لَكَ بِذَلِكَ». قال: قُلْتُ: فَإِنْ لَمْ أَسْتَطِعْ أَنْ أُصَلِّيَهَا تِلْكَ السَّاعَةَ قال: «صَلِّهَا مِنَ اللَّيْلِ وَالنَّهَارِ».

قال أَبُو دَاوُدَ: وَحَبَّانُ بنُ هِلاَلٍ خَالُ هِلاَلٍ الرَّئِيِّ.

قال أَبُو دَاوُدَ: رواه الْمُسْتَمِرُّ بنُ الرَّيَّانِ، عن أبي الْجَوْزَاءِ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو مَوْقُوفًا، وَرَوَاهُ رَوْحُ بنُ الْمُسَيَّبِ وَجَعْفَرُ بنُ سُلَيْمَانَ، عن عَمْرِو بنِ مَالِكٍ النُّكْرِيِّ، عن أبي الْجَوْزَاءِ، عن ابنِ عَبَّاسٍ قَوْلَهُ، وَقال في حَدِيثِ رَوْحٍ فَقَالَ: حَدِيثُ النَّبِيِّ ﷺ.

1299 ـ حدّثنا أَبُو تَوْبَةَ الرَّبِيعُ بنُ نَافِعٍ: حدَّثنا مُحَمَّدُ بنُ مَهَاجِرٍ، عن عُرْوَةَ بنِ رُوَيْمٍ: حدثني الأَنْصَارِيُّ أَنَّ رسولَ اللَّهِ ﷺ قالَ لِجَعْفَرٍ بِهَذَا الحديث. فَذَكَرَ نَحْوَهُمْ قال في السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الأولى كما قالَ في حَدِيثِ مَهْدِيِّ بنِ مَيْمُونٍ.

[ت305/م15] ـ بابُ ركعتي المَغرِبِ، أين تُصَلَّيان؟

1300 ـ حدّثنا أَبُو بَكْرِ بن أبي الأَسْوَدِ: حَدَّثَنِي أَبُو مُطَرِّفٍ مُحَمَّدُ بنُ أبي الْوَزِيرِ: حدَّثنا مُحَمَّدُ بنُ مُوسَى الْفِطْرِيُّ، عن سَعْدِ بنِ إِسْحَاقَ بن كَعْبِ بنِ عُجْرَةَ، عن أبيه، عنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَتَى مَسْجِدَ بَنِي عَبْدِ الأَشْهَلِ فَصَلَّى فِيهِ الْمَغْرِبَ، فَلَمَّا قَضَوْا صَلاَتَهُمْ رَآهُمْ يُسَبِّحُونَ بَعْدَهَا. فَقَالَ: «هَذِهِ صَلاَةُ الْبُيُوتِ».

1301 ـ حدّثنا حُسَيْنُ بنُ عَبْدِ الرَّحْمَنِ الْجَرْجَرَائِيُّ: حدَّثنا طَلْقُ بنُ غَنَّامٍ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ اللَّهِ، عن جَعْفَرِ بنِ أبي الْمُغِيرَةِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ

prolong the recitation in the two-rak'ah offered after the Maghrib (obligatory prayer) until those in the mosque would leave.

Abu Dawud says: A Hadith like this is narrated on the authority of Ya'qub.

1302- The same is narrated on the authority of Sa'id Ibn Jubair from the Messenger of Allah "Allah's blessing and peace be upon him", with no mention of Ibn Abbas.

Abu Dawud says: I heard Muhammad Ibn Habib having said: I heard Ya'qub having said: Everything I relate to you from Ja'far from Sa'id Ibn Jubair from the Messenger of Allah "Allah's blessing and peace be upon him" is attributed to Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

[306/16] The Prayer After Isha (Obligatory Prayer)

1303- It is narrated on the authority of Shuraih Ibn Hani' that he said; I asked A'ishah about the (supererogatory) prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" lead the Isha and then entered into my dwelling place but that he offered a four or six-rak'ah prayer. One night, it rained, and we spread a leather sheet for him, as if I am seeing a hole in it, from which the water was coming, even though I did not see him having protected himself from the (wetted) ground with his garment.

Chapters On Standing For Prayer (By Night)

[307/17] Abrogating The Obligation Of Standing For Prayer By Night, And Making It Easy

1304- It is narrated on the authority of Ibn Abbas that he said: (Allah's saying) in the Surah of Al-Muzzammil: "Stand (to prayer) by night, but not all night, 3- Half of it, or a little less" is abrogated by His saying: "He knoweth that you are unable to keep count thereof. So He has turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you." "rising by night" stands for the first portion of the night, and it is a well-known fact that they used to offer the night supererogatory prayers at the first portion of the night; and that's because they were not able to keep count on what Allah had enjoined upon them, for indeed, if one sleeps, he does not know when he might get up. On the other hand, "There is for you by day prolonged occupation with ordinary duties", the prayer at night is then more convenient.

عَبَّاسٍ قال: «كَانَ رسولُ اللَّهِ ﷺ يُطِيلُ القِرَاءَةَ في الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ حَتَّى يَتَفَرَّقَ أَهْلُ المَسْجِدِ».

قال أَبُو دَاوُدَ: رَوَاهُ نَصْرٌ المُجَدَّرُ، عن يَعْقُوبَ الْقُمِّيِّ، وَأَسْنَدَهُ مِثْلَهُ.

قال أَبُو دَاوُدَ: حدثناهُ مُحَمَّدُ بنُ عِيسَى بنِ الطَّبَاعِ: حَدَّثنا نَصْرٌ المُجَدَّرُ، عن يَعْقُوبَ مِثْلَهُ.

1302 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ، وَسُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ قالاَ: حدَّثنا يَعْقُوبُ، عن جَعْفَرٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن النَّبِيِّ ﷺ بِمَعْنَاهُ مرسلاً.

قال أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بنَ حُمَيْدٍ يقول: سَمِعْتُ يَعْقُوبَ يقولُ: كُلُّ شَيْءٍ حَدَّثْتُكُمْ عن جَعْفَرِ بنِ المغيرةِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن النَّبِيِّ ﷺ، فَهُوَ مُسْنَدٌ عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ.

[ت306/م16] ـ بابُ الصلاةِ بعدَ العشاءِ

1303 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا زَيْدُ بنُ الْحُبَابِ الْعُكْلِيُّ: حدَّثنا مَالِكُ بنُ مِغْوَلٍ: حدثني مُقَاتِلُ بنُ بَشِيرٍ الْعِجْلِيُّ، عن شُرَيْحِ بنِ هَانِىءٍ، عن عَائِشَةَ رضيَ اللَّهُ عنها قال: «سَأَلْتُهَا عن صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ إِلاَّ صَلَّى أَرْبَعَ رَكَعَاتٍ أَوْ سِتَّ رَكَعَاتٍ، وَلَقَدْ مُطِرْنَا مَرَّةً بِاللَّيْلِ فَطَرَحْنَا لَهُ نِطْعًا، فَكَأَنِّي أَنْظُرُ إِلَى ثُقْبٍ فيه يَنْبُعُ الْمَاءُ مِنْهُ، وَمَا رَأَيْتُهُ مُتَّقِيًا الأَرْضَ بِشَيْءٍ مِنْ ثِيَابِهِ قَطُّ».

أبوابُ قِيامِ اللَّيلِ

[ت307/م17] ـ بابُ نَسخِ قِيامِ اللَّيلِ والتَّيسيرِ فيهِ

1304 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ الْمَرْوَزِيُّ، عن ابنِ شَبُّوَيْهِ، قال: حدثني عَلِيُّ بنُ حُسَيْنٍ، عن أَبِيهِ، عن يَزِيدَ النَّحْوِيِّ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ في الْمُزَّمِّلِ: ﴿قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ۝٢ نِّصۡفَهُۥٓ﴾ [المزمل: 2 ـ 3] نَسَخَتْهَا الآيَةُ الَّتِي فِيهَا ﴿عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ﴾ [المزمل: 20] وَنَاشِئَةُ اللَّيْلِ: أَوَّلُهُ، وَكَانَتْ صَلاَتُهُمْ لأَوَّلِ اللَّيْلِ، يَقُولُ: هُوَ أَجْدَرُ أَنْ تُحْصُوا مَا فَرَضَ اللَّهُ عَلَيْكُمْ مِنْ قِيَامِ اللَّيْلِ، وَذَلِكَ أَنَّ الإِنْسَانَ إِذَا نَامَ لَمْ يَدْرِ مَتَى يَسْتَيْقِظُ، وَقَوْلُهُ: ﴿وَأَقۡوَمُ قِيلًا﴾ [المزمل: 6]، هُوَ أَجْدَرُ أَنْ يَفْقَهَ فِي الْقُرْآنِ وَقَوْلُهُ: ﴿إِنَّ لَكَ فِي ٱلنَّهَارِ سَبۡحٗا طَوِيلٗا ۝٧﴾ [المزمل: 7]، يقولُ: فَرَاغًا طَوِيلاً.

1305- It is narrated on the authority of Ibn Abbas that he said: When the first portion of Al-Muzzammil was revealed, they went on standing (for supererogatory prayers) by night everyday as much as they did during the month of Ramadan, until the last portion of it was revealed (which relieved them of that); and nearly a year had elapsed after revealing the first portion before the last portion was revealed.

[308/18] Standing (For Prayer) By Night

1306- It is narrated on the authority of Abu Hurairah: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one stands (for prayer) all the knots are then undone and one gets up energetic with a good heart in the morning because of the goodness he has received. If he does not do so, he would get up lazy and with the mischievous heart since he received no good (with The Satan's knots remaining on his head's back)."

1307- It is narrated on the authority of Abdullah Ibn Abu Qais: Abu Ufaif, the freed slave of Atiyyah that A'ishah said to him: Do not leave the supererogatory prayers by night, for the Messenger of Allah "Allah's blessing and peace be upon him" never left it, and in case he was sick or he felt he had no enough power he would offer it as sitting.

1308- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

1309- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one gets up at night, and awakens his (or her) spouse and both offer a two-rak'ah prayer, they are enlisted among such as celebrate (the Praises of) Allah so much, from men and women." (Ibn Kathir makes it the statement of Abu Sa'id, and there is no mention made of Abu Hurairah.)

Abu Dawud says: The same is narrated on the authority of Sufyan from Abu Hurairah, even though it is not traced up to the Messenger of Allah "Allah's blessing and peace be upon him".

1305 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدٍ ـ يَعْنِي المَرْوَزِيَّ ـ : حدَّثنا وَكِيعٌ، عن مِسْعَرٍ، عن سِمَاكٍ الْحَنَفِيِّ، عنْ ابنِ عَبَّاسٍ قَالَ: «لَمَّا نَزَلَتْ أَوَّلُ الْمُزَّمِّلِ كَانُوا يَقُومُونَ نَحْوًا مِنْ قِيَامِهِمْ في شَهْرِ رَمَضَانَ، حَتَّى نَزَلَ آخِرُهَا، وَكَانَ بَيْنَ أَوَّلِهَا وَآخِرِهَا سَنَةٌ».

[ت308/م18] ـ بابُ قِيامِ اللّيلِ

1306 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عنْ أَبِي الزِّنَادِ، عنْ الأَعْرَجِ، عنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: **«يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلاَثَ عُقَدٍ يَضْرِبُ مَكَان كلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللَّهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلاَّ أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلاَنَ»**.

1307 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ، قال: حدَّثنا أَبُو دَاوُدَ، قال: حدَّثنا شُعْبَةُ، عنْ يَزِيدَ بنِ خُمَيْرٍ قال: «سَمِعْتُ عَبْدَ اللَّهِ بنَ أَبِي قَيْسٍ يَقُولُ: قَالَتْ عَائِشَةُ رضي اللَّهُ عَنْهَا: لاَ تَدَعْ قِيَامَ اللَّيْلِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لاَ يَدَعُهُ، وَكانَ إِذَا مَرِضَ أَوْ كَسِلَ صَلَّى قَاعِدًا».

1308 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا يَحْيَى: حدَّثنا ابنُ عَجْلاَنَ، عن الْقَعْقَاعِ، عنْ أبي صَالِحٍ، عنْ أَبِي هُرَيْرَةَ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«رَحِمَ اللهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا المَاءَ، رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ المَاءَ»**.

1309 ـ حدّثنا ابنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن مِسْعَرٍ، عن عَلِيِّ بنِ الأَقْمَرِ. (ح). وَحدثَنَا مُحَمَّدُ بنُ حَاتِمِ بنِ بَزِيعٍ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مُوسَى، عنْ شَيْبَانَ، عنِ الأَعْمَشِ، عنْ عَلِيِّ بنِ الأَقْمَرِ ـ المَعْنَى ـ عنِ الأَغَرِّ، عن أبي سَعِيدٍ وَأَبِي هُرَيْرَةَ قالاَ: قالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَيْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّيَا ـ أَوْ صَلَّى ـ رَكْعَتَيْنِ جَمِيعًا كُتِبَا في الذَّاكِرِينَ وَالذَّاكِرَاتِ»**، وَلَمْ يَرْفَعْهُ ابنُ كَثِيرٍ، وَلاَ ذَكَرَ أَبَا هُرَيْرَةَ، جَعَلَهُ كَلاَمَ أَبِي سَعِيدٍ.

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ مَهْدِيٍّ، عن سُفْيَانَ قالَ: وَأُرَاهُ ذَكَرَ أَبَا هُرَيْرَةَ.

قال أَبُو دَاوُدَ: وَحَدِيثُ سُفْيَانَ مَوْقوفٌ.

[309] Feeling Asleep During The Prayer

1310- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy (while he is praying) let him lie until slumber is over, for he does not know, while offering prayer in the state of drowsiness, that perhaps he abuses himself even though he intends to ask for forgiveness."

1311- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands (to offer the supererogatory prayer) at night, and finds the Qur'an difficult upon his tongue (to recite) and he does not know what he is saying (because of the traces of slumber), let him lie (until slumber is over)."

1312- It is narrated on the authority of Anas Ibn Malik: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" It was said to him: "O Messenger of Allah! It belongs to Hamnah Bint Jahsh who is praying: whenever she gets tired she would hang in it." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let her pray as much as she is active and when she gets tired let her sit!" according to the narration of Ziyad he asked: "What is that rope?" The people said: "This is for Zainab to offer prayer with the help of it: whenever she gets tired, she would stick to it (to keep standing for the prayer)." The Prophet "Allah's blessing and peace be upon him" said: "Undo it! Undo it! Let anyone of you pray as long as he feels active, and when he feels inactive or gets tired, let him sit down."

[310/19] What About Such As Sleeps Without Reciting His Daily Portion (Of Qur'an And Glorifications)

1313- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps without reciting his portion (of Qur'an and glorifications) he is accustomed to recite daily, and then he recites in the period between both Fajr and Zhuhr prayers, it will be written for him in the same way as if he has recited it by night."

[ت309/م...] ـ بابُ النُّعاسِ في الصَّلاة

1310 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قالَ: «**إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلاَةِ فَلْيَرْقُدْ حتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ**».

1311 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبَرَنَا مَعْمَرٌ، عن هَمَّامِ بنِ مُنَبِّهٍ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنُ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيَضْطَجِعْ**».

1312 ـ حدّثنا زِيَادُ بنُ أَيُّوبَ وَهَارُونُ بنُ عَبَّادٍ الأَزْدِيُّ أَنَّ إِسْمَاعِيلَ بنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: حدَّثنا عَبْدُ الْعَزِيزِ، عن أَنَسٍ قالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «**مَا هَذَا الْحَبْلُ؟**» فَقِيلَ: يَا رَسُولَ اللَّهِ ﷺ، هَذِهِ حَمْنَةُ بنتُ جَحْشٍ تُصَلِّي، فَإِذَا أَعْيَتْ تَعَلَّقَتْ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لِتُصَلِّ مَا أَطَاقَتْ، فَإِذَا أَعْيَتْ فَلْتَجْلِسْ**»

قال زِيَادٌ: فَقَالَ: «**مَا هَذَا؟**» فَقَالُوا لِزَيْنَبَ: تُصَلِّي، فَإِذَا كَسِلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ، فَقَالَ: «**حُلُّوهُ**». فَقَالَ: «**لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ فَلْيَقْعُدْ**».

[ت310/م19] ـ بابُ مَنْ نامَ عنْ حِزْبِهِ

1313 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بنُ سَعِيدِ بنِ عَبْدِ المَلِكِ بنِ مَرْوَانَ. (ح). وحدَّثنا سُلَيْمَانُ بنُ دَاوُدَ وَمُحَمَّدُ بنُ سَلَمَةَ المُرَادِيُّ قالا: حدَّثنا ابنُ وَهْبٍ ـ المَعْنَى ـ عن يُونُسَ، عن ابن شِهَابٍ أَنَّ السَّائِبَ بنَ يَزِيدَ وَعُبَيْدَ اللَّهِ أَخْبَرَاهُ أَنَّ عَبْدَ الرَّحْمَنِ بنَ عَبْدٍ ـ قالا: عَنِ ابنِ وَهْبٍ بنِ عَبْدٍ الْقَارِيِّ ـ قال: سَمِعْتُ عُمَرَ بنِ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلاَةِ الْفَجْرِ وَصَلاَةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ**».

[311/20] What About Such As Intends To Stand For Prayer By Night, And Then He Sleeps

1314- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one, who is accustomed to offer supererogatory prayer by night, and then he is overpowered by sleep but that the reward of his prayer will be written for him, and his sleeps becomes (an object of) charity given to him (by Allah)."

[312/21] Which Portion Of The Night Is The Best (For Prayer)?

1315- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord Almighty descends with His Glory to the nearest heaven when the last third of the night remains, and then says: "Who does invoke Me, so that I will respond to his invocation? Who does ask Me (for anything) so that I will give it to him? Who does ask for My Forgiveness so that I will forgive him?""

[313/22] The Time At Which The Messenger Of Allah Used To Stand For Prayer By Night

1316- It is narrated on the authority of A'ishah that she said: Allah Almighty most frequently awakened the Messenger of Allah "Allah's blessing and peace be upon him" by night, and the last portion of the night, a short while before dawn did not come before he finished from his daily portion (of recitation).

1317- It is narrated on the authority of Masruq that he said: I asked A'ishah about the supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" by night saying: "At which time (by night) he used to pray?" she said: "Whenever he heard the crowing of the cock, he would stand and offer prayer."

1318- It is narrated on the authority of A'ishah that she said: I've never seen him, i.e. the Messenger of Allah "Allah's blessing and peace be upon him", but sleeping in my house during the last portion of the night, a short while before the dawn.

1319- It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was given to distress, he soon would offer prayer.

[ت311/م20] ـ بابُ مَنْ نَوَى القِيامَ فنامَ

1314 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن رَجُلٍ عِنْدَهُ رَضِيٍّ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا مِنِ امْرِئٍ تَكُونُ لَهُ صَلاَةٌ بِلَيْلٍ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلاَّ كُتِبَ لَهُ أَجْرُ صَلاَتِهِ، وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً**».

[ت312/م21] ـ بابٌ: أيُّ اللَّيلِ أَفْضَلُ؟

1315 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الأَغَرِّ، عن أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ**».

[ت313/م22] ـ بابُ وقتِ قيامِ النَّبيِّ ﷺ منَ اللَّيلِ

1316 ـ حدّثنا حُسَيْنُ بنُ يَزِيدَ الْكُوفِيُّ: حدَّثنا حَفْصٌ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُوقِظُهُ اللَّهُ عَزَّ وَجَلَّ بِاللَّيْلِ، فَمَا يَجِيءُ السَّحَرُ حَتَّى يَفْرُغَ مِنْ حِزْبِهِ».

1317 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: حدَّثنا أَبُو الأَحْوَصِ. (ح): وحدَّثنا هَنَّادٌ، عنْ أبي الأَحْوَصِ، وهذا حدِيثُ إِبْرَاهِيمَ، عن أَشْعَثَ، عن أَبِيهِ، عنْ مَسْرُوقٍ قالَ: «سَأَلْتُ عَائِشَةَ رضيَ اللَّهُ عَنْهَا عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ لَهَا: أَيَّ حِينٍ كَانَ يُصَلِّي؟ قَالَتْ: كَانَ إِذَا سَمِعَ الصُّرَاخَ قَامَ فَصَلَّى».

1318 ـ حدّثنا أَبُو تَوْبَةَ، عن إِبْرَاهِيمَ بنِ سَعْدٍ، عن أَبِيهِ، عنْ أبي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: «مَا أَلْفَاهُ السَّحَرَ عِنْدِي إِلاَّ نَائِمًا» تَعْنِي النَّبِيَّ ﷺ.

1319 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا يَحْيَى بنُ زَكَرِيَّا، عنْ عِكْرِمَةَ بنِ عَمَّارٍ، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ الدُّؤَلِيِّ، عنْ عَبْدِ الْعَزِيزِ ابنِ أخي حُذَيْفَةَ، عنْ حُذَيْفَةَ قال: «كَانَ النَّبِيُّ إِذَا حَزَبَهُ أَمْرٌ صَلَّى».

1320- it is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he said: I sent the night with the Messenger of Allah "Allah's blessing and peace be upon him", to help him perform ablution, and bring to him what he heeded. Once, he said to me: "Ask me for anything." I said: "I ask for (having the honour of) your companionship in the Garden." He said: "Ask for anything else!" I said: "It is that (which I ask for)." On that he said: "Then, help me overpower (the evil of) yourself with offering prayers so much."

1321- It is narrated on the authority of Anas that he said, concerning Allah's saying: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them" (As-Sajdah 16): They are those who keep praying in the period between both Maghrib and Isha. Al-Hasan says: It applies to those who stand for supererogatory prayers by night.

1322- It is narrated on the authority of Anas that he said, concerning Allah's saying: "They were in the habit of sleeping but little by night": Those are such as keep praying in the period between both Maghrib and Isha. In the narration of Yahya, a mention is made also of Allah's saying: ""Their limbs do forsake their beds of sleep."

[314/23] Inaugurating The Night Prayer With Two Rak'ahs

1323- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah said: "When anyone of you stands for prayer by night, let him offer a two-light-rak'ah prayer (therewith to inaugurate his prayer)."

Abu Dawud says: The same is narrated on the authority of Muhammad from Abu Hurairah, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

1324- It is narrated on the authority of Abu Hurairah that he said...and he mentioned the same, to which he added: "And then, let him prolong (his prayers) afterwards as he likes."

Abu Dawud says: The same is narrated on the authority of Ayyub and Ibn Awn from Muhammad from Abu Hurairah.

1325- It is narrated on the authority of Abdullah Ibn Habashi Al-Khath'ami that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best deed, thereupon he said: "Making long the standing (in prayer by night)."

1320 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا الْهِقْلُ بنُ زِيَادٍ السَّكْسَكِيُّ: حدَّثنا الأَوْزَاعِيُّ، عنْ يَحْيَى بنِ أبي كَثِيرٍ، عنْ أبي سَلَمَةَ قَالَ: سَمِعْتُ رَبِيعَةَ بنَ كَعْبٍ الأَسْلَمِيَّ يقولُ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ آتِيهِ بِوَضُوئِهِ وَبِحَاجَتِهِ فَقَالَ: «**سَلْنِي**»، فَقُلْتُ: مُرَافَقَتَكَ في الْجَنَّةِ، قالَ: «**أَوَ غَيْرَ ذَلِكَ؟**» قلت: هُوَ ذَاكَ، قال: «**فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ**».

1321 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عن قَتَادَةَ، عنْ أَنَسِ بنِ مَالِكٍ في هَذِهِ الآيَةِ: ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿١٦﴾﴾ [السجدة: 16] قَالَ: «كَانُوا يَتَيَقَّظُونَ مَا بَيْنَ المَغْرِبِ وَالْعِشَاءِ يُصَلُّونَ»، قَالَ: وَكَانَ الْحَسَنُ يَقُولُ: «قِيَامُ اللَّيْلِ».

1322 ـ حدّثنا مُحَمَّدُ بنُ المثَنَّى: حدَّثنا يَحْيَى بنُ سَعِيدٍ، وَابنُ أبي عَدِيٍّ، عنْ سَعِيدٍ، عن قَتَادَةَ، عنْ أَنَسٍ في قَوْلِهِ عَزَّ وَجَلَّ: ﴿كَانُوا۟ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾﴾ [الذاريات: 17]. قالَ: «كَانُوا يُصَلُّونَ فِيمَا بَيْنَ المَغْرِبِ وَالْعِشَاءِ»، زَادَ فِي حَدِيثِ يَحْيَى: وَكَذَلِكَ ﴿تَتَجَافَىٰ جُنُوبُهُمْ﴾ [السجدة: 16].

[ت314/م23] ـ بابُ افتتاحِ صَلاةِ اللَّيلِ بركعتينِ

1323 ـ حدّثنا الرَّبِيعُ بنُ نَافِعٍ أَبُو تَوْبَةَ: حدَّثنا سُلَيْمَانُ بنُ حَيَّانَ، عن هِشَامِ بنِ حَسَّانَ، عن ابنِ سِيرِينَ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيُصَلِّ رَكْعَتَيْنِ خَفِيفَتَيْنِ**».

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ حَمَّادُ بنُ سَلَمَةَ وَزُهَيْرُ بنُ مُعَاوِيَةَ وَجَمَاعَةٌ، عن هِشَامٍ، عن مُحَمَّدٍ أَوْقَفُوهُ على أَبِي هُرَيْرَةَ.

1324ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ: حدَّثنا إِبْرَاهِيمُ ـ يَعْنِي ابنَ خَالِدٍ ـ، عن رَبَاحِ بنِ زَيدٍ، عن مَعْمَرٍ، عن أَيُّوبَ، عن ابنِ سِيرِينَ، عنْ أَبِي هُرَيْرَةَ قال: «**إِذَا**» ـ بِمَعْنَاهُ ـ زَادَ: «**ثُمَّ لِيُطَوِّلْ بَعْدُ مَا شَاءَ**».

قال أَبُو دَاوُدَ: رَوَاهُ أَيُّوبُ وَابنُ عَوْنٍ أَوْقَفُوهُ عَلَى أَبِي هُرَيْرَةَ، وَرَوَاهُ ابنُ عَوْنٍ عنْ مُحَمَّدٍ قال: «فِيهِمَا تَجَوُّزٌ».

1325 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا حَجَّاجٌ قالَ: قالَ ابنُ جُرَيْجٍ: أَخبرَنِي عُثْمَانُ بنُ أبي سُلَيْمَانَ، عنْ عَلِيٍّ الأَزْدِيِّ، عنْ عُبَيْدِ بنِ عُمَيْرٍ، عنْ عَبْدِ اللَّهِ بنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قال: «**طُولُ الْقِيَامِ**».

[315/24] Offering The Night Prayers In Pairs (Of Rak'ahs)

1326- It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah about the night supererogatory prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The supererogatory night prayer should be offered in pairs (of rak'ahs), and if anyone of you fears the approach of the dawn, let him then offer one rak'ah, to make his prayer an odd number (of rak'ahs)."

[316/25] Raising One's Voice With The Recitation In The Night Supererogatory Prayer

1327- It is narrated on the authority of Ibn Abbas that he said: The recitation of the Messenger of Allah "Allah's blessing and peace be upon him" (during his night supererogatory prayer) was as loud enough as to make those in the chamber hear him while he was in the house.

1328- It is narrated on the authority of Abu Hurairah that he said: The recitation of the Messenger of Allah "Allah's blessing and peace be upon him" during his night supererogatory prayer used to be in a high tone for some time, and in a low tone for some time.

1329- It is narrated on the authority of Abu Qatadah that he said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" came out and came upon Abu Bakr, and behold! He was offering supererogatory prayer in which he was reciting in a low tone. Then, he came upon Umar Ibn Al-Khattab, who was in prayer, raising his voice in recitation. When both gathered in the house of the Messenger of Allah "Allah's blessing and peace be upon him", the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr: "O Abu Bakr! I came upon you while you were praying in a low tone!" he said: "(It is sufficient for me) to make such as I speak to privately hear me well." He said to Umar: "O Umar! I came upon you while you were praying, raising your voice!" he said: "O Messenger of Allah! it is to awaken the sleeping one, and beat the devil." According to the narration of Al-Hasan, the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr: "Raise your voice a bit!" he said to Umar: "Lower your voice a bit!"

1330- The same is narrated on the authority of Abu Hurairah, without the addition of the narration of Al-Hasan, but here there is the following addition: "I heard you O Bilal while you were reciting a portion from this Surah and a portion from that Surah." On that he said: "(All of the Qur'an) is of good statements and words, whose parts Allah combines." The

[ت315/م24] ـ بابٌ: صلاةُ الليلِ مَثْنَى مَثْنَى

1326 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ وَعَبْدِ اللَّهِ بن دِينَارٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عن صَلاَةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**صَلاَةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُوتِرُ لَهُ مَا قَدْ صَلَّى**».

[ت316/م25] ـ بابُ رَفْعِ الصَّوتِ بالقراءةِ في صلاةِ الليلِ

1327 ـ حدّثنا مُحَمَّدُ بنُ جَعْفَرٍ الْوَرَكَانِيُّ: حدَّثنا ابنُ أَبِي الزِّنَادِ، عن عَمْرِو بنِ أبي عَمْرٍو مَوْلَى الْمُطَّلِبِ، عنْ عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قَالَ: «كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ عَلَى قَدْرِ مَا يَسْمَعُهُ مَنْ في الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ».

1328 ـ حدّثنا مُحَمَّدُ بنُ بَكَّارِ بنِ الرَّيَّانِ: حدَّثنا عَبْدُ اللَّهِ بنُ الْمُبَارَكِ، عن عِمْرَانَ بنِ زَائِدَةَ، عنْ أَبِيهِ، عن أبي خَالِدٍ الْوَالِبِيِّ، عنْ أَبِي هُرَيْرَةَ أَنَّهُ قالَ: «كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا».

قال أَبُو دَاوُدَ: أَبُو خَالِدٍ الْوَالِبِيُّ اسْمُهُ: هُرْمُزٌ.

1329 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ الْبُنَانِيِّ، عن النَّبِيِّ ﷺ. (ح)، وحدَّثنا الْحَسَنُ بنُ الصَّبَّاحِ: حدَّثنا يَحْيَى بنُ إِسْحَاقَ: أخبرنا حَمَّادُ بنُ سَلَمَةَ، عن ثَابِتٍ الْبُنَانِيِّ، عنْ عَبْدِ اللَّهِ بنِ رَبَاحٍ، عن أبي قَتَادَةَ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ لَيْلَةً فَإِذَا هُوَ بِأَبِي بَكْرٍ رضي اللَّهُ عَنْهُ يُصَلِّي يَخْفِضُ مِنْ صَوْتِهِ. قَالَ: وَمَرَّ بِعُمَرَ بنِ الخَطَّابِ وَهُوَ يُصَلِّي رَافِعًا صَوْتَهُ. قال: فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ ﷺ قال النَّبِيُّ ﷺ: «**يَا أَبَا بَكْرٍ، مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي تَخْفِضُ صَوْتَكَ؟**» قَالَ: قَدْ أَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُولَ اللَّهِ، قال: وَقَالَ لِعُمَرَ: «**مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي رَافِعًا صَوْتَكَ؟**». قال: فَقَالَ: يَا رَسُولَ اللَّهِ، أُوقِظُ الْوَسْنَانَ وَأَطْرُدُ الشَّيْطَانَ».

زَادَ الْحَسَنُ فِي حَدِيثِهِ: فَقَالَ النَّبِيُّ ﷺ: «**يَا أَبَا بَكْرٍ ارْفَعْ مِنْ صَوْتِكَ شَيْئًا**»، وَقَالَ لِعُمَرَ: «**اخْفِضْ مِنْ صَوْتِكَ شَيْئًا**».

1330 ـ حدّثنا أَبُو حُصَيْنِ بن يَحْيَى الرَّازِيُّ: حدَّثنا أَسْبَاطُ بنُ مُحَمَّدٍ، عنْ مُحَمَّدِ بنِ عَمْرٍو، عنْ أبي سَلَمَةَ، عنْ أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ بِهَذِهِ الْقِصَةِ لَمْ يَذْكُرْ: فَقَالَ لأَبِي بَكْرٍ: «**ارْفَعْ مِنْ صَوتِكَ شَيْئًا**» وَلِعُمَرَ «**اخْفِضْ شَيْئًا**».

زَادَ: «**وَقَدْ سَمِعْتُكَ يَا بِلَالُ وَأَنْتَ تَقْرَأُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ**» قالَ:

Messenger of Allah "Allah's blessing and peace be upon him" commented: "All of you have done right."

1331- It is narrated on the authority of A'ishah that she said: A man stood for prayer by night, and he recited the Qur'an loudly. In the morning, the Messenger of Allah said: "Allah's Mercy be upon so and so for such and such a Holy Verse he reminded me of that night, which was not in my memory (just at that time)."

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Salamah, with a slight change of wording.

1332- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" practiced I'tikaf in the mosque and he heard them reciting the Qur'an loudly, thereupon he lifted the curtain and said: "Behold! Each one of you is speaking privately to his Lord. So, you should cause no harm to each other, nor should you raise your voices over each other in recitation (or in prayer)."

1333- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an aloud is like him, who gives in charity publicly; and such as recites the Qur'an in a low tone is like him, who gives in charity secretly."

[317/26] The Night Supererogatory Prayer

1334- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ten rak'ahs for the night supererogatory prayer, and conclude with a single rak'ah to make his prayer an odd number (of rak'ahs), and then offer the two-rak'ah prayer before dawn: the total then was thirteen rak'ahs.

1335- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer eleven rak'ahs for the supererogatory night prayer, with the last of which he would conclude his prayer to make it an odd number (of rak'ahs). Whenever he finished from that, he would lie on his right side.

1336- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer eleven rak'ahs, and that was his night supererogatory prayer in the period from his finishing from Isha prayer until the breaking of the dawn, after

كَلاَمٌ طَيِّبٌ يَجْمَعُهُ اللَّهُ تعالى بَعْضَهُ إِلَى بَعْضٍ، فَقَالَ النَّبِيُّ ﷺ «**كُلُّكُمْ قَدْ أَصَابَ**».

1331 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عنْ هِشَامِ بنِ عُرْوَةَ، عنْ عُرْوَةَ، عنْ عَائِشَةَ رَضِيَ اللَّهِ عنها: أَنَّ رَجُلاً قَامَ مِنَ اللَّيْلِ فَقَرَأَ فَرَفَعَ صَوْتَهُ بالقُرْآنِ فَلَمَّا أَصْبَحَ قالَ رَسُولُ اللَّهِ ﷺ: «**يَرْحَمُ اللَّهُ فُلاَنًا كَأَيٍّ مِنْ آيَةٍ أَذْكَرَنِيهَا اللَّيْلَةَ كُنْتُ قَدْ أَسْقَطْتُهَا**».

قال أَبُو دَاوُدَ: وَرَوَاهُ هَارُونُ النَّحْوِيُّ، عنْ حَمَّادِ بنِ سَلَمَةَ في سُورَةِ آلِ عِمْرَانَ في الحُرُوفِ: ﴿وَكَأَيِّن مِّن نَّبِيٍّ﴾ [آل عمران: 146].

1332 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عنْ إِسْمَاعِيلَ بنِ أُمَيَّةَ، عنْ أَبِي سَلَمَةَ، عنْ أَبِي سَعِيدٍ قال: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ فِي المَسْجِدِ فَسَمِعَهُمْ يَجْهَرُونَ بالْقِرَاءَةِ. فَكَشَفَ السِّتْرَ وَقَالَ: «**أَلاَ إِنَّ كُلَّكُمْ مُنَاجٍ رَبَّهُ، فَلاَ يُؤْذِيَنَّ بَعْضُكُمْ بَعْضًا. وَلاَ يَرْفَعْ بَعْضُكُمْ عَلَى بَعْضٍ في الْقِرَاءَةِ**» أَوْ قَالَ: «**فِي الصَّلاَةِ**».

1333 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا إِسْمَاعِيلُ بنُ عَيَّاشٍ، عن بَحِيرِ بنِ سَعْدٍ، عن خَالِدِ بنِ مَعْدَانَ، عن كَثِيرِ بنِ مُرَّةَ الْحَضْرَمِيِّ، عن عُقْبَةَ بنِ عَامِرٍ الْجُهَنِيِّ قالَ: قال رَسُولُ اللَّهِ ﷺ: «**الْجَاهِرُ بالْقُرْآنِ كَالْجَاهِرِ بالصَّدَقَةِ، وَالمُسِرُّ بالْقُرْآنِ كَالمُسِرِّ بالصَّدَقَةِ**».

[ت317/م26] ـ بابٌ في صَلاَةِ اللَّيلِ

1334 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا ابنُ أبي عَدِيٍّ، عن حَنْظَلَةَ، عن الْقَاسِمِ بنِ مُحَمَّدٍ، عن عَائِشَةَ قالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ، وَيُوتِرُ بِسَجْدَةٍ، وَيَسْجُدُ سَجْدَتَي الْفَجْرِ، فَذَلِكَ ثَلاَثَ عَشْرَةَ رَكْعَةً».

1335 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ».

1336 ـ حدّثنا عَبْدُ الرَّحْمَنِ بنُ إِبْرَاهِيمَ وَنَصْرُ بنُ عَاصِمٍ الأَنْطَاكِيُّ وَهَذَا لَفْظُهُ قالاَ: حدَّثنا الْوَلِيدُ: حدَّثنا الأَوْزَاعِيُّ ـ وَقَالَ نَصْرٌ: عن ابنِ أَبي ذِئْبٍ، وَالأَوْزَاعِيُّ عن الزُّهْرِيِّ ـ عن عُرْوَةَ، عن عَائِشَةَ رضي اللَّهُ عنها قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلاَةِ الْعِشَاءِ إِلَى أَنْ يَنْصَدِعَ الْفَجْرُ إِحْدَى عَشْرَةَ رَكْعَةً،

each two of which he would utter the end salutation, and then conclude with a single rak'ah to make his prayer an odd number (of rak'ahs. He used to remain in his prostration as long as is enough for anyone of you to recite fifty Holy Verses before raising his head. Whenever the Mu'adhdhin finished from the first call for the Fajr prayer, he would offer a two-light-rak'ah prayer, after which he would lie on his right side until the Mu'adhdhin would come to him.

1337- The same is narrated on the authority of Ibn Shihab in which he said: He used to offer prostration as long as is enough for anyone of you to recite fifty Holy Verses before raising his head. Whenever the Mu'adhdhin finished from the call for the Fajr prayer and dawn appeared to him, he would offer a two-light-rak'ah prayer, after which he would lie on his right side until the Mu'adhdhin would come to him.

1338- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs (for his night supererogatory prayer), with five of which he would conclude his prayer to make it an odd number (of rak'ahs), during which he would not sit until it would be the last rak'ah, in which he would sit and utter the end salutation.

1339- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs as his night supererogatory prayer; and whenever he heard the call for Morning prayer, he would offer a two-light-rak'ah prayer.

1340- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night: he would offer eight rak'ahs (in pairs), and offer a single rak'ah to make his prayer an odd number (of rak'ahs). After that, he would offer a two-rak'ah prayer while sitting, and whenever he wanted to bow, he would stand and bow. Then he would offered a two-rak'ah prayer in the interval between both Adhan and Iqamah of the Fajr prayer.

1341- It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", about the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" never prayed, whether in the month of Ramadan or in any time else more than eleven rak'ahs by night: he used to offer four rak'ahs, and do not ask about their perfection and

يُسَلِّم مِنْ كُلِّ ثِنْتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ، وَيَمْكُثُ فِي سُجُودِهِ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ المُؤَذِّنُ بالأُولَى مِنْ صَلاَةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الأَيْمَنِ حَتَّى يَأْتِيَهُ المُؤَذِّنُ».

1337 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ: أخبرني ابنُ أبي ذِئْبٍ، وَعَمْرُو بنُ الْحَارِثِ، وَيُونُسُ بنُ يَزِيدَ، أَنَّ ابنَ شِهَابٍ أَخْبَرَهُمْ بِإِسْنَادِهِ وَمَعْنَاهُ قال: «وَيُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ المُؤَذِّنُ من صَلاَةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ» وَسَاقَ مَعْنَاهُ. قالَ: وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ.

1338 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عنْ أَبِيهِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِخَمْسٍ لاَ يَجْلِسُ فِي شَيْءٍ مِنَ الْخَمْسِ حَتَّى يَجْلِسَ في الآخِرَةَ فَيُسَلِّمَ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ نُمَيْرٍ عَنْ هِشَامٍ نَحْوَهُ.

1339 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي باللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النِّدَاءَ بالصُّبْحِ رَكْعَتَيْنِ خَفِيفَتَيْنِ».

1340 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ وَمُسْلِمُ بنُ إِبْرَاهِيمَ قالاَ: حدَّثنا أَبَانُ، عن يَحْيَى، عن أبي سَلَمَةَ، عن عَائِشَةَ: «أَنَّ نَبِيَّ اللَّهِ ﷺ كانَ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً: كَانَ يُصَلِّي ثَمَانِيَ رَكَعَاتٍ، وَيُوتِرُ بِرَكْعَةٍ ثُمَّ يُصَلِّي ـ قالَ مُسْلِمٌ: بَعْدَ الْوِتْرِ، ثُمَّ اتَّفَقَا ـ رَكْعَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، وَيُصَلِّي بَيْنَ أَذَانِ الْفَجْرِ وَالإِقَامَةِ رَكْعَتَيْنِ».

1341 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ أَنّه أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ في رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ في رَمَضَانَ وَلاَ فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلاَ تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلاَثًا.

length, followed by another four rak'ah, and do not ask about their perfection and length, followed by three. A'ishah further said: I asked him: "O Messenger of Allah! would you sleep before offering Witr?" he said: "O A'ishah! My eyes sleep, but my heart never sleeps."

1342- It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir that he said: I divorced my wife, and then went to Medina to sell a house in possession there, by whose price I would buy arms and horses and fight in the Cause of Allah. When I came to Medina, I met some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him". They told me that a group of six men among them had decided to do so during the lifetime of the Prophet of Allah "Allah's blessing and peace be upon him" and he forbade them to do it, and said: "There is in the Messenger of Allah "Allah's blessing and peace be upon him" a good pattern for you to follow!" Then, I came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" I asked: "Who is it?" He said: "It is A'ishah. Go to her and ask her (about that) and then come and inform me about her reply to you." I came to Hakim Ibn Aflah and requested him to take me to her. He said: "I would not go to her." I took an oath that he should guide me to her. We went to A'ishah and asked her permission to enter into her. She asked: "Who are you?" He said: "Hakim Ibn Aflah." She asked: "Who is that person with you?" He said: "He is Sa'd Ibn Hisham." She asked: "Hisham Ibn Amir who was killed (as martyr) on the day of (the holy battle of) Uhud?" he said: "Yes, he is." She said: "What a good man Amir was!" I said: "O Mother of the Believers! Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him"." She asked: "Do you not read The Qur'an?" I said: "Yes (I read it)." She said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was (taken from) The Qur'an." I further asked: "Tell me about the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer)". She asked: "Did you not recite (Allah's saying): "O you wrapped up"?" I answered in the affirmative. She said: "Allah "Exalted and Glorified be He" enjoined the Night Prayer at the beginning of this Surah. So the Companions of the Messenger of Allah "Allah's blessing and peace be upon him" offered this (Night Prayer) until their feet got swollen,. Allah held back the conclusion of this Surah for twelve months in the heaven, after which He revealed its concluding

قالَتْ عَائِشَةُ رضي اللَّهُ عنها: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ فَقَالَ: «**يَا عَائِشَةُ، إِنَّ عَيْنَيَّ تَنَامَانِ وَلاَ يَنَامُ قَلْبِي**».

1342 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا هَمَّامٌ: حدَّثنا قَتَادَةُ، عنْ زُرَارَةَ بنِ أَوْفَى، عنْ سَعْدِ بنِ هِشَامٍ قال: «طَلَّقْتُ امْرَأَتِي فَأَتَيْتُ المَدِينَةَ لأَبِيعَ عقَارًا كَانَ لِي بِهَا فَأَشْتَرِيَ بِهِ السِّلاَحَ وَأَغْزُوَ، فَلَقِيتُ نَفَرًا مِنَ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالُوا: قَدْ أَرَادَ نَفَرٌ مِنَّا سِتَّةٌ أَنْ يَفْعَلُوا ذَلِكَ فَنَهَاهُمُ النَّبِيُّ ﷺ، وَقَالَ لَهُمْ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: 21] فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عنْ وِترِ النَّبِيِّ ﷺ فَقَالَ: أَدُلُّكَ عَلَى أَعْلَمِ النَّاسِ بِوِترِ رَسُولِ اللَّهِ ﷺ؟ فَأْتِ عَائِشَةَ رَضِيَ اللَّهُ عنها، فَأَتَيْتُها فَاسْتَتْبَعْتُ حَكِيمَ بنَ أَفْلحَ، فَأَبَى فَنَاشَدْتُهُ فَانْطَلَقَ مَعِي، فَاسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَتْ: مَنْ هَذَا؟ قَالَ: حَكِيمُ بنُ أَفْلَحَ قَالَتْ: وَمَنْ مَعَكَ؟ قال: سَعْدُ بنُ هِشَامٍ، قَالَتْ: هِشَامُ بنُ عَامِرٍ الَّذِي قُتِلَ يَوْمَ أُحدٍ؟ قالَ: قُلْتُ: نعَمْ، قَالَتْ: نِعْمَ الْمَرءُ كَانَ عَامِراً. قال: قَلْتُ: يَا أُمَّ الْمُؤْمِنِينَ حَدِّثِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ؟ قالَتْ: أَلَستَ تَقْرَأُ الْقُرْآنَ؟ فَإِنَّ خُلُقَ رَسُولِ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ: قُلْتُ: حَدِّثِينِي عَنْ قِيَامِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ قالَتْ: أَلَستَ تَقْرَأُ ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ۝١﴾؟ قالَ: قُلْتُ: بَلَى، قَالَتْ: فَإِنَّ أَوَّلَ هَذِهِ السُّورَةِ نَزَلَتْ، فَقَامَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ حَتَّى انْتَفَخَتْ أَقْدَامُهُمْ، وَحُبِسَ خَاتِمَتُهَا فِي السَّمَاءِ اثْنَيْ عَشَرَ شَهْرًا، ثُمَّ نَزَلَ آخِرُهَا، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ،

Verses, which lightened (the burden of that Prayer). The result was that the Night Prayer became supererogatory after being obligatory." I said: "O Mother of the Believers! Tell me about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"." She said: "He used to offer eight Rak'ahs, and would not sit except in the eighth of them. Then he would get up (without uttering the end salutation) and pray the ninth Rak'ah. In this way, he did not sit but in the eighth and the ninth, and did not utter the end salutation but in the ninth. Then, he would pray two Rak'ahs in a sitting position. The total then was eleven Rak'ahs O my son! When the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (Rak'ahs (instead of nine) for the Witr, and he did not sit but in the sixth and the seventh, and did not utter the end salutation but in the seventh. Then, he would offer a two-rak'ah prayer while sitting. In this way, the total became nine O my son! Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" never kept standing for prayer through the night till morning, nor did he recited the whole Qur'an in a single night, nor did he observed fast for a complete month except (the month of) Ramadan. Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the Prayer, he liked to be regular on offering it. Whenever he was overpowered by sleep or pain and he failed to offer the Prayer at night, he would offer twelve Rak'ahs by day." Then, I went to Ibn Abbas to whom I narrated that Hadith. He said: "She has told the truth. Had I gone to her and got into her presence, I would have listened to it orally from her." I said: "Had I known that you do not go to her, I would not have related her narration to you."

1343- The same is narrated on the authority of Qatadah, through a similar chain of transmitters, and here he says: He used to offer nine Rak'ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth Rak'ah. Then, he would sit, celebrate Allah, praise and supplicate Him, and then utter the salutation so loud that we would hear it. Then, he would pray two Rak'ahs in a sitting position, after uttering the salutation. The total then was eleven rak'ahs O my son! When the Messenger of Allah "Allah's blessing and peace be upon him" grew old and put on flesh, he offered seven (Rak'ahs instead of nine) for the Witr, and then he offered a two-rak'ah prayer while sitting...orally.

1344- The same is narrated on the authority of Yahya Ibn Sa'id.

1345- The same is narrated on the authority of Sa'id, with a slight chain of wording.

قالَ: قُلْتُ: حَدِّثِينِي عَنْ وِتْرِ النَّبِيِّ ﷺ؟ قَالَتْ: كَانَ يُوتِرُ بِثَمَانِ رَكَعَاتٍ، لاَ يَجْلِسُ إِلاَّ في الثَّامِنَةِ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَةً أُخْرَى، لاَ يَجْلِسُ إِلاَّ فِي الثَّامِنَةِ وَالتَّاسِعَةِ، وَلاَ يُسَلِّمُ إِلاَّ في التَّاسِعَةِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ، فَلَمَّا أَسَنَّ وَأَخَذَ اللَّحْمُ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ لَمْ يَجْلِسْ إِلاَّ فِي السَّادِسَةِ وَالسَّابِعَةِ، وَلَمْ يُسَلِّمْ إِلاَّ فِي السَّابِعَةِ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَتِلْكَ تِسْعُ رَكَعَاتٍ يَا بُنَيَّ. وَلَمْ يَقُمْ رسولُ اللَّهِ ﷺ لَيْلَةً يُتِمُّهَا إِلَى الصَّبَاحِ، وَلَمْ يَقْرَإِ الْقُرْآنَ فِي لَيْلَةٍ قَطُّ، وَلَمْ يَصُمْ شَهْرًا يُتِمُّهُ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَلَّى صَلاَةً دَاوَمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَتْهُ عَيْنَاهُ مِنَ اللَّيْلِ بِنَوْمٍ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً. قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَحَدَّثْتُهُ، فَقَالَ: هَذَا وَاللَّهِ هُوَ الْحَدِيثُ، وَلَوْ كُنْتُ أُكَلِّمُهَا لأَتَيْتُهَا حَتَّى أُشَافِهَهَا بِهِ مُشَافَهَةً، قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لاَ تُكَلِّمُهَا مَا حَدَّثْتُكَ».

1343 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عَنْ سَعِيدٍ، عن قَتَادَةَ بِإِسْنَادِهِ نَحْوَهُ قال: «يُصَلِّي ثَمَانِيَ رَكَعَاتٍ، لاَ يَجْلِسُ فِيهِنَّ إِلاَّ عِنْدَ الثَّامِنَةِ، فَيَجْلِسُ فَيَذْكُرُ اللَّهَ، ثُمَّ يَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَمَا يُسَلِّمُ، ثُمَّ يُصَلِّي رَكْعَةً، فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ، فَلَمَّا أَسَنَّ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمُ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَمَا يسلِّمُ» ـ بِمَعْنَاهُ ـ إِلَى: «مُشَافَهَةً».

1344 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدثنا مُحَمَّدُ بنُ بِشْرٍ: حدَّثنا سَعِيدٌ بِهَذَا الحَدِيثِ قالَ: «يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا»، كَمَا قَالَ يَحْيَى بنُ سَعِيدٍ.

1345 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عَنْ سَعِيدٍ بِهَذَا الْحَدِيثِ. قالَ ابنُ بَشَّارٍ بِنَحْوِ حَدِيثِ يَحْيَى بنِ سَعِيدٍ إِلاَّ أَنَّهُ قَالَ: «وَيُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا».

1346- It is narrated on the authority of Zurarah Ibn Awfa that A'ishah was asked about the supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" at the middle of the night, thereupon she said: He used to offer the Isha prayer in congregation, and then return to his family, offer a four-rak'ah prayer, and go to bed, with (the utensil containing the water of) his ablution covered and placed by the side of his head, and so was his teeth-cleanser. (He would remain sleeping) until Allah Almighty would awaken him at the very moment He used to awaken him at night. Then, he would brush his teeth with the teeth-cleanser and then perform ablution perfectly. Then, he would stand to hi praying place, and offer eight rak'ahs, in each of which he would recite the Mother of the Book, a Surah of the Qur'an, and what Allah willed him to recite, and he would not sit but in the eighth without uttering the end salutation, and when he recite (what he liked) in the ninth and then sit down, he would supplicate Allah with what he liked to supplicate Him, and ask Him desirously, after which he would utter the end salutation so much loudly that he would awaken the inhabitants of the house. Then, he would recite while sitting the Mother of the Book and bow from his sitting posture, and in the second rak'ah, he would recite and offer bowing and prostration from his sitting posture. Then, he would supplicate Allah with what Allah willed him to supplicate, after which he would utter the end salutation and turn away. This was the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" until he put on flesh: then, he reduced the nine to seven, and made (his sitting and uttering the end salutation) in the sixth and seventh (instead of the eighth and the ninth), in addition to his two-rak'ah prayer while sitting. He remained in such a state until he died "Allah's blessing and peace be upon him".

1347- The same is narrated on the authority of Bahz Ibn Hakim through a similar chain of transmission, with no mention of the four rak'ahs after the Isha obligatory prayer. He says here: He used to offer eight rak'ahs, making them equal in recitation, bowing and prostration. He would not sit but in the eighth of them, after which he would stand without salutation, and then offer a single rak'ah, therewith to make his prayer an odd number (of rak'ahs), concluding it with the end salutation, so loud that he would awaken us.

1348- It is narrated on the authority of A'ishah, the Mother of the Believers, that she was asked about the supererogatory night prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: He used to lead the Isha prayer, and then return to his family, offer

1346 ـ حدّثنا عَلِيُّ بنُ حُسَيْنٍ الدِّرْهَمِيُّ: حدَّثنا ابنُ أبي عَدِيٍّ، عن بَهْزِ بنِ حَكِيمٍ: حدثنا زُرَارَةُ بنُ أَوْفَى: «أَنَّ عَائِشَةَ رضي اللَّهُ عنها سُئِلَتْ عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ فِي جَوْفِ اللَّيْلِ فَقَالَتْ: كَانَ يُصَلِّي صَلاَةَ الْعِشَاءِ فِي جَمَاعَةٍ، ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ وَيَنَامُ، وَطَهُورُهُ مُغَطًّى عِنْدَ رَأْسِهِ، وَسِوَاكُهُ مَوْضُوعٌ، حَتَّى يَبْعَثَهُ اللَّهُ سَاعَتَهُ الَّتِي يَبْعَثُهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيُسْبِغُ الْوُضُوءَ، ثُمَّ يَقُومُ إِلَى مُصَلاَّهُ فَيُصَلِّي ثمانِي رَكَعَاتٍ: يَقْرَأُ فِيهِنَّ بِأُمِّ الْكِتَابِ وَسُورَةٍ مِنَ الْقُرْآنِ وَمَا شَاءَ اللَّهُ، وَلاَ يَقْعُدُ فِي شَيْءٍ مِنْهَا حَتَّى يَقْعُدَ فِي الثَّامِنَةِ، وَلاَ يُسَلِّمُ، وَيَقْرَأُ فِي التَّاسِعَةِ، ثُمَّ يَقْعُدُ فَيَدْعُو بِمَا شَاءَ اللَّهُ أَنْ يَدْعُوَهُ، وَيَسْأَلُهُ وَيَرْغَبُ إِلَيْهِ، وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً شَدِيدَةً، يَكَادُ يُوقِظُ أَهْلَ الْبَيْتِ مِنْ شِدَّةِ تَسْلِيمِهِ، ثُمَّ يَقْرَأُ وَهُوَ قَاعِدٌ بِأُمِّ الْكِتَابِ وَيَرْكَعُ وَهُوَ قَاعِدٌ، ثُمَّ يَقْرَأُ الثَّانِيَةَ فَيَرْكَعُ وَيَسْجُدُ وَهُوَ قَاعِدٌ، ثُمَّ يَدْعُو مَا شَاءَ اللَّهُ أَنْ يَدْعُوَ، ثُمَّ يُسَلِّمُ وَيَنْصَرِفُ، فَلَمْ تَزَلْ تِلْكَ صَلاَةُ رَسُولِ اللَّهِ ﷺ حَتَّى بَدُنَ فَنَقَصَ مِنَ التِّسْعِ ثِنْتَيْنِ، فَجَعَلَهَا إِلَى السِّتِّ وَالسَّبْعِ وَرَكْعَتَيْهِ وَهُوَ قَاعِدٌ، حَتَّى قُبِضَ عَلَى ذَلِكَ ﷺ».

1347 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا بَهْزُ بنُ حَكِيمٍ فَذَكَرَ هَذَا الْحَدِيثَ بِإِسْنَادِهِ قالَ: «يُصَلِّي الْعِشَاءَ ثُمَّ يأْوِي إِلَى فِرَاشِهِ»؛ لَمْ يَذْكُرِ الأَرْبَعَ رَكَعَاتٍ وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: «فَيُصَلِّي ثَمَانِيَ رَكَعَاتٍ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ وَلاَ يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلاَّ فِي الثَّامِنَةِ، فَإِنَّهُ كَانَ يَجْلِسُ ثُمَّ يَقُومُ وَلاَ يُسَلِّمُ فِيهِ، فَيُصَلِّي رَكْعَةً يُوتِرُ بِهَا، ثُمَّ يُسَلِّمُ تَسْلِيمَةً يَرْفَعُ بِهَا صَوْتَهُ حَتَّى يُوقِظَنَا» ثُمَّ سَاقَ مَعْنَاهُ.

1348 ـ حدّثنا عُمَرُ بنُ عُثْمَانَ: حدَّثنا مَرْوَانُ ـ يَعْنِي ابنَ مُعَاوِيَةَ ـ، عن بَهْزٍ: حدثنا زُرَارَةُ بنُ أَوْفَى، عن عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا سُئِلَتْ عن صَلاَةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يُصَلِّي بالنَّاسِ الْعِشَاءَ ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيُصَلِّي

a four-rak'ah prayer, and go to bed...and the rest is the same, and there is no mention of his making equal all of the eight rak'ahs in recitation, bowing and prostration, and there is no mention of the statement that "he would conclude with the end salutation, so loud that he would awaken us".

1349- The same is narrated on the authority of A'ishah, even though more brief.

1350- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night, nine of which as his Witr, or as she said, two while sitting, in addition to the two rak'ahs before the Fajr (obligatory prayer) between both Adhan and Iqamah.

1351- It is narrated on the authority of A'ishah that the Witr of the Messenger of Allah "Allah's blessing and peace be upon him" was of nine rak'ahs, and then it was reduced to seven (when he grew old and put on flesh), after which he would offer a two-rak'ah prayer and recite while sitting, and whenever he intended to bow, he would stand (a short while before finishing from his recitation) and then bow.

Abu Dawud says: A Hadith like this is narrated on the authority of Muhammad Ibn Amr, in which it is mentioned that Alqamah Ibn Waqqas asked her: "O my Mother! How did he offer the two-rak'ah prayer?"...and the rest is the same.

1352- It is narrated on the authority of Sa'd Ibn Hisham that he said: I came to Medina and visited A'ishah and said: "Tell me about the night supererogatory prayer the Messenger of Allah "Allah's blessing and peace be upon him" used to offer." She said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" led the Isha prayer, he would go to bed and sleep, and when it was the middle of the night, he would stand to answer the call of nature, and then go to the (water-skin containing the water of) his ablution, in order to perform ablution and enter the mosque. He would then offer eight rak'ahs, making them equal as I think in recitation, bowing and prostration, after which he would offer a single rak'ah to make his prayer an odd number (of rak'ahs). Then, he would offer a two-rak'ah prayer while sitting, and lie his side. Sometimes Bilal came to notify him of the time of the Fajr prayer, and then he took a nap, and sometimes I had doubt whether he was sleeping, until Bilal informed him of the prayer. This was his prayer until he grew old and put on flesh (and she made a mention of that as Allah willed)...and the rest is the same.

أَرْبعًا ثُمَّ يَأْوِي إِلَى فِرَاشِهِ». ثُمَّ سَاقَ الْحَدِيثَ بِطُولِهِ، وَلَمْ يَذْكُرْ: «يُسَوِّي بَيْنَهُنَ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ»، وَلَمْ يَذْكُرْ فِي التَّسْلِيم «حَتَّى يُوْقِظَنَا».

1349 - حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ - يَعْنِي ابنَ سَلَمَةَ -، عن بَهْزِ بنِ حَكِيم، عن زُرَارَةَ بنِ أَوْفَى، عنْ سَعْدِ بنِ هِشَامٍ، عن عَائِشَةَ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي تَمَامِ حَدِيثِهِمْ.

1350 - حدّثنا مُوسَى، - يَعْنِي ابنَ إِسْمَاعِيلَ - : حدَّثنا حَمَّادُ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ رضي اللَّهُ عنها: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً، يُوْتِرُ بِتِسعٍ - أَوْ كَمَا قَالَتْ - وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، وَرَكْعَتَي الْفَجْرِ بَيْنَ الأَذَانِ وَالإِقَامَةِ».

1351 - حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عنْ مُحَمَّدِ بنِ عَمْرٍو، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عنْ عَلْقَمَةَ بنِ وَقَّاصٍ، عنْ عَائِشَةَ رضي اللَّهُ عنها: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوْتِرُ بِتِسْعِ رَكَعَاتٍ، ثُمَّ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ وَرَكَعَ رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ الْوِتْرِ يَقْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ سَجَدَ».

قال أَبُو دَاوُدَ: رَوَى هَذَيْنِ الْحَدِيثَيْنِ خَالِدُ بنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، عنْ مُحَمَّدِ بنِ عَمْرٍو مِثْلَهُ قالَ فِيهِ: قالَ عَلْقَمَةُ بنُ وَقَّاصٍ: «يَا أُمَّتَاهُ، كَيْفَ كَانَ يُصَلِّي الرَّكْعَتَيْنِ؟» فَذَكَرَ مَعْنَاهُ.

1352 - حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ. (ح)، وحدَّثنا ابنُ الْمُثَنَّى: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا هِشَامٌ، عنِ الْحَسَنِ، عنْ سَعْدِ بنِ هِشَام قالَ: «قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَخْبِرِينِي عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ؟ قَالَت: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بالنَّاسِ صَلاَةَ الْعِشَاءِ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ، فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهُورِهِ فَتَوَضَّأَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى ثَمَانِيَ رَكَعَاتٍ يُخَيَّلُ إِلَيَّ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُوْتِرُ بِرَكْعَةٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ، فَرُبَّمَا جَاءَ بِلاَلٌ فَآذَنَهُ بالصَّلاَةِ، ثُمَّ يُغْفِي، وَرُبَّمَا شَكَكْتُ أَغْفَا أَوْ لاَ؟ حَتَّى يُؤْذِنَهُ بالصَّلاَةِ، فَكَانَتْ تِلْكَ صَلاَتُهُ حَتَّى أَسَنَّ وَلَحُمَ، فَذَكَرَتْ مِنْ لَحْمِهِ مَا شَاءَ اللَّهُ». وَسَاقَ الْحَدِيثَ.

قال أَبُو دَاوُدَ: إِنَّمَا كَرَّرْتُ هَذَا الْحَدِيثَ لأَنَّهُمُ اضْطَرَبُوا فِيهِ، ثُمَّ قَالَ أَبُو دَاوُدَ: أَصْحَابُنَا لاَ يَرَوْنَ الرَّكْعَتَيْنِ بَعْدَ الْوِتْرِ.

1353- It is narrated on the authority of Ibn Abbas that he once spent the night in the house of The Messenger of Allah "Allah's blessing and peace be upon him". (later at night) he (The Prophet) got up, brushed his teeth and performed ablution, while he was reciting: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding" (Al Imran 190). He recited those (concluding) Verses until he came to the end of the Surah. Then, he offered two Rak'ahs, in which he prolonged standing, bowing and prostration. Then, he lay down (and slept) until he snored. He did the same three times, i.e. (he performed) six Rak'ahs, and in each time he brushed his teeth, performed ablution, and recited those (concluding) Verses (of Al Imran). Then, he made his prayer an odd number (of Rak'ahs) by offering three Rak'ahs. Then, the Mu'adhdhin announced the call for prayer. He went out for the prayer. According to the narration of Ibn Isa, Then, he made his prayer an odd number (of Rak'ahs) and then Bilal came to notify him of the time of the prayer when the dawn broke, thereupon he offered the two-rak'ah prayer before Fajr and then came out to lead the prayer while saying: "Place light in my heart, place light in my tongue, place light in my hearing, place light in my sight, place light behind me, and light in front of me, place light above me, and light below me, and give me light."

1354- The same is narrated on the authority of Husain.

Abu Dawud says: The same narration is transmitted on the authority of Ibn Abbas through a different chain of transmitters.

1355- It is narrated on the authority of Al-Fadl Ibn Abbas that he said: I spent the night in the house of the Messenger of Allah "Allah's blessing and peace be upon him" to see how he offered the night supererogatory prayer. He got up, performed ablution, and offered a two-rak'ah prayer, in which his standing was equal (in length) to his bowing, and his bowing to his prostration. Then he slept and got up once again, brushed his teeth with the teeth-cleanser, and recited five Holy Verses from Al Imran beginning from: "Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding" (and offered a two-rak'ah prayer). He kept doing so until he offered ten rak'ahs, after which he stood and offered a single rak'ah, to make his prayer an odd number (of rak'ahs). At that time, the caller (for prayer) pronounced the call for (Fajr) prayer, and after he had finished, the Prophet "Allah's blessing and peace be upon him" got up and offered a two-light-rak'ah prayer, and kept sitting until he led the Morning prayer.

1353 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا هُشَيْمٌ: أخبرنا حُصَيْنٌ، عَنْ حَبِيبِ بنِ أبي ثَابِتٍ. (ح)، وَثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عن حُصَيْنٍ، عنْ حَبِيبِ بنِ أبي ثَابِتٍ، عنْ مُحَمَّدِ بنِ عَلِيِّ بنِ عَبْدِ اللَّهِ بنِ عَبَّاسٍ، عن أبيهِ، عن ابنِ عَبَّاسٍ: أَنَّهُ رَقَدَ عِنْدَ النَّبِيِّ ﷺ، فَرَآهُ اسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّأَ، وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ [آل عمران: 190] حَتَّى خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ أَطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلاثَ مَرَّاتٍ بستِّ رَكَعَاتٍ، كلَّ ذَلِكَ يَسْتَاكُ ثُمَّ يَتَوَضَّأُ وَيَقْرَأُ هَؤُلاَءِ الآيَاتِ، ثُمَّ أَوْتَرَ ـ قال عُثْمَانُ: بِثَلاثِ رَكَعَاتٍ ـ فَأَتَاهُ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلاَةِ ـ وَقَالَ ابنُ عِيسَى: ثُمَّ أَوْتَرَ، فَأَتَاهُ بِلاَلٌ فَآذَنَهُ بالصَّلاَةِ حِينَ طَلَعَ الْفَجْرُ فَصَلَّى رَكْعَتَي الْفَجْرِ، ثُمَّ خَرَجَ إِلَى الصَّلاَةِ، ثُمَّ اتَّفَقَا ـ وَهُوَ يَقُولُ: «**اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ وَأَعْظِمْ لِي نُورًا**».

1354 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ، عنْ حُصَيْنٍ نَحْوَهُ. قالَ: «**وَأَعْظِمْ لِي نُورًا**».

قال أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ أَبُو خَالِدٍ الدَّالاَنِيُّ، عنْ حَبِيبٍ فِي هَذَا. وَكَذَلِكَ قالَ فِي هَذَا الْحَدِيثِ. وَقَالَ سَلَمَةُ بنُ كُهَيْلٍ: عنْ أَبِي رِشْدِينَ، عن ابنِ عَبَّاسٍ.

1355 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أَبُو عَاصِمٍ: حدَّثنا زُهَيْرُ بنُ مُحَمَّدٍ، عنْ شَرِيكِ بنِ عَبْدِ اللَّهِ بنِ أبي نَمِرٍ، عن كُرَيْبٍ، عنِ الْفَضْلِ بنِ عَبَّاسٍ قَالَ: «بِتُّ لَيْلَةً عِنْدَ النَّبِيِّ ﷺ لأَنْظُرَ كَيْفَ يُصَلِّي، فَقَامَ فَتَوَضَّأَ وَصَلَّى رَكْعَتَيْنِ: قِيَامُهُ مِثْلُ رُكُوعِهِ، وَرُكُوعُهُ مِثْلُ سُجُودِهِ، ثُمَّ نَامَ، ثُمَّ اسْتَيْقَظَ فَتَوَضَّأَ وَاسْتَنَّ، ثُمَّ قَرَأَ بِخَمْسِ آيَاتٍ مِنْ آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ﴾ [آل عمران: 190] فَلَمْ يَزَلْ يَفْعَلُ هَذَا حَتَّى صَلَّى عَشْرَ رَكَعَاتٍ، ثُمَّ قَامَ فَصَلَّى سَجْدَةً وَاحِدَةً فَأَوْتَرَ بِهَا، وَنَادَى الْمُنَادِي عِنْدَ ذَلِكَ، فَقَامَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا سَكَتَ الْمُؤَذِّنُ، فَصَلَّى سَجْدَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ جَلَسَ حَتَّى صَلَّى الصُّبْحَ».

قال أَبُو دَاوُدَ: خَفِيَ عَلَيَّ مِنَ ابنِ بَشَّارٍ بَعْضُهُ.

1356- It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah, my maternal aunt, and the Messenger of Allah "Allah's blessing and peace be upon him" came when it was night, and asked: "Has the boy offered (the Isha) prayer?" they answered in the affirmative. He lay until such a portion as Allah willed of the night elapsed, he got up and offered ablution, and then he offered seven or five rak'ahs, therewith he made his prayer an odd number (of rak'ahs), and he did not conclude with the end salutation but in the last of them.

1357- It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah Bint Al-Harith my maternal aunt. After the Messenger of Allah "Allah's blessing and peace be upon him" had led the Isha prayer he came and offered a four-rak'ah prayer and then slept. Then he got up to offer his supererogatory night prayer, and I stood on his left side, but he turned me and made me stand on his right side. He offered a five-rak'ah prayer and then slept until I heard him snoring. Then, he stood and offered a two-rak'ah prayer and went out to lead the Fajr prayer.

1358- It is narrated on the authority of Ibn Abbas that he mentioned the same story in which he said: He stood and offered two rak'ahs, followed by two, until he completed eight rak'ahs, then concluded with a five-rak'ah prayer to make his prayer an odd number (of rak'ahs) without sitting in between them.

1359- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs (as his night supererogatory prayer) including the two-rak'ah prayer before the Morning prayer: he used to offer the first six in pairs, and conclude with a five-rak'ah prayer to make his prayer an odd number (of rak'ahs).

1360- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night including the two-rak'ah prayer before the Fajr prayer.

1361- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered the Isha prayer, then eight rak'ahs (as his night supererogatory prayer) while standing, and two rak'ahs in the period between both Adhan and Iqamah (of the Fajr prayer), which he never left. According to the narration of Ja'far Ibn Musafir, he offered a two-rak'ah prayer while sitting in the interval between both the Adhan and Iqamah (of the Fajr prayer).

1356 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا وَكِيعٌ: حدَّثنا مُحَمَّدُ بنُ قَيْسٍ الأَسَدِيُّ، عنِ الْحَكَمِ بنِ عُتَيْبَةَ، عن سَعِيدِ بنِ جُبَيْرٍ، عنِ ابنِ عَبَّاسٍ قالَ: «بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا أَمْسَى فَقَالَ: **«أَصَلَّى الْغُلاَمُ؟»** قَالُوا: نَعَمْ، فَاضْطَجَعَ حَتَّى إِذَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَامَ فَتَوَضَّأَ، ثُمَّ صَلَّى سَبْعًا أَوْ خَمْسًا أَوْتَرَ بِهِنَّ، لَمْ يُسَلِّمْ إِلاَّ فِي آخِرِهِنَّ».

1357 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا ابنُ أبي عَدِيٍّ، عنْ شُعْبَةَ، عنِ الْحَكَمِ، عنْ سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قالَ: «بِتُّ في بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا ثُمَّ نَامَ، ثُمَّ قَامَ يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ، فَأَدَارَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسًا، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيطَهُ أَوْ خَطِيطَهُ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الْغَدَاةَ».

1358 ـ حدّثنا قُتَيْبَةُ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عَنْ عَبْدِ المَجِيدِ، عَنْ يَحْيَى بنِ عَبَّادٍ، عنْ سَعِيدِ بنِ جُبَيْرٍ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ فِي هَذِهِ الْقِصَّةِ قالَ: «قَامَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى صَلَّى ثَمَانِيَ رَكَعَاتٍ، ثُمَّ أَوْتَرَ بِخَمْسٍ وَلَمْ يَجْلِسْ بَيْنَهُنَّ».

1359 ـ حدّثنا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ جَعْفَرِ بنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَيْهِ قَبْلَ الصُّبْحِ: يُصَلِّي سِتًّا مَثْنَى مَثْنَى، وَيُوتِرُ بِخَمْسٍ، لاَ يَقْعُدُ بَيْنَهُنَّ إِلاَّ فِي آخِرِهِنَّ».

1360 ـ حدّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عنْ يَزِيدَ بنِ أبي حَبِيبٍ، عنْ عِرَاكِ بنِ مَالِكٍ، عن عُرْوَةَ، عنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَيِ الْفَجْرِ».

1361 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ وَجَعْفَرُ بنُ مُسَافِرٍ أَنَّ عَبْدَ اللَّهِ بنَ يَزِيدَ الْمُقْرِىءَ أَخْبَرَهُمَا عنْ سَعِيدِ بنِ أبي أَيُّوبَ، عن جَعْفَرِ بنِ رَبِيعَةَ، عنْ عِرَاكِ بنِ مَالِكٍ، عنْ أبي سَلَمَةَ، عنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِشَاءَ، ثُمَّ صَلَّى ثَمَانِيَ رَكَعَاتٍ قَائِمًا، وَرَكْعَتَيْنِ بَيْنَ الأَذَانَيْنِ، وَلَمْ يَكُنْ يَدَعُهُمَا».

قالَ جَعْفَرُ بنُ مُسَافِرٍ في حَدِيثِهِ: وَرَكْعَتَيْنِ جَالِسًا بَيْنَ الأَذَانَيْنِ. زَادَ «جَالِسًا».

1362- It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah: How many rak'ahs of which the Witr of the Messenger of Allah "Allah's blessing and peace be upon him" consisted? She said: Sometimes it consisted of four and three (i.e. seven), sometimes of six and three (i.e. nine rak'ahs), sometimes of eight and three (i.e. eleven rak'ahs), and sometimes of ten and three (i.e. thirteen rak'ahs); and he never offered less than seven, nor did he offer more than thirteen.

Abu Dawud says: Ahmad Ibn Salih added in his narration: He never left offering two-rak'ah prayer before the Fajr (obligatory prayer).

1363- It is narrated on the authority of Al-Aswad Ibn Yazid that he visited A'ishah and asked her about the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered (at first) thirteen rak'ahs by night, and then they were reduced to eleven, and two were left; and when the Messenger of Allah "Allah's blessing and peace be upon him" died, he was on the habit of offering nine rak'ahs by night, and the Witr was the last of his night prayer.

1364- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas that he said: I asked Ibn Abbas about the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: I spent the night in his house and he was (on that night) with Maimunah, my maternal aunt. He slept until one-third or half the night passed he got up. He went to a water-skin full of water from which he performed ablution, and I performed ablution with him. He stood (for prayer) and I stood on his left side, but he made me stand on his right side, placing his hand on my head, as if he were touching my ear to stimulate me. He offered two light rak'ahs, in each of which he recited the Mother of the Qur'an, and then uttered the end salutation. Then, he offered eleven rak'ahs including the Witr. Then, he slept until Bilal came to him and said (by way of notifying): "Come to prayer O Messenger of Allah!" he got up and offered a two-rak'ah prayer, and went to led the prayer.

1365- It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah, my maternal aunt, and the Messenger of Allah "Allah's blessing and peace be upon him" stood for prayer by night, and he offered thirteen rak'ahs, including the two rak'ahs before the Fajr prayer; and I guessed his standing in each rak'ah as long as is enough to recite (the Surah of) Al-Muzzammil.

1362 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَمُحَمَّدُ بنُ سَلَمَةَ الْمُرَادِيُّ قالا: حدَّثنا ابنُ وَهْبٍ، عنْ مُعَاوِيَةَ بنِ صَالِحٍ، عنْ عَبْدِ اللَّهِ بنِ أبي قَيْسٍ قال: «قُلْتُ لِعَائِشَةَ رضي اللَّهُ عنها: بِكَمْ كَانَ رَسُولُ اللَّهِ ﷺ يُوْتِرُ؟ قَالَتْ: كَانَ يُوْتِرُ بأَرْبَعٍ وَثَلاَثٍ، وَسِتٍّ وَثَلاَثٍ، وَثَمَانٍ وَثَلاَثٍ، وَعَشْرٍ وَثَلاَثٍ، وَلَمْ يَكُنْ يُوْتِرُ بأَنْقَصَ مِنْ سَبْعٍ وَلاَ بِأَكْثَرَ مِنْ ثَلاَثَ عَشْرَةَ».

قال أَبُو دَاوُدَ: زَادَ أَحْمَدُ بنُ صَالِحٍ: وَلَمْ يَكُنْ يُوْتِرُ بِرَكْعَتَيْنِ قَبْلَ الْفَجْرِ. قُلْتُ: مَا يُوْتِرُ؟ قَالَتْ: لَمْ يَكُنْ يَدَعُ ذَلِكَ، وَلَمْ يَذْكُرْ أَحْمَدُ: وَسِتٍّ وَثَلاَثٍ.

1363 ـ حدّثنا مُؤَمَّلُ بنُ هِشَام: حدَّثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ، عن مَنْصُورِ بنِ عَبْدِ الرَّحْمَنِ، عنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الأَسْوَدِ بنِ يَزِيدَ: «أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَسَأَلَهَا عَنْ صَلاَةِ رَسُولِ اللَّهِ ﷺ باللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ، ثُمَّ إِنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً وَتَرَكَ رَكْعَتَيْنِ، ثُمَّ قُبِضَ ﷺ حِينَ قُبِضَ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ، وَكَانَ آخِرَ صَلاَتِهِ مِنَ اللَّيْلِ الْوِتْرُ».

1364 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ: حَدَّثَنِي أبي، عَنْ جَدِّي، عنْ خَالِدِ بنِ يَزِيدَ، عنْ سَعِيدِ بنِ أبي هِلاَلٍ، عَنْ مَخْرَمَةَ بنِ سُلَيْمَانَ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ قَالَ: «سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ كَانَتْ صَلاَةُ رَسُولِ اللَّهِ ﷺ باللَّيْلِ؟ قالَ: بِتُّ عِنْدَهُ لَيْلَةً وَهُوَ عِنْدَ مَيْمُونَةَ، فَنَامَ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ نِصْفُهُ اسْتَيْقَظَ؛ فَقَامَ إِلَى شَنٍّ فِيهِ مَاءٌ، فَتَوَضَّأَ وَتَوَضَّأْتُ مَعَهُ، ثُمَّ قَامَ فَقُمْتُ إِلَى جَنْبِهِ عَلَى يَسَارِهِ، فَجَعَلَنِي عَلَى يَمِينِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي كَأَنَّهُ يَمَسُّ أُذُنِي، كَأَنَّهُ يُوقِظُنِي، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَدْ قَرَأَ فِيهِمَا بِأُمِّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ ثُمَّ سَلَّمَ، ثُمَّ صَلَّى، حَتَّى صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوِتْرِ، ثُمَّ نَامَ فَأَتَاهُ بِلاَلٌ فَقَالَ: الصَّلاَةَ يَا رَسُولَ اللَّهِ، فَقَامَ فَرَكَعَ رَكْعَتَيْنِ ثُمَّ صَلَّى لِلنَّاسِ».

1365 ـ حدّثنا نُوحُ بْنُ حَبِيبٍ وَيَحْيَى بنُ مُوسَى قالا: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن ابنِ طَاوُسٍ، عنْ عِكْرِمَةَ بنِ خَالِدٍ، عن ابنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَصَلَّى ثَلاَثَ عَشْرَةَ رَكْعَةً، مِنْهَا رَكْعَتَا الْفَجْرِ حَزَرْتُ قِيَامَهُ في كُلِّ رَكْعَةٍ بِقَدْرِ ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ①﴾ [المزمل: 1]. لَمْ يَقُلْ نُوحٌ: «مِنْهَا رَكْعَتَا الْفَجْرِ».

1366- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: I said (to myself): Let me observe the (supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" on this night. I reclined against the threshold of his (dwelling place, and spent the night there). The Messenger of Allah "Allah's blessing and peace be upon him" got up and offered two light rak'ahs, then two very long, long, long rak'ahs, then two rak'ahs, shorter than these prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs,, and then a single rak'ah; and the total was thirteen rak'ahs.

1367- It is narrated on the authority of Abdullah Ibn Abbas that he said: I spent the night in the house of Maimunah, the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, and rubbed the traces of sleep off his face with his hands. He then recited the last ten verses of The Surah of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'ahs then two rak'ahs and two rak'ahs and then two rak'ahs and then two rak'ahs and then two rak'ahs (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light rak'ahs and went out to lead the Fajr prayer.

[318/27] The Moderation In Prayer

1368- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do deeds as much as is within your capacity, since Allah never gets tired (of giving reward) until you get tired (of doing deeds). No doubt, the dearest deed in the Sight of Allah is that which is done regularly, no matter little it might be."

1369- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent to Uthman Ibn Maz'un and said to him: "O Uthman! Have you deviated from

1366 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عنْ عَبْدِ اللَّهِ بن أَبِي بَكْرٍ، عنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بنَ قَيْسِ بنِ مَخْرَمَةَ أَخْبَرَهُ، عنْ زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: «لأَرْمُقَنَّ صَلاَةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ. قال: فَتَوَسَّدْتُ عَتَبَتَهُ أَوْ فُسْطَاطَهُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ، ثم صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثم صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ، فَذلِكَ ثَلاَثَ عَشْرَةَ رَكْعَةً».

1367 ـ حدّثنا الْقَعْنَبِيُّ، عنْ مَالِكٍ، عنْ مَخْرَمَةَ بنِ سُلَيْمَانَ، عن كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ قالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثم اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي». قَالَ عَبْدُ اللَّهِ: «فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، فَأَخَذَ بِأُذُنِي يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ـ قال الْقَعْنَبِيُّ: سِتَّ مِرَارٍ ـ ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ».

[ت318/م27] ـ بابُ ما يُؤمَرُ بِهِ مِنَ الْقَصْدِ في الصَّلاةِ

1368 ـ حدّثنا قُتَيْبَةُ بنُ سعيدٍ: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلاَنَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عنْ أَبِي سَلَمَةَ، عنْ عَائِشَةَ رضي اللَّهُ عنها أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: **«اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لاَ يَمَلُّ حَتَّى تَمَلُّوا، فَإِنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ»**، وَكَانَ إِذَا عَمِلَ عَمَلاً أَثْبَتَهُ.

1369 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ سَعِيدٍ: حدَّثنا عَمِّي: حدَّثنا أبي، عن ابنِ إِسْحَاقَ، عنْ هِشَامِ بْنِ عُرْوَةَ، عنْ أَبِيهِ، عنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ إِلَى

my sunnah?" he said: "No by Allah O Messenger of Allah! it is you sunnah that should be sought for." On that he said: "NO doubt, I sleep (for a portion of the night) and stand for prayer (for a portion of the night), observe fast (for some days) and leave fasting (for some days), and I also marry women. So, fear Allah O Uthman! Your wife has a right upon you, your guest has a right upon you, and your soul has a right upon you. So, observe fast (for some days) and leave fasting (for some days); and stand for prayer (for a portion of the night) and sleep (for a portion of the night)."

1370- It is narrated on the authority of Alqamah that he said: I asked A'ishah: How did the Messenger of Allah "Allah's blessing and peace be upon him" use to do deeds? Did he use to assign deeds to certain days (apart from others)? She said: No, for he was regular in all of his deeds: and who among you has power to do what the Messenger of Allah "Allah's blessing and peace be upon him" used to do?

عُثْمَانَ بْنِ مَظْعُونٍ فَجَاءَهُ فَقَالَ: «**يَا عُثْمَانُ، أَرَغِبْتَ عَنْ سُنَّتِي؟**» قَالَ: لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، وَلَكِنْ سُنَّتَكَ أَطْلُبُ، قَالَ: «**فَإِنِّي أَنَامُ وَأُصَلِّي وَأَصُومُ وَأُفْطِرُ، وَأَنْكِحُ النِّسَاءَ، فَاتَّقِ اللَّهِ يَا عُثْمَانُ، فَإِنَّ لأَهْلِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِضَيْفِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، فَصُم وَأَفْطِرْ، وَصَلِّ وَنَمْ**».

1370 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن إِبْرَاهِيمَ، عنْ عَلْقَمَةَ قَالَ: «سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ، هَلْ كَانَ يَخُصُّ شَيْئًا مِنَ الأَيَّامِ؟ قالتْ: لاَ، كَانَ كُلُّ عَمَلِهِ دِيمَةً، وَأَيُّكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟!».

(2/6) THE BOOK OF THE MONTH OF RAMADAN

[319/1] Standing For Prayer By Night In The Month Of Ramadan

1371- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" exhorted people to stand for prayer by night in the month of Ramadan, but he did not make it binding. Based upon that he said: "He, who stands for prayer by night in (the month of) Ramadan, out of sincere faith and expecting (the reward from Allah Almighty), his previous sins will be forgiven for him." Then, the Messenger of Allah "Allah's blessing and peace be upon him" died and the matter remained as such, and it remained as such during the caliphate of Abu Bakr, and the first portion of the caliphate of Umar.

1372- It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who observes the fasts of Ramadan out of sincere faith and expecting (the reward from Allah Almighty), his previous sins will be forgiven for him; and he, who stands for prayer by night on the night of Power "Qadr", out of sincere faith and expecting (the reward from Allah Almighty), his previous sins will be forgiven for him."

Abu Dawud says: The same is narrated on the authority of Abu Salamah through different chains of transmission.

1373- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" offered the night (supererogatory) prayer in the mosque, and some people prayed behind him. When he offered prayer on the coming night, the people who came to pray behind him increased. On the third night, there gathered multitudes of people, but the Messenger of Allah "Allah's blessing and peace be upon him" did not come out to lead the prayer. In the morning he said to them: "No doubt, I saw what you had done; and nothing prevented me from coming out to lead the prayer but for fear it (the night supererogatory prayer) would be enjoined upon you." This was in the month of Ramadan.

1374- It is narrated on the authority of A'ishah that she said: The people used to pray in the mosque in different groups during the month of Ramadan, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to pitch a straw mat for him to offer prayer...and the rest

[6/2 ـ كتابُ شَهر رَمَضانَ]

[ت319/م1] ـ بابٌ في قِيام شَهرِ رَمَضَانَ

1371 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَمُحَمَّدُ بنُ المَتَوَكِّلِ قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ ـ قالَ الْحَسَنُ في حَدِيثِهِ: وَمَالِكُ بْنُ أَنَسٍ ـ عنِ الزُّهْرِيِّ، عنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ، ثُمَّ يَقُولُ: «**مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**»، فَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَالأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الأَمْرُ عَلَى ذَلِكَ فِي خِلاَفَةِ أَبِي بَكْرٍ رَضِيَ اللَّهِ عَنْهُ وَصَدْرًا مِنْ خِلاَفَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ عُقَيْلٌ وَيُونُسُ وَأَبُو أُوَيْسٍ: «**مَنْ قَامَ رَمَضَانَ**»، وَرَوَى عُقَيْلٌ: «**مَنْ صَامَ رَمَضَانَ وَقَامَهُ**».

1372 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ وَابْنُ أَبِي خَلَفٍ، المَعْنَى، قالا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عنْ أَبِي سَلَمَةَ، عنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «**مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ**».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ يَحيَى بنُ أَبِي كَثِيرٍ، عنْ أبي سَلَمَةَ. وَمُحَمَّدُ بنُ عَمْرٍو، عنْ أبي سَلَمَةَ.

1373 ـ حدّثنا الْقَعْنَبِيُّ، عنْ مَالِكِ بنِ أَنَسٍ، عنْ ابنِ شِهَابٍ، عنْ عُرْوَةَ بنِ الزُّبَيْرِ، عنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ صلّى في المَسْجِدِ فَصَلّى بِصَلاَتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «**قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلاَّ أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ**»، وَذَلِكَ فِي رَمَضَانَ».

1374 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا عَبْدَةُ، عن مُحَمَّدِ بنِ عَمْرٍو، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ رَضِيَ اللَّهُ عنها قَالَتْ: كَانَ النَّاسُ يُصَلُّونَ في المَسْجِدِ فِي رَمَضَانَ أَوْزَاعًا، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَضَرَبْتُ لَهُ حَصِيرًا، فَصَلَّى عَلَيْهِ ـ بِهَذِهِ الْقِصَّةِ ـ قَالَتْ فيه: قَالَ

is the same, in which she added that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! I have not spent this night, thanks to Allah, heedless (of offering the prayer), nor have I been ignorant of your place (but I did so intentionally for fear it might become binding upon you)."

1375- It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion, i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. I said to him: "O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night." When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for the prayer) on any (night else) of the remaining portion of the month.

1376- It is narrated on the authority of A'ishah that she said: When the last ten (nights of Ramadan) came, the Messenger of Allah "Allah's blessing and peace be upon him" would give life to the night (i.e. stand for supererogatory prayers on it), straighten the upper garment (i.e. become earnest in service, and keep away from women), and awaken his family (to stand for prayer at the night).

1377- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to the mosque, and found some people offering prayer in one corner of the mosque, thereupon he asked: "What are those doing?" it was said: "Those are a people who have nothing of the Qur'an (therewith to offer the

ـ تَعْنِي النَّبِيَّ ﷺ ـ: «**أَيُّهَا النَّاسُ، أما وَاللَّهِ مَا بِتُّ لَيْلَتِي هَذِهِ بِحَمْدِ اللَّهِ غَافِلاً، وَلاَ خَفِيَ عَلَيَّ مَكَانُكُمْ**».

1375 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: أَخْبَرَنَا دَاوُدُ بنُ أبي هِنْدٍ، عن الْوَلِيدِ بنِ عَبْدِ الرَّحْمَنِ، عن جُبَيْرِ بنِ نُفَيْرٍ، عن أبي ذَرٍّ قال: «صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ، فَلَمْ يَقُمْ بِنَا شَيْئاً مِنَ الشَّهْرِ حَتَّى بَقِيَ سَبْعٌ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا، فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ نَفَّلْتَنَا قِيَامَ هَذِهِ اللَّيْلَةِ. قالَ: فَقَالَ: «**إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامُ اللَّيْلَةِ**». قَالَ: فَلَمَّا كَانَتِ الرَّابِعَةُ لَمْ يَقُمْ، فَلَمَّا كَانَتِ الثَّالِثَةُ جَمَعَ أَهْلَهُ وَنِسَاءَهُ وَالنَّاسَ فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلاَحُ. قالَ: قُلْتُ: وَمَا الْفَلاَحُ؟ قالَ: السَّحُورُ. ثُمَّ لَمْ يَقُمْ بِنَا بَقِيَّةَ الشَّهْرِ».

1376 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ وَدَاوُدُ بنُ أُمَيَّةَ أَنَّ سُفْيَانَ أَخْبَرَهُمْ عن أبي يَعْفُورَ، وقالَ دَاوُدُ بنُ أميةَ: عن ابنِ عُبَيْدِ بنِ نِسْطَاسٍ، عن أبي الضُّحَى، عن مَسْرُوقٍ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ، وَشَدَّ المِئْزَرَ، وَأَيْقَظَ أَهْلَهُ».

قال أَبُو دَاوُدَ: وَأَبُو يَعْفُورَ اسْمُهُ عَبْدُ الرَّحْمَنِ بنُ عُبَيْدِ بنِ نِسْطَاسٍ.

1377 ـ حدّثنا أَحْمَدُ بنُ سَعِيدٍ الْهَمْدَانِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أَخْبَرَنِي مُسْلِمُ بنُ خَالِدٍ، عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمَنِ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ قالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أناسٌ في رَمَضَانَ يُصَلُّونَ في نَاحِيَةِ الْمَسْجِدِ فَقَالَ: «**مَا هَؤُلاَءِ؟**» فَقِيلَ: هَؤُلاَءِ نَاسٌ لَيْسَ مَعَهُمْ قُرْآنٌ، وَأُبَيُّ بنُ

supererogatory prayer), and for this reason, Ubai Ibn Ka'b is praying, and they are praying behind him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They've done right: how good is that which they have done!"

[320/2] What About The Night Of Qadr

1378- It is narrated on the authority of Zirr that he said: I asked Ubai Ibn Ka'b: O Abu Al-Mundhir! Tell me about the Night of Qadr for our companion (Abdullah Ibn Mas'ud) was asked about it, and he said:: "He who stands for (supererogatory) prayer (every night) during the year, will happen to apprehend it (the Night of Qadr)." Ubai said: "Allah's Mercy be upon Abu Abd Ar-Rahman! By Allah, he knows that it is in (the month of) Ramadan, but he disliked that people should rely only upon that (and leave the deeds)." He took an oath without restrictions: "By Allah, it is in the month of Ramadan, and in particular on the twenty-seventh night." I asked him: "O Abu Al-Mundhir! How have you come to know that?" he said: I know it from the portent about which the Messenger of Allah "Allah's blessing and peace be upon him" told us." I asked Zirr: "What is that portent?" he said: "It is that the sun rises bright on that day without rays until it becomes high."

1379- It is narrated on the authority of Abdullah Ibn Unais that he said: I was in a gathering of Banu Salamah, and I was the youngest of them all. They said: "Who dares to ask the Messenger of Allah "Allah's blessing and peace be upon him" about the Night of Qadr?" that was in the morning of the twenty-first night of Ramadan. I came out and attended the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then I stood near the gate of his home. He came upon me and when he saw me he ordered me to enter, and I did accordingly. The supper was served to him, and he noticed I abstained from sharing it with him since it was too little (to suffice both of us). When he finished he asked me to bring him his sandals, and he stood and I stood with him. He said to me: "It seems you have a need (from me)." I said: "Yes: a group of Banu Salamah sent me to you, to ask you about the Night of Qadr." He asked: "What is that night?" I said: "It is the twenty-second." On that he said: "Then, it is that night." Then, he retracted and said once again: "Or the coming night" i.e. the twenty-third night.

1380- It is narrated on the authority of Abdullah Ibn Unais that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have a piece of land in the desert, in which I

كَعْبٍ يُصَلِّي، وَهُمْ يُصَلُّونَ بِصَلاَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «**أَصَابُوا، وَنِعْمَ مَا صَنَعُوا**».

قال أَبُو دَاوُدَ: لَيْسَ هذا الحديثُ بالقَوِيِّ، مُسْلِمُ بنُ خَالِدٍ ضَعِيفٌ.

[ت320/م2] ـ بابٌ في لَيْلَةِ القَدْرِ

1378 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ ـ المَعْنَى ـ قالاَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن عَاصِمٍ، عن زِرٍّ قال: «قُلْتُ لأُبَيِّ بنِ كَعْبٍ: أَخْبِرْنِي عن لَيْلَةِ الْقَدْرِ يَا أَبَا الْمُنْذِرِ، فَإِنَّ صَاحِبَنَا سُئِلَ عَنْهَا؟ فَقَالَ: مَنْ يَقُمِ الْحَوْلَ يُصِبْهَا، فَقَالَ: رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، وَاللَّهِ لَقَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ ـ زَادَ مُسَدَّدٌ: وَلَكِنْ كَرِه أَنْ يَتَّكِلُوا، أَوْ: أَحَبَّ أَنْ لاَ يَتَّكِلُوا، ثُمَّ اتَّفَقَا: وَاللَّهِ إِنَّهَا لَفِي رَمَضَانَ ـ لَيْلَةَ سَبْعٍ وَعِشْرِينَ لاَ يَسْتَثْنِي. قُلْتُ: يَا أَبَا الْمُنْذِرِ أَنَّى عَلِمْتَ ذَلِكَ؟ قال: بالآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ، قُلْتُ لِزِرٍّ: مَا الآيَةُ؟ قَالَ: تُصْبِحُ الشَّمْسُ صَبِيْحَةَ تِلْكَ اللَّيْلَةِ مِثْلَ الطَّسْتِ لَيْسَ لَهَا شُعَاعٌ حَتَّى تَرْتَفِعَ».

1379 ـ حدّثنا أَحْمَدُ بنُ حَفْصِ بنِ عَبْدِ اللَّهِ السُّلَمِيُّ: حدَّثنا أَبِي: حدَّثنا إِبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ عَبَّادِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ مُسْلِمٍ الزُّهْرِيِّ، عنْ ضَمْرَةَ بنِ عَبْدِ اللَّهِ بنِ أُنَيْسٍ، عن أَبِيهِ قالَ: «كُنْتُ في مَجْلِسِ بَنِي سَلِمَةَ وَأَنَا أَصغَرُهُمْ فَقَالُوا: مَنْ يَسْأَلُ لَنَا رَسُولَ اللَّهِ ﷺ عَنْ لَيْلَةِ الْقَدْرِ؟ وَذَلِكَ صَبِيحَةَ إِحْدَى وَعِشْرِينَ مِنْ رَمَضَانَ، فَخَرَجْتُ فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلاَةَ الْمَغْرِبِ، ثُمَّ قُمْتُ بِبَابِ بَيْتِهِ فَمَرَّ بِي، فَقَالَ: «**ادْخُلْ**»، فَدَخَلْتُ، فَأُتِيَ بِعَشَائِهِ فَرَآنِي أَكُفُّ عَنْهُ مِنْ قِلَّتِهِ، فَلَمَّا فَرَغَ قالَ: «**نَاوِلْنِي نَعْلِي**»، فَقَامَ وَقُمْتُ مَعَهُ، فَقَالَ: «**كَأَنَّ لَكَ حَاجَةً؟**» قُلْتُ: أَجَلْ أَرْسَلَنِي إِلَيْكَ رَهْطٌ مِنْ بَنِي سَلِمَةَ يَسْأَلُونَكَ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: «**كَمِ اللَّيْلَةُ؟**» فَقُلْتُ: اثْنَتَانِ وَعِشْرُونَ، قال: «**هِيَ اللَّيْلَةُ**»، ثُمَّ رَجَعَ، فَقَالَ: «**أَوِ الْقَابِلَةُ**»، يُرِيدُ لَيْلَةَ ثَلاَثٍ وَعِشْرِينَ».

1380 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: أخبرنا مُحَمَّدُ بنُ إِسْحَاقَ: حدّثني مُحَمَّدُ بنُ إِبْرَاهِيمَ، عن ابنِ عَبْدِ اللَّهِ بنِ أُنَيْسٍ الْجُهَنِيِّ، عن أبيهِ قالَ: قُلْتُ: «يَا رسُولَ اللَّهِ، إِنَّ لِي بَادِيَةً أَكُونُ فِيهَا وَأَنَا أُصَلِّي فِيهَا بِحَمْدِ اللَّهِ، فَمُرْنِي

always offer prayer. But, tell me of a night, on which I might come to offer prayer in that mosque." He said: "You might come on the twenty-third night." I said to his (Abdullah Ibn Unais's) son: How did your father use to do on that very night? He said: He used to enter the mosque once he offered the Asr prayer, and he would not come out from it for any need until he would offer the Morning prayer; and once he offered the Morning prayer, he found his mount near the gate of the mosque, on which he would sit and go to his (piece of) land.

1381- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "Look for The Night of Power in the (odd nights of the) last ten of Ramadan, on the night when nine or seven or five nights remain out of Ramadan." (that is, 21, 23, and 25).

[321/3] The Opinion That It Is On The Twenty-First Night

1382- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in the state of I'tikaf (in the mosque) in the middle third of Ramadan. Once he practiced I'tikaf in the mosque until when it was the twenty-first night, i.e. the very night on which he used to come out of his seclusion, he addressed the people saying: "Whoever was in I'tikaf with me should go on his state of I'tikaf for the last ten nights (of the month). I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. I also saw myself (in the dream) prostrating in mud and water." So search for it in the odd nights of the last ten days (of this month)." Abu Sa'id further said: On that very night it rained, and the rainwater started leaking through the roof of the mosque (and at the praying place of the Prophet). Abu Sa'id added: I saw with my own eyes the Prophet at the completion of the Morning Prayer leaving with his face covered with mud and water; and that was in the morning of the twenty-first night.

1383- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could seek for it (the Night of Qadr) in the last ten nights of Ramadan. Seek for it either in the ninth, in the seventh, or in the fifth (night)." I (a sub-narrator) said: "O Abu Sa'id! You know the numbers better than us." Abu Sa'id said: "Yes, we have more right than you in this respect." I said to him: "Then, tell me what are the ninth, the seventh, and the fifth?" he said: "When twenty one (nights) passed, the next one is the

بِلَيْلَةٍ أَنْزِلُهَا إِلَى هَذَا المَسْجِدِ، فَقَالَ: «انْزِلْ لَيْلَةَ ثَلاثٍ وَعِشْرِينَ»، فَقُلْتُ لابْنِهِ: فَكَيْفَ كَانَ أَبُوكَ يَصْنَعُ؟ قالَ: كَانَ يَدْخُلُ المَسْجِدَ إِذَا صَلَّى الْعَصْرَ، فَلاَ يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتَّى يُصَلِّيَ الصُّبْحَ، فَإِذَا صَلَّى الصُّبْحَ، وَجَدَ دَابَّتَهُ عَلَى بَابِ المَسْجِدِ، فَجَلَسَ عَلَيْهَا فَلَحِقَ بِبَادِيَتِهِ».

1381 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: أخبرنا أَيُّوبُ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ قَالَ: «**الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، في تَاسِعَةٍ تَبْقَى، وَفِي سَابِعَةٍ تَبْقَى، وَفِي خَامِسَةٍ تَبْقَى**».

[ت321/م3] ـ بابٌ فِيمَنْ قالَ: ليلةَ إِحْدَى وَعِشرِينَ

1382 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ الْهَادِ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ بنِ الْحَارِثِ التَّيْمِيِّ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن أبي سَعِيدِ الْخُدْرِيِّ قالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الأَوْسَطَ مِنْ رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَعِشْرِينَ ـ وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنَ اعْتِكَافِهِ ـ قالَ: «**مَنْ كَانَ اعْتَكَفَ مَعِي فَلْيَعْتَكِفِ الْعَشْرَ الأَوَاخِرَ، وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أُنْسِيتُهَا، وَقَدْ رَأَيْتُنِي أَسْجُدُ مِنْ صَبِيحَتِهَا فِي مَاءٍ وَطِينٍ، فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ وَالْتَمِسُوهَا فِي كلِّ وِتْرٍ**».

قال أَبُو سَعِيدٍ: فَمُطِرَتِ السَّمَاءُ مِنْ تِلْكَ اللَّيْلَةِ، وَكَانَ المَسْجِدُ عَلَى عَرِيشٍ، فَوَكَفَ المَسْجِدُ، فَقَالَ أَبُو سَعِيدٍ: فَأَبْصَرَتْ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَعَلَى جَبْهَتِهِ وَأَنْفِهِ أَثَرُ المَاءِ وَالطِّينِ مِنْ صَبِيحَةِ إِحْدَى وَعِشْرِينَ.

1383 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا عَبْدُ الأَعْلَى: أَخْبَرَنَا سَعِيدٌ، عن أبي نَضْرَةَ، عن أبي سَعِيدِ الْخُدْرِيِّ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**الْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ، وَالْتَمِسُوهَا في التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ**». قالَ: قُلْتُ: يَا أَبَا سَعِيدٍ، إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قالَ: أَجَلْ، قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قالَ: «إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فالَّتِي تَلِيهَا التَّاسِعَةُ، وَإِذَا مَضَى ثَلاثٌ

twenty-second, and it is the ninth; and when twenty three (nights) passed, the next one is the seventh; and when twenty five (nights) passed, the next one is the fifth."

[322/4] The Narration That It Is On The Seventeenth Night

1384- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Seek for it (the Night of Qadr) on the seventeenth night, or on the twenty-first night, or on the twenty-third night"; and then he kept silent.

[323/5] The Narration That It Is On (One Of) The Last Seven

1385- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Seek for the Night of Qadr on (one of) the last seven (nights of Ramadan)."

[324/6] The Opinion That It Is On The Twenty-Seventh Night

1386- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the Night of Qadr: "The Night of Qadr is on the twenty-seventh night."

[325/7] The Opinion That It Lies On All Nights Of The Month Of Ramadan

1387- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the Night of Qadr, and I was hearing, thereupon he said: "It lies on all (the nights of the month of) Ramadan."

Abu Dawud says: The same is narrated on the authority of Ibn Ishaq, who ends it with Ibn Umar, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

Chapters On The Recitation, Divisions And Arrangement Of The Qur'an

[326/8] How Much Time Within Which The Qur'an Is Recited

1388- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Recite the whole Qur'an once within a month." He said: "But I have power (to do more than that)." He said: "Then, let it be within twenty (nights)." He said: "But I have power (to do more than that)." He

وَعِشْرُونَ فَالَّتِي تَلِيهَا السَّابِعَةُ، وَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا الْخَامِسَةُ».

قال أَبُو دَاوُدَ: لاَ أَدْرِي أَخَفِيَ عَلَيَّ مِنْهُ شَيْءٌ أَمْ لاَ!

[ت322/م4] ـ بابُ مَنْ رَوَى أَنَّهَا ليلَةُ سَبْعَ عَشْرَةَ

1384 ـ حدّثنا حَكِيمُ بنُ سَيْفٍ الرَّقِّيُّ: أخبرنا عُبَيْدُ اللَّهِ ـ يَعْنِي ابنَ عَمْرٍو ـ، عن زَيْدٍ ـ يَعْنِي ابنَ أبي أُنَيْسَةَ ـ، عن أبي إِسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن أبيهِ، عن ابنِ مَسْعُودٍ قالَ: قالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**اطْلُبُوهَا لَيْلَةَ سَبْعَ عَشْرَةَ مِنْ رَمَضَانَ، وَلَيْلَةَ إِحْدَى وَعِشْرِينَ، وَلَيْلَةَ ثَلاَثٍ وَعِشْرِينَ**»، ثُمَّ سَكَتَ.

[ت323/م5] ـ بابُ مَنْ رَوَى فِي السَّبْعِ الأَوَاخِرِ

1385 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ دِينَارٍ، عن ابنِ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**تَحَرَّوْا لَيْلَةَ الْقَدْرِ في السَّبْعِ الأَوَاخِرِ**».

[ت324/م6] ـ بابُ مَنْ قال: سَبْعٌ وعِشْرُونَ

1386 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا شُعْبَةُ، عن قَتَادَةَ أَنَّهُ سَمِعَ مُطَرِّفًا، عن مُعَاوِيَةَ بنِ أبي سُفْيَانَ، عن النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ قال: «**لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ**».

[ت325/م7] ـ بابُ مَنْ قال: هِيَ فِي كلِّ رَمضانَ

1387 ـ حدّثنا حُمَيْدُ بنُ زَنْجُويَهْ النَّسَائِيُّ: أَخْبَرَنَا سَعِيدُ بنُ أبي مَرْيَمَ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرِ بنِ أبي كَثِيرٍ: أخبرنا مُوسَى بنُ عُقْبَةَ، عن أبي إِسْحَاقَ، عن سَعِيدِ بنِ جُبَيْرٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: سُئِلَ رَسُولُ اللَّهِ ﷺ، وَأَنَا أَسْمَعُ، عن لَيْلَةِ الْقَدْرِ فَقَالَ: «**هِيَ في كلِّ رَمَضَانَ**».

قال أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ وَشُعْبَةُ، عن أبي إِسْحَاقَ مَوْقُوفًا عَلَى ابنِ عُمَرَ، لَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ ﷺ.

أَبْوابُ قِراءَةِ القُرآنِ وَتَحْزِيبِهِ وَتَرْتِيلِهِ

[ت326/م8] ـ بابٌ: فِي كَمْ يُقرأُ القُرآنُ؟

1388 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ وَمُوسَى بنُ إِسْمَاعِيلَ قالا: أخبرنا أَبَانُ، عن يَحْيَى، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ، عن أبي سَلَمَةَ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قالَ لَهُ: «**اقْرَإِ الْقُرْآنَ فِي شَهْرٍ**». قالَ: إِنِّي أَجِدُ قُوَّةً. قالَ: «**اقْرَأْ في عِشْرِينَ**». قالَ:

said: "Then, let it be within fifteen (nights)." He said: "But I have power (to do more than that)." He said: "Then, let it be within ten (nights)." He said: "But I have power (to do more than that)." He said: "Then, let it be once within seven (nights), and do not do more than that."

Abu Dawud says: The narration of Muslim is more complete.

1389- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Observe three fasts monthly, and recite the whole Qur'an once per month." We went on mutual reduction (from the time) until he said to me: "Observe fasts on alternate days, i.e. to fast a day and leave fasting another day (and recite the Qur'an entirely once within seven days)."

1390- It is narrated on the authority of Abdullah Ibn Amr that he said: I said: "O Messenger of Allah! how much time within which I could recite the Qur'an?" he said: "Within a month." He said: "I have more power than that." He kept reducing from the time until he said to him: "Recite it within seven (nights)." He said: "But I have more power than that." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No understanding is then received by such as recites it within less than three (nights)."

1391- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Recite the (whole of the) Qur'an once within a month." I said: "I have more power than that." He said: "Then, recite it within no less than three (nights)."

[327/9] Making The Qur'an Into Divisions

1392- It is narrated on the authority of Ibn Al-Had that he said: Nafi Ibn Jubair Ibn Mut'im asked me: How many times in which you recite the whole of the Qur'an? I said: I do not make it into divisions. On that he said: Do not say that you do not make it into divisions, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've recited such and such a portion of the Qur'an." I think he related this narration from Al-Mughirah Ibn Shu'bah.

1393- It is narrated on the authority of Aws Ibn Hudhaifah: We came to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Thaqif, and the allies descended as guests in the hospitality of Al-Mughirah Ibn Shu'bah, and the Messenger of Allah "Allah's blessing

إِنِّي أَجِدُ قُوَّةً. قالَ: «**اقْرَأْ في خَمْسَ عَشْرَةَ**». قالَ: إِنِّي أَجِدُ قُوَّةً. قالَ: «**اقْرَأْ في عَشْرٍ**». قالَ: إِنِّي أَجِدُ قُوَّةً. قال: «**اقْرَأْ فِي سَبْعٍ، وَلاَ تَزِيدَنَّ عَلَى ذَلِكَ**».

قال أَبُو دَاوُدَ: وَحَدِيثُ مُسْلِمٍ أَتَمُّ.

1389 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عن عَطَاءِ بنِ السَّائِبِ، عَنْ أَبِيهِ، عنْ عَبْدِ اللَّهِ بنِ عَمْرٍو قالَ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «**صُمْ مِنْ كُلِّ شَهْرٍ ثَلاَثَةَ أَيَّامٍ، وَاقْرَإِ الْقُرْآنَ فِي شَهْرٍ**». فَنَاقَصَنِي وَنَاقَصْتُهُ فَقَالَ: «**صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا**»، قال عَطَاءٌ: وَاخْتَلَفْنَا عَنْ أَبِي، فَقَالَ بَعْضُنَا: سَبْعَةَ أَيَّامٍ. وَقَالَ بَعْضُنَا: خَمْسًا.

1390 ـ حدّثنا ابْنُ المثنَّى: حدَّثنا عَبْدُ الصَّمَدِ: أخبَرَنَا هَمامٌ: أخبَرَنَا قَتَادَةُ، عَنْ يَزِيدَ بنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بنِ عَمْرٍو أَنَّهُ قالَ: يَا رَسُولَ اللَّهِ، في كَمْ أَقْرَأُ الْقُرْآنَ؟ قالَ: «**فِي شَهْرٍ**». قال: إِنِّي أَقْوَى مِنْ ذَلِكَ. رَدَّدَ الْكَلاَمَ أَبُو مُوسَى وَتَنَاقَصَهُ حَتَّى قالَ: «**اقْرَأْهُ فِي سَبْعٍ**». قالَ: إِنِّي أَقْوَى مِنْ ذَلِكَ. قالَ: «**لاَ يَفْقَهُ مَنْ قَرَأَهُ فِي أَقَلَّ مِنْ ثَلاَثٍ**».

1391 ـ حدّثنا مُحَمَّدُ بنُ حَفْصٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ خَالُ عِيسَى بنِ شَاذَانَ: أخبرنا أَبُو دَاوُدَ: أخبرنا الْحُرَيْشُ بنُ سُلَيْمٍ، عَنْ طَلْحَةَ بنِ مُصَرِّفٍ، عن خَيْثَمَةَ، عنْ عَبْدِ اللَّهِ بنِ عَمْرٍو قالَ: قالَ لِي رَسُولُ اللَّهِ ﷺ: «**اقْرَإِ الْقُرْآنَ فِي شَهْرٍ**». قالَ: إِنَّ بِي قُوَّةً. قالَ: «**اقْرَأْهُ فِي ثَلاَثٍ**».

قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: سَمِعْتُ أَحْمَدَ ـ يَعْنِي ابنَ حَنْبَلٍ ـ يَقُولُ: عِيسَى بْنُ شَاذَانَ كَيِّسٌ.

[ت327/م9] ـ بابُ تَحْزِيبِ القُرآنِ

1392 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: أخبَرَنَا ابنُ أَبِي مَرْيَم: أنبأنا يَحْيَى بنُ أَيُّوبَ، عن ابنِ الهَادِ قَالَ: سَأَلَنِي نَافِعُ بنُ جُبَيْرِ بنِ مُطْعِمٍ فَقَالَ لِي: فِي كَمْ تَقْرَأُ الْقُرْآنَ؟ فَقُلْتُ: مَا أُحَزِّبُهُ، فَقَالَ لِي نَافِعٌ: لاَ تَقُلْ: مَا أُحَزِّبُهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**قَرَأْتُ جُزْءًا مِنَ الْقُرْآنِ**» قَالَ: حَسِبْتُ أَنَّهُ ذَكَرَهُ عن الْمُغِيرَةِ بنِ شُعْبَةَ.

1393 ـ حدّثنا مُسَدَّدٌ: أخبرنا قُرَّانُ بنُ تَمَّامٍ. (ح) وحدَّثنا عَبْدُ اللَّهِ بنُ سَعِيدٍ: حدَّثنا أَبُو خَالِدٍ وَهَذَا لَفْظُهُ، عنْ عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمَنِ بنِ يَعْلَى، عن عُثْمَانَ بنِ عَبْدِ اللَّهِ بنِ أَوْسٍ، عنْ جَدِّهِ قَالَ عَبْدُ اللَّهِ بنُ سَعِيدٍ في حَدِيثِهِ: أَوْسُ بنُ حُذَيْفَةَ قَالَ:

and peace be upon him" had those of Banu Malik stay in a tent belonging to him. When it was after the Isha (prayer) every night, the Messenger of Allah "Allah's blessing and peace be upon him" used to come to us, in order to talk to us (by way of instructing), as standing, for a long time, that he would recline on both his legs alternately. More often, he would relate to us about whatever (trouble) he (and his followers) received from the Quraish, his own people, saying: "No equal is the state in which we are now (after Migration) to that in which we were (before Migration). We were oppressed, weak and humiliated in Mecca. When we set out (as Emigrants) to Medina, the (victory in) war is shared between us in turns: once we were given victory over them, and once they were given victory over us." When it was one night, on which the Messenger of Allah "Allah's blessing and peace be upon him" delayed from coming at the time at which he used to come to us and (when he came) we said to him: "You've delayed from coming to us that night (what is the matter)?" he said: "I was concerned with (reciting) my division of the Qur'an (I'm accustomed to read daily), and I disliked to come before completing it." Aws further said: I asked the companions of the Messenger of Allah "Allah's blessing and peace be upon him" how they would make the Qur'an into divisions (to be easy for them to read), and they said: "(Its first division consists of) three (Surahs, then the second of) five, then (the third of) seven, then (the fourth of) nine, then (the fifth of) eleven, then (the sixth of) thirteen, and then the independent division of Mufassal."

Comment: (Based on that, and on the exclusion of the Surah of Al-Fatihah, the three-Surah division starts from Al-Baqarah to An-Nisa; the five-Surah division from Al-Ma'idah to Bara'ah; the seven-Surah division from Yunus to An-Nahl; the nine-Surah division from Al-Isra to Al-Furqan; the eleven-Surah division from Ash-Shu'ara to Ya Sin; the thirteen-Surah division from As-Saffat to Al-Hujurat; and then the division of the Mufassal starts with the Surah of Qaf.)

Abu Dawud says: The narration of Abu Sa'id is more complete.

1394- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No understanding is then received by such as recites it within less than three (nights, in three divisions)."

1395- It is narrated on the authority of Abdullah Ibn Amr that he asked the Messenger of Allah "Allah's blessing and peace be upon him": "How much time in which should he recite the Qur'an?" he said:

«قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدِ ثَقِيفٍ قَالَ: فَنَزَلَتِ الأَحْلاَفُ عَلَى المُغِيرَةِ بنِ شُعْبَةَ، وَأَنْزَلَ رَسُولُ اللَّهِ ﷺ بَنِي مَالِكٍ في قُبَّةٍ لَهُ. قَالَ مُسَدَّدٌ: وَكَانَ فِي الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ منْ ثَقيفٍ. قَالَ: كَانَ كلَّ لَيْلَةٍ يَأْتِينا بَعْدَ الْعِشَاءِ يُحَدِّثُنَا. قَالَ أَبُو سَعِيدٍ: قَائِمًا عَلَى رِجْلَيْهِ حَتَّى يُرَاوِحُ بَيْنَ رِجْلَيْهِ مِنْ طُولِ الْقِيَامِ، وَأَكْثَرُ مَا يُحَدِّثُنَا مَا لَقِيَ مَنْ قَوْمِهِ مِنْ قُرَيْشٍ، ثُمَّ يَقُولُ: لاَ سَوَاءَ كُنَّا مُسْتَضْعَفِينَ مُسْتَذَلِّينَ ـ قال مُسَدَّدٌ: بِمَكَّةَ ـ فَلَمَّا خَرَجْنا إِلَى المَدِينَةِ كَانَتْ سِجالُ الحَرْبِ بَيْنَنا وَبَيْنَهُمْ، نُدالُ عَلَيْهُمْ وَيُدَالُونَ عَلَيْنَا، فَلَمَّا كَانَتْ لَيْلَةٌ أَبْطَأَ عَنِ الْوَقْتِ الَّذِي كَانَ يَأْتِينَا فِيهِ، فَقُلْنَا: لَقَدْ أَبْطَأْتَ عَنَّا اللَّيْلَةَ. قال: إِنَّهُ طَرَأَ عَلَيَّ جُزْئِي مِنَ الْقُرْآنِ، فَكَرِهْتُ أَنْ أَجِيءَ حَتَّى أُتِمَّهُ. قالَ أَوْسٌ: سَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ: كَيْفَ تُحَزِّبُونَ الْقُرْآنَ؟ قَالُوا: ثَلاَثٌ، وَخَمْسٌ، وَسَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، وَثَلاَثَ عَشْرَةَ، وَحِزْبُ المُفَصَّلِ وَحْدَهُ».

قال أَبُو دَاوُدَ: وَحَدِيثُ أبي سَعِيدٍ أَتَم.

1394 ـ حدّثنا مُحَمَّدُ بنُ المِنْهَالِ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: أخبرنا سَعِيدٌ، عنْ قَتَادَةَ، عن أبي الْعَلاَءِ يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ الشِّخِّيرِ، عنْ عَبْدِ اللَّهِ ـ يَعْنِي ابنَ عَمْرٍو ـ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لاَ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَثٍ»**.

1395 ـ حدّثنا نُوحُ بنُ حَبِيبٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن سِمَاكِ بنِ الْفَضْلِ، عنْ وَهْبِ بنِ مُنَبِّهٍ، عنْ عَبْدِ اللَّهِ بنِ عَمْرٍو: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ

"Within forty (nights)." Then, he reduced it to thirty, then to twenty, then to fifteen, then to ten, and then to seven, and he made no reduction from seven.

1396- It is narrated on the authority of both Alqamah and Al-Aswad that they said: A man came to Ibn Mas'ud "Allah be pleased with him" and said: "I recited the Mufassal (Surahs) at night in one Rak'ah." Ibn Mas'ud said: "This recitation is (too quick) like the recitation of poetry.

I know the matches (i.e. the identical pairs of Surahs) which The Prophet "Allah's blessing and peace be upon him" used to combine in recitation in each rak'ah: both An-Najm and Ar-Rahman in a rak'ah, Al-Qamar and Al-Haqqah in a rak'ah, At-Tur and Adh-Dhariyat in a rak'ah, Al-Waqi'ah and Nun in a rak'ah, Al-Ma'arij and An-Nazi'at in a rak'ah, Al-Mutaffifin and Abasa in a rak'ah, Al-Muddaththir and Al-Muzzammil in a rak'ah, Al-Insan and Al-Qiyamah in a rak'ah, An-Naba' and Al-Mursalat in a rak'ah, Ad-Dukhan and At-Takwir in a rak'ah.

Abu Dawud says: This is the compilation of Ibn Mas'ud "Allah's Mercy be upon him".

1397- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: I asked Abu Mas'ud (about the recitation of the Qur'an) and he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who recites even the last two Holy Verses of Al-Baqarah on a night, they will be sufficient for him."

1398- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who stands for prayer by night with even ten Holy Verses, will not be enrolled among the heedless; and he who stands for prayer by night with one hundred Holy Verses will be enrolled among the devout; and he who stands for prayer by night with one thousand Holy Verse will be enrolled among the highest (assembly of) worshippers."

1399- It is narrated on the authority of Abdullah Ibn Amr that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! instruct me what to recite (of the Qur'an)." He said: "Recite three Surahs of those starting with "Alif Lam Ra"'." The man said: "I've grown very old, my mind became too weak to memorize, and I could not speak fluently." He said to him: "Then, recite three (Surahs) of those starting with "Ha Mim"." He said the same as he had said earlier, thereupon he said: "Then, recite

في كَمْ يَقْرَأُ الْقُرْآنَ؟ قالَ: «**فِي أَرْبَعِينَ يَوْمًا**»، ثُمَّ قالَ: «**في شَهْرٍ**»، ثُمَّ قالَ: «**فِي عِشْرِينَ**»، ثُمَّ قالَ: «**في خَمْسَ عَشْرَةَ**»، ثُمَّ قالَ: «**فِي عَشْرٍ**»، ثُمَّ قالَ: «**فِي سَبْعٍ**»، لَمْ يَنْزِلْ مِنْ سَبْعٍ.

1396 ـ حدّثنا عَبَّادُ بنُ مُوسَى: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عنْ إِسْرَائِيلَ، عنْ أبي إِسْحَاقَ، عنْ عَلْقَمَةَ وَالأَسْوَدِ قالاَ: «أَتَى ابنَ مَسْعُودٍ رَجُلٌ فَقَالَ: إِنِّي أَقْرَأُ الْمُفَصَّلَ فِي رَكْعَةٍ! فَقَالَ: «أَهَذًّا كَهَذِّ الشِّعْرِ، وَنَثْرًا كَنَثْرِ الدَّقَلِ؟ لَكِنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ السُّورَتَيْنِ فِي رَكْعَةٍ؛ ﴿**النَّجْم**﴾ وَ ﴿**الرَّحْمَن**﴾ فِي رَكْعَةٍ، وَ ﴿**اقْتَرَبَتْ**﴾ وَ ﴿**الْحَاقَّة**﴾ فِي رَكْعَةٍ، وَ﴿**الطُّورَ**﴾ وَ ﴿**الذَّارِيَاتِ**﴾ في رَكْعَةٍ، وَ ﴿**إِذَا وَقَعَتْ**﴾ وَ ﴿**نُون**﴾ في رَكْعَةٍ، وَ ﴿**سَأَلَ سَائِلٌ**﴾ وَ ﴿**النَّازِعَاتِ**﴾ في رَكْعَةٍ، وَ ﴿**وَيْلٌ لِلْمُطَفِّفِينَ**﴾ وَ ﴿**عَبَسَ**﴾ فِي رَكْعَةٍ، وَ﴿**الْمُدَّثِّر**﴾ وَ ﴿**الْمُزَّمِّل**﴾ في رَكْعَةٍ، وَ ﴿**هَلْ أَتَى**﴾ وَ ﴿**لاَ أُقْسِمُ بِيَوْمِ الْقِيَامَةِ**﴾ في رَكْعَةٍ، وَ ﴿**عَمَّ يَتَسَاءَلُونَ**﴾ وَ ﴿**الْمُرْسَلاَتِ**﴾ فِي رَكْعَةٍ، وَ ﴿**الدُّخَانَ**﴾ وَ ﴿**إِذَا الشَّمْسُ كُوِّرَتْ**﴾ في رَكْعَةٍ».

قال أَبُو دَاوُدَ: هَذَا تَأْلِيفُ ابنِ مَسْعُودٍ رَحِمَهُ اللَّهُ.

1397 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عَنْ مَنْصُورٍ، عن إِبْرَاهِيمَ، عنْ عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ قالَ: سَأَلْتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَقَالَ: قالَ رَسُولُ اللَّهِ: «**مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ**».

1398 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرنا عَمْرٌو أَنَّ أَبَا سَوِيَّةَ حَدَّثَهُ، أَنَّهُ سَمِعَ ابنَ حُجَيْرَةَ يُخْبِرُ، عنْ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَامَ بِعَشْرِ آيَاتٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ، وَمَنْ قَامَ بِمِائَةِ آيَةٍ كُتِبَ مِنَ الْقَانِتِينَ، وَمَنْ قَامَ بِأَلْفِ آيَةٍ كُتِبَ مِنَ الْمُقَنْطِرِينَ**».

قال أَبُو دَاوُدَ: ابنُ حُجَيْرَةَ الأَصْغَرُ عَبْدُ اللَّهِ بنُ عَبْدِ الرَّحْمَنِ بن حُجَيْرَةَ.

1399 ـ حدّثنا يَحْيَى بنُ مُوسَى الْبَلْخِيُّ وَهَارُونُ بنُ عَبْدِ اللَّهِ قالاَ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ: أخبرنا سَعِيدُ بنُ أَبِي أَيُّوب: حَدَّثَنِي عَيَّاشُ بنُ عَبَّاسٍ الْقِتْبَانِيُّ، عنْ عِيسَى بنِ هِلاَلٍ الصَّدَفِيِّ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَقْرِئْنِي يَا رَسُولَ اللَّهِ، فَقَالَ: «**اقْرَأْ ثَلاَثًا مِنْ ذَوَاتِ ﴿الٓر﴾**»

three (Surahs) of those starting with the Glorification of Allah." he said the same as he had said earlier, and added: "O Messenger of Allah! instruct me to recite a comprehensive Surah." The Messenger of Allah "Allah's blessing and peace be upon him" instructed him to recite the Surah of Az-Zalzalah, and when he finished from it, the man said: "By Him Who has sent you with the truth: I will not add anything to it." on that the Messenger of Allah "Allah's blessing and peace be upon him" said twice: "The man has been prosperous (if he really does so)."

[328/10] The Number Of The Holy Verses

1400- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A thirty-Verse Surah from the Holy Qur'an intercedes for such as recites it until it is forgiven for him: "Blessed be He, in Whose Hand is the Dominion..." (Al-Mulk 1)

فَقَال: كَبِرَتْ سِنِّي، وَاشْتَدَّ قَلْبِي، وَغَلُظ لِسَانِي قالَ: «**فَاقْرَأْ ثَلاَثًا مِنْ ذَوَاتِ ﴿حم﴾**»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ: «**اقْرَأْ ثَلاَثًا مِنَ الْمُسَبِّحَاتِ**»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَقْرِئْنِي سُورَةً جَامِعَةً، فَأَقْرَأَهُ النَّبِيُّ ﷺ: ﴿إِذَا زُلْزِلَتِ ٱلْأَرْضُ﴾ [الزلزلة: 1] حَتَّى فَرَغَ مِنْهَا. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالحَقِّ لاَ أَزِيدُ عَلَيْهَا أَبَدًا، ثُمَّ أَدْبَرَ الرَّجُلُ، فَقَالَ النَّبِيُّ ﷺ: «**أَفْلَحَ الرُّوَيْجِلُ**»، مَرَّتَيْنِ.

[ت328/م10] ـ بابٌ في عدَدِ الآيِ

1400 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ: أخبرنا شُعْبَةُ: أخبرنا قَتَادَةُ، عن عَبَّاسٍ الْجُشَمِيِّ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**سُورَةٌ مِنَ الْقُرْآنِ ثَلاَثُونَ آيَةً تَشْفَعُ لِصَاحِبِهَا، حَتَّى يُغْفَرَ لَهُ**: ﴿تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ﴾ [الملك: 1]».

(2/7) THE BOOK OF THE VERSES OF PROSTRATION IN THE QUR'AN

[329/1] How Many Prostrations Are There In The Qur'an

1401- It is narrated on the authority of Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" made him recite fifteen (Holy Verses of) prostration in the Qur'an, including three in the Mufassal, and two prostrations in Al-Hajj.

Abu Dawud says: It is narrated on the authority of Abu Ad-Darda' from the Messenger of Allah "Allah's blessing and peace be upon him" that they are eleven prostrations, even though the chain of transmission is weak.

1402- It is narrated on the authority of Uqbah Ibn Amir that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! are there two (Verses of) prostration in the Surah of Al-Hajj?" he said: "Yes, and whoever does not prostrate on them (seems as if he) does not recite them."

[330/2] The Opinion That There Is No Prostration In The (Holy Verses Of) Al-Mufassal

1403- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" have never offered prostration in anything of (the Holy Verses belonging to) Al-Mufassal since he turned to Medina.

1404- It is narrated on the authority of Zaid Ibn Thabit that he said: I recited An-Najm to the Messenger of Allah "Allah's blessing and peace be upon him", and he offered no prostration in it.

1405- The same is narrated on the authority of Kharijah Ibn Zaid Ibn Thabit from the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: Zaid, who was the imam, did not prostrate in it.

[331/3] The Opinion That Prostration Should Be Offered In It

1406- It is narrated on the authority of Abdullah that he said: The Prophet "Allah's blessing and peace be upon him" recited The Surah of the Star (at Mecca) and prostrated while reciting it. There was none (of those who were with him) but that he prostrated. But an old man took a

[7/2] كتابُ سُجُودِ القُرآنِ

[ت329/م1] ـ بابُ تَفْرِيعِ أبوابِ السُّجودِ، وَكَمْ سَجدَةً في القُرآنِ؟

1401 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيم بنِ الْبَرْقِيِّ: حدَّثنا ابنُ أبي مَرْيَمَ: أخبرنا نَافِعُ بنُ يَزِيدَ، عن الْحَارِثِ بنِ سَعِيدٍ الْعَتَقِيِّ، عن عَبْدِ اللَّهِ بنِ مُنَيْنٍ ـ مِنْ بَنِي عَبْدِ كُلاَلٍ ـ، عن عَمْرِو بنِ الْعَاصِ: «أَنَّ النَّبِيَّ ﷺ أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً في الْقُرْآنِ، مِنْهَا ثَلاَثٌ في الْمُفَصَّلِ وَفِي سُورَةِ الْحَجِّ سَجْدَتَانِ».

قال أَبُو دَاوُدَ: رُوِيَ عن أبي الدَّرْدَاءِ، عن النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، وَإِسْنَادُهُ وَاهٍ.

1402 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني ابنُ لَهِيعَةَ أَنَّ مِشْرَحَ بنَ عَاهَانَ أَبَا الْمُصْعَبِ حَدَّثَهُ أَنَّ عُقْبَةَ بنَ عَامِرٍ حَدَّثَهُ قال: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أفي سُورَةِ الْحَجِّ سَجْدَتَانِ؟ قال: **«نَعَمْ، وَمَنْ لَمْ يَسْجُدْهُمَا فَلاَ يَقْرَأْهُمَا»**.

[ت330/م2] ـ بابُ مَنْ لَمْ يَرَ السُّجودَ في المُفصَّلِ

1403 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا أَزْهَرُ بنُ الْقَاسِمِ ـ قالَ مُحَمَّدٌ: رَأَيْتُهُ بِمَكَّةَ ـ حدَّثنا أَبُو قُدَامَةَ، عن مَطَرٍ الْوَرَّاقِ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْجُدْ في شَيْءٍ مِنَ الْمُفَصَّلِ مُنْذُ تَحَوَّلَ إِلَى الْمَدِينَةِ».

قال لَنَا أَبُو دَاوُدَ: وَيُرْوَى مُرسلاً.

1404 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا وَكِيعٌ، عن ابنِ أبي ذِئْبٍ، عن يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ قُسَيْطٍ، عن عَطَاءِ بنِ يَسَارٍ، عن زَيْدِ بنِ ثَابِتٍ قال: «قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ النَّجْمَ، فَلَمْ يَسْجُدْ فِيهَا».

1405 ـ حدّثنا ابنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: حدَّثنا أَبُو صَخْرٍ، عن ابنِ قُسَيْطٍ، عن خَارِجَةَ بنِ زَيْدِ بنِ ثَابِتٍ، عن أبِيهِ، عن النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: كَانَ زَيْدٌ الإِمَامَ فَلَمْ يَسْجُدْ فِيهَا.

[ت331/م3] ـ باب من رأى فيها سجودًا

1406 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن أبي إِسْحَاقَ، عن الأَسْوَدِ، عن عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ سُورَةَ النَّجْمِ، فَسَجَدَ فِيهَا وَمَا بَقِيَ أَحَدٌ مِنَ

handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me." Later on, I saw him killed as a non-believer.

[332/4] Offering Prostration In Both Al-Inshiqaq And Al-Alaq

1407- It is narrated on the authority of Abu Hurairah that he said: We offered prostration with the Messenger of Allah "Allah's blessing and peace be upon him" in both Surahs of Al-Inshiqaq and Al-Alaq.

Abu Dawud says: Abu Hurairah embraced Islam in the year of six, i.e. the year of Khaibar's conquest; and this means that the prostration offered by the Messenger of Allah "Allah's blessing and peace be upon him" as referred to by Abu Hurairah was the latest.

1408- It is narrated on the authority of Abu Rafi' that he said: I offered the Isha prayer behind Abu Hurairah who recited the Surah of Al-Inshiqaq in which he performed prostration. I asked him: "What is that prostration?" he said: "I offered it behind Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him"), and I will keep performing it until I (die and) meet him."

[333/5] Offering Prostration In The Surah Of Sad

1409- It is narrated on the authority of Ibn Abbas that he said: Offering the prostration in Sad is not binding, even though I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prostration in it.

1410- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" recited Sad while being on the pulpit, and when he came upon the prostration Verse he descended and prostrated, and the people prostrated with him. On another day he recited it, and when he came upon the prostration Verse, the people got ready to prostrate, but the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (prostration) is only offered by a Prophet Out of showing repentance; but since I saw you having got ready for prostration..." he descended and prostrated and they prostrated with him.

[334/6] When One Hears The Prostration Verse While Riding Or Not In Prayer

1411- It is narrated on the authority of Ibn Umar that in the year of the conquest (of Mecca) The Messenger of Allah "Allah's blessing and peace be upon him" recited a prostration Verse, thereupon all of the people with him he prostrated, the riding and the lying on the ground in

الْقَوْمِ إِلاَّ سَجَدَ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا مِنْ حَصًا أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا. قال عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا».

[ت332/م4] ـ بابُ السُّجودِ في ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾ و ﴿ٱقْرَأْ﴾

1407 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن أَيُّوبَ بنِ مُوسَى، عن عَطَاءِ بنِ مِينَاءٍ، عن أَبِي هُرَيْرَةَ قال: «سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ في ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾ [الانشقاق: 1] وَ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ۝١﴾ [العلق: 1]».

قال أَبُو دَاوُدَ: أَسْلَمَ أَبُو هُرَيْرَةَ سَنَةَ سِتٍّ عَامَ خَيْبَرَ، وَهَذَا السُّجُودُ مِنْ رَسُولِ اللَّهِ ﷺ آخِرُ فِعْلِهِ.

1408 ـ حدّثنا مُسَدَّدٌ: حدَّثنا الْمُعْتَمِرُ قال: سَمِعْتُ أَبِي قال: حدَّثنا بَكْرٌ، عن أَبِي رَافِعٍ قال: «صَلَّيْتُ مع أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ۝١﴾ [الانشقاق: 1]، فَسَجَدَ فَقُلْتُ: مَا هَذِهِ السَّجْدَةُ؟ قال: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلاَ أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ».

[ت333/م5] ـ بابُ السُّجودِ في ﴿ص﴾

1409 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أَيُّوبُ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: «لَيْسَ ﴿ص﴾ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا».

1410 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو ـ يَعْنِي ابنَ الْحَارِثِ ـ، عن ابنِ أبي هِلاَلٍ، عن عِيَاضِ بنِ عَبْدِ اللَّهِ بنِ سَعْدِ بنِ أبي سَرْحٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قال: «قَرَأَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى المِنْبَرِ ﴿ص﴾، فَلَمَّا بَلَغَ السَّجْدَةَ نَزَلَ فَسَجَدَ، وَسَجَدَ النَّاسُ مَعَهُ، فَلَمَّا كَانَ يَوْمٌ آخَرُ قَرَأَهَا، فَلَمَّا بَلَغَ السَّجْدَةَ تَشَزَّنَ النَّاسُ لِلسُّجودِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا هِيَ تَوْبَةُ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَشَزَّنْتُمْ لِلسُّجُودِ**»، فَنَزَلَ فَسَجَدَ وَسَجَدُوا».

[ت334/م6] ـ بابٌ في الرَّجُلِ يَسْمَعُ السَّجدَةَ وهُوَ رَاكِبٌ أوْ في غَيرِ الصَّلاةِ

1411 ـ حدّثنا مُحَمَّدُ بنُ عُثْمَانَ الدِّمَشْقِيُّ أَبُو الْجُمَاهِرِ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن مُصْعَبِ بنِ ثَابِتِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ عَامَ الْفَتْحِ سَجْدَةً فَسَجَدَ النَّاسُ كُلُّهُمْ، مِنْهُمُ الرَّاكِبُ

prostration, (and none failed to prostrate) to the extent that even the riders among them prostrated on their hands (in case there was no possibility for them to descend and fall in prostration).

1412- It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited a Surah to us (and he came upon a prostration Verse) even though not in prayer, he would fall in prostration, and we also would fall in prostration with him to the extent that many of us would find no place for their foreheads.

1413- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Qur'an to us, and if he came upon a prostration Verse he would magnify Allah and fall in prostration, and we too would fall in prostration with him. Abd Ar-Razzaq says: Ath-Thawri admired this narration, for it makes a mention of his magnifying Allah.

[335/7] What One Says On Falling In Prostration

1414- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say on falling in prostration (because of coming upon a prostration Verse) in the Qur'an while standing for prayer by night: "My face has fallen in prostration to Him, Who has created it, and made its hearing and sight by His Might and Power."

[336/8] When One Recites A Prostration Verse After The Morning Prayer

1415- It is narrated on the authority of Abu Tamimah Al-Hujaimi that he said: When they sent me to Medina (to seek for the religious verdict pertaining to the prostration after the Morning prayer), I used to offer the Morning prayer, and then recite Qur'an, in which I would fall in prostration (whenever I came upon a prostration Verse), but Ibn Umar forbade me, and I did not desist from that thrice. Then, he forbade me once again and said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar, and then Uthman, and all of them did not offer prostration until the sun rose.

وَالسَّاجِدُ في الأَرْضِ، حَتَّى إِنَّ الرَّاكِبَ لَيَسْجُدُ عَلَى يَدِهِ».

1412 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ. (ح) وحدَّثنا أَحْمَدُ بنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حدَّثنا ابنُ نُمَيْرٍ ـ المَعْنَى ـ عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ ـ قال ابنُ نُمَيْرٍ: في غَيْرِ الصَّلاَةِ ثُمَّ اتَّفَقَا ـ فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى لاَ يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ».

1413 ـ حدّثنا أَحْمَدُ بنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ: أخبرنا عَبْدُ الرَّزَّاقِ، قال: أخبرنا عَبْدُ اللَّهِ بنُ عُمَرَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عَلَيْنَا الْقُرْآنَ فَإِذَا مَرَّ بالسَّجْدَةِ كَبَّرَ وَسَجَدَ وَسَجَدْنَا مَعَهُ». قال عَبْدُ الرَّزَّاقِ: كَانَ الثَّوْرِيُّ يُعْجِبُهُ هَذَا الْحَدِيثُ.

قال أَبُو دَاوُدَ: يُعْجِبُهُ لأَنَّهُ كَبَّرَ.

[ت335/م7] ـ بابُ ما يَقُولُ إذا سَجَدَ

1414 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ: حدَّثنا خَالِدٌ الْحَذَّاءُ عن رَجُلٍ، عن أبي الْعَالِيَةِ، عن عَائِشَةَ رضي اللَّهُ عنها قالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ في سُجُودِ الْقُرْآنِ باللَّيْلِ، يَقُولُ في السَّجْدَةِ مِرَارًا: «**سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ**».

[ت336/م8] ـ بابٌ فيمَنْ يقرأُ السَّجْدَةَ بعدَ الصُّبحِ

1415 ـ حدّثنا عَبْدُ اللَّهِ بنُ الصَّبَّاحِ الْعَطَّارُ: حدَّثنا أَبُو بَحْرٍ: حدثنا ثَابِتُ بنُ عُمَارَةَ: حدَّثنا أَبُو تَمِيمَةَ الْهُجَيْمِيُّ قال: «لَمَّا بَعَثْنَا الرَّكْبَ ـ قال أَبُو دَاوُدَ: يَعْنِي إِلَى المَدِينَةِ ـ قال: كُنْتُ أَقُصُّ بَعْدَ صَلاَةِ الصُّبْحِ فَأَسْجُدُ فِيهَا، فَنَهَانِي ابنُ عُمَرَ، فَلَمْ أَنْتَهِ ثَلاَثَ مِرَارٍ، ثُمَّ عَادَ فَقَالَ: إِنِّي صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رضي اللَّهُ عنهم، فَلَمْ يَسْجُدُوا حَتَّى تَطْلُعَ الشَّمْسُ».

قال أَبُو دَاوُدَ: يَعْنِي بِالرَّكْبِ أَنَّهُمْ كَانُوا بَعَثُوهُ إِلَى الْمَدِينَةِ لِيَسْأَلَ لَهُمْ عَنْ سُجُودِ الْقُرْآنِ.

(2/8) THE BOOK OF WITR

[337/1] It Is Desirable To Perform Witr

1416- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O people of Qur'an! Perform Witr (and make your prayer an odd number of rak'ahs), for Allah is (One, and this is) an odd number, and He loves the odd (of numbers)."

1417- The same is narrated on the authority of Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: A desert dweller said: "What do you say?" he said: "It is not fitting for you nor for your companions (who do not keep by heart nor act upon the Qur'an)."

1418- It is narrated on the authority of Kharijah Ibn Hudhafah Al-Adawi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us and said: "No doubt, Allah has supplied you with a prayer, which is much better for you (in reward) than (to gain and spend in charity) the red camels (the most valuable of property in their sight): It is the Witr, which Allah has permitted you (to offer)from the time of the Isha prayer until the rise of the dawn."

[338/2] What About Such As Does Not Offer The Witr

1419- It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, (offering the) Witr prayer is a right (upon one which he should fulfill)! So, whoever does not offer the Witr prayer does not belong to us. No doubt, (offering the) Witr prayer is a right (upon one which he should fulfill)! So, whoever does not offer the Witr prayer does not belong to us. No doubt, (offering the) Witr prayer is a right (upon one which he should fulfill)! So, whoever does not offer the Witr prayer does not belong to us."

1420- It is narrated on the authority of Ibn Muhairiz that a man from Banu Kinanah called Al-Mukhdaji heard a man in Sham called Abu Muhammad saying that offering the Witr prayer is obligatory. Al-Mukhdaji said: I went to Ubadah Ibn As-Samit and told him, thereupon he said: Abu Muhammad has told a lie. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are five (obligatory) prayers (every day, i.e. 24 hours) enjoined by Allah Almighty: he, who performs ablution for them perfectly, and offers them at their due

[2/ 8 ـ كتابُ الوِترِ]

[ت337/م1] ـ بابُ استِحبابِ الوِترِ

1416 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أخبرنا عِيسَى، عن زَكَرِيَّا، عن أبي إِسْحَاقَ، عن عَاصِمٍ، عن عَلِيٍّ رضي اللَّهُ عنه قال: قالَ رَسُولُ اللَّهِ ﷺ: «**يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا، فَإِنَّ اللَّهَ وِتْرٌ يُحِبُّ الْوِتْرَ**».

1417 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أَبُو حَفْصٍ الأَبَّارُ، عن الأَعْمَشِ، عن عَمْرِو بنِ مُرَّةَ، عن أبي عُبَيْدَةَ، عن عَبْدِ اللَّهِ، عن النَّبِيِّ ﷺ بِمَعْنَاهُ. زَادَ: فَقَالَ أَعْرَابِيٌّ: مَا تَقُولُ؟ قال: «**لَيْسَ لَكَ وَلاَ لأَصْحَابِكَ**».

1418 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَقُتَيْبَةُ بنُ سَعِيدٍ المَعْنَى قالا: حدَّثنا اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن عَبْدِ اللَّهِ بنِ رَاشِدٍ الزَّوْفِيِّ، عن عَبْدِ اللَّهِ بنِ أبي مُرَّةَ الزَّوْفِيِّ، عن خَارِجَةَ بنِ حُذَافَةَ، ـ قال أَبُو الْوَلِيدِ الْعَدَوِيُّ ـ قال: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «**إِنَّ اللَّهَ تَعَالَى قَدْ أَمَدَّكُم بِصَلاَةٍ وَهِيَ خَيْرٌ لَكُم مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوِتْرُ، فَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ**».

[ت338/م2] ـ بابٌ: فيمَنْ لمْ يُوتِرْ

1419 ـ حدّثنا ابنُ المُثَنَّى: حدَّثنا أَبُو إِسْحَاقَ الطَّالْقَانِيُّ: حدَّثنا الْفَضْلُ بنُ مُوسَى، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ الْعَتَكِيِّ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن أَبِيهِ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا، الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا، الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُوتِرْ فَلَيْسَ مِنَّا**».

1420 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن يَحْيَى بنِ سَعِيدٍ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عن ابنِ مُحَيْرِيزٍ: أَنَّ رَجُلاً مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيَّ سَمِعَ رَجُلاً بالشَّامِ يُدْعَى أَبَا مُحَمَّدٍ يَقُولُ: إِنَّ الْوِتْرَ وَاجِبٌ. قال المُخْدَجِيُّ: فَرُحْتُ إِلَى عُبَادَةَ بنِ الصَّامِتِ، فَأَخْبَرْتُهُ، فَقَالَ عُبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ، فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ**».

time, with perfect rak'ahs and willing submission, has a pledge from Allah to forgive for him; and he who does not do has no pledge from Allah: If he so likes, He will forgive for him, and if He so likes, He will punish him."

[339/3] How Many Rak'ahs Of Which Should The Witr Prayer Consist

1421- It is narrated on the authority of Ibn Umar that a desert dweller asked the Messenger of Allah "Allah's blessing and peace be upon him" about the night supererogatory prayer, thereupon he beckoned with his two fingers that it should be offered in pairs and said: "And the Witr is a single rak'ah to be offered at the last portion of the night (with which the daily prayer is concluded)."

1422- It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering Witr prayer is a right upon every Muslim (which he should fulfill): whoever likes to offer it with five rak'ahs, let him do; and whoever likes to offer it with three rak'ahs, let him do; and whoever likes to offer it with a single rak'ah, let him do."

[340/4] What Is Recited In The Witr Prayer

1423- It is narrated on the authority of Ubai Ibn Ka'b that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surahs of Al-A'la (in the first rak'ah), Al-Kafirun (in the second rak'ah) and Al-Ikhlas (in the third rak'ah).

1424- It is narrated on the authority of Abd Al-Aziz Ibn Juraij that he said: I asked A'ishah, the Mother of the Believers: "With which (Surahs) did the Messenger of Allah "Allah's blessing and peace be upon him" offer his Witr prayer?" she said...and the rest is the same, in which she said: "And the third rak'ah with the Surah of Al-Ikhlas, and the last Surahs therewith which one seeks with Allah from the Evil of Satan."

[341/5] Practicing Qunut In Witr Prayer

(Qunut stands for the supplication therewith one invokes Allah while raising both hands in the last rak'ah of the daily prayer i.e. the Witr, mostly after bowing)

1425- It is narrated on the authority of Al-Hasan Ibn Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer, and they go as follows): "O Allah! guide me (to the truth) among such as You guide

[ت339/م3] ـ بابٌ: كَمِ الوِتْرُ

1421 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا هَمَّامٌ، عن قَتَادَةَ، عن عَبْدِ اللَّهِ بنِ شَقِيقٍ، عن ابنِ عُمَرَ: «أَنَّ رَجُلاً مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلاَةِ اللَّيْلِ، فَقَالَ بِإِصْبَعَيْهِ هَكَذَا: مَثْنَى مَثْنَى، وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

1422 ـ حدّثنا عَبْدُ الرحْمَنِ بنُ الْمُبَارَك: حدثنا قُرَيْشُ بنُ حَيَّانَ الْعِجْلِيُّ: حدَّثنا بَكْرُ بنُ وَائِلٍ، عن الزُّهْرِيِّ، عن عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عن أبي أَيُّوبَ الأَنْصَارِيِّ قال: قال رَسُولُ اللَّهِ ﷺ: **«الْوِتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلاَثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ»**.

[ت340/م4] ـ بابُ ما يُقْرَأُ في الوِتْرِ

1423 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أَبُو حَفْصٍ الأَبَّارُ. (ح) وحدَّثنا إِبْرَاهِيمُ بنُ مُوسَى: أخبرنا مُحَمَّدُ بنُ أَنسٍ ـ وَهَذَا لَفْظُهُ ـ، عن الأَعْمَشِ، عن طَلْحَةَ وَزُبَيْدٍ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ، عنْ أُبَيِّ بنِ كَعْبٍ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ: بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ۝١﴾ [الأعلى: 1] وَ: قُلْ لِلَّذِينَ كَفَرُوا و: اللَّهُ الْوَاحِدُ الصَّمَدُ».

1424 ـ حدّثنا أَحْمَدُ بنُ أبي شُعَيْبٍ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ: حدَّثنا خُصَيْفٌ، عن عَبْدِ الْعَزِيزِ بنِ جُرَيْجٍ قال: «سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ يُوتِرُ رَسُولُ اللَّهِ ﷺ؟ فَذَكَرَ مَعْنَاهُ. قال: وَفِي الثَّالِثَةِ بِـ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ [الإخلاص: 1] وَالْمَعُوِّذَتَيْنِ».

[ت341/م5] ـ بابُ القُنوتِ في الوترِ

1425 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَأَحْمَدُ بنُ جَوَّاسٍ الْحَنَفِيُّ قالاَ: حدَّثنا أَبُو الأَحْوَصِ، عن أبي إِسْحَاقَ، عن بُرَيْدِ بنِ أبي مَرْيَمَ، عن أبي الْحَوْرَاءِ قال: قال الْحَسَنُ بنُ عَلِيٍّ رضي اللَّهِ عنهما: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ في الْوِتْرِ ـ قال ابنُ جَوَّاسٍ: في قُنُوتِ الْوِتْرِ ـ: **«اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ، وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ»**.

(to the truth); Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; save me from the evil of what You have decreed; and bless me in whatever (gifts) You give me: verily You always decide (all the matters) and none could decide anything pertaining to You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as enemy never is honoured)! Glory be to You our Lord! Blessed and Exalted be You Almighty!"

1426- The same is narrated on the authority of Abu Ishaq, through a similar chain of transmission.

1427- It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" used to say at the conclusion of his Witr prayer: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

Abu Dawud says: It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut in his Witr prayer before bowing.

Abu Dawud says: A Hadith like this is narrated on the authority of Ubai Ibn Ka'b from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission.

Abu Dawud says: The same is narrated on the authority of Abd Ar-Rahman Ibn Abza from the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of Ubai Ibn Ka'b, nor of the Qunut in the Witr prayer.

Abu Dawud says: The same is narrated on many authorities, and all of them make no mention that he practiced Qunut before bowing in the Witr prayer except the narration of Ubai Ibn Ka'b through Hafs Ibn Ghayyath from Mis'ar.

Abu Dawud says: It is narrated that Ubai used to practice Qunut during the last half of Ramadan.

1428- It is narrated on the authority of Muhammad from some of his companions that Ubai Ibn Ka'b led them in the prayer during the month of Ramadan, and he used to practice Qunut during the last half of Ramadan.

قال أَبُو دَاوُدَ: أَبُو الْحَوْرَاء: رَبِيعَةُ بنُ شَيْبَان.

1426 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أَبُو إِسْحَاق بِإِسْنَادِهِ وَمَعْنَاهُ. قالَ في آخِرِهِ قالَ: هَذَا يَقُولُ فِي الْوِتْرِ فِي الْقُنُوتِ، وَلَمْ يَذْكُرْ «أَقُولُهُنَّ في الْوِتْرِ».

1427 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن هِشَامِ بنِ عَمْرٍو الْفَزَارِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ الْحَارِثِ بنِ هِشام، عن عَلِيِّ بنِ أبي طَالِبٍ رضي اللَّهُ عنه: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ في آخِرِ وِتْرِهِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ**».

قال أَبُو دَاوُدَ: هِشَامٌ أَقْدَمُ شَيْخٍ لِحَمَّادٍ، وَبَلَغَنِي عن يَحْيَى بنِ مَعِينٍ أَنَّهُ قال: لَمْ يَرْوِ عَنْهُ غَيْرُ حَمَّادِ بنِ سَلَمَةَ.

قال أَبُو دَاوُدَ: رَوَى عِيسَى بنُ يُونُسَ، عن سَعِيدِ بنِ أَبِي عَرُوبَةَ، عن قَتَادَةَ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ، عن أُبَيِّ بنِ كَعْبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ ـ يَعْنِي في الْوِتْرِ ـ قَبْلَ الرُّكُوعِ».

قال أَبُو دَاوُدَ: رَوَى عِيسَى بنُ يُونُسَ هَذَا الْحَدِيثَ أَيْضًا عن فِطْرِ بنِ خَلِيفَةَ، عن زُبَيْدٍ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ، عن أُبَيِّ بنِ كَعْبٍ، عن النَّبِيِّ ﷺ مِثْلَهُ. وَرُوِيَ عن حَفْصِ بنِ غِيَاثٍ، عن مِسْعَرٍ، عن زُبَيْدٍ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ، عن أُبَيِّ بنِ كَعْبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَنَتَ في الْوِتْرِ قَبْلَ الرُّكُوعِ».

قال أَبُو دَاوُدَ: وَحَدِيثُ سَعِيدٍ عن قَتَادَةَ رَوَاهُ يَزِيدُ بنُ زُرَيْعٍ، عن سَعِيدٍ، عن قَتَادَةَ، عن عَزْرَةَ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ، عن النَّبِيِّ ﷺ، لَمْ يَذْكُرِ الْقُنُوتَ وَلاَ ذَكَرَ أُبَيًّا. وَكَذَلِكَ رَوَاهُ عَبْدُ الأَعْلَى وَمُحَمَّدُ بنُ بِشْرٍ الْعَبْدِيُّ وَسَمَاعُهُ بِالْكُوفَةِ مَعَ عِيسَى بنِ يُونُسَ وَلَمْ يَذْكُرُوا الْقُنُوتَ، وَقَدْ رَوَاهُ أَيْضًا هِشَامٌ الدَّسْتَوَائِيُّ، وَشُعْبَةُ عن قَتَادَةَ، ولَمْ يَذْكُرَا الْقُنُوتَ. وَحَدِيثُ زُبَيْدٍ رَوَاهُ سُلَيْمَانُ الأَعْمَشُ، وَشُعْبَةُ، وَعَبْدُ الْمَلِكِ بنُ أبي سُلَيْمَانَ، وَجَرِيرُ بنُ حَازِمٍ كُلُّهُمْ عن زُبَيْدٍ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمُ الْقُنُوتَ، إِلاَّ مَا رُوِيَ عن حَفْصِ بنِ غِيَاثٍ، عن مِسْعَرٍ، عن زُبَيْدٍ، فَإِنَّهُ قالَ في حَدِيثِهِ: إِنَّهُ قَنَتَ قَبْلَ الرُّكُوعِ.

قال أَبُو دَاوُدَ: وَلَيْسَ هُوَ بِالْمَشْهُورِ مِنْ حَدِيث حَفْصٍ، نَخَافُ أَنْ يَكُونَ عن حَفْصٍ، عن غَيْرِ مِسْعَرٍ.

قال أَبُو دَاوُدَ: وَيُرْوَى أَنَّ أُبَيًّا كَانَ يَقْنُتُ في النِّصْفِ مِنْ شَهْرِ رَمَضَانَ.

1428 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بنُ بَكْرٍ: أخبرنا هِشَامٌ، عن مُحَمَّدٍ، عن بَعْضِ أَصْحَابِهِ: «أَنَّ أُبَيَّ بنَ كَعْبٍ أَمَّهُمْ ـ يَعْنِي في شَهْرِ رَمَضَانَ ـ وَكَانَ يَقْنُتُ في النِّصْفِ الآخِرِ مِنْ رَمَضَانَ».

1429- It is narrated on the authority of Al-Hasan that Umar Ibn Al-Khattab gathered the people to pray behind Ubai Ibn Ka'b (in the month of Ramadan), who used to lead them in prayer for twenty nights, and he did not practice Qunut with them but during the last half (of the month); and whenever there remained only the last ten (nights), he would stay and pray in his house, thereupon they would say: "Ubai has fled away (from leading the prayer)!"

Abu Dawud says: Those two narrations weaken the narration transmitted on the authority of Ubai which tells that the Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut in the Witr before bowing.

[342/6] The Supplication After Witr Prayer

1430- It is narrated on the authority of Ubai Ibn Ka'b that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation after offering the Witr prayer he would say: "Glorified be (Allah) the King, the Holy One."

1431- It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps and thus does not offer his Witr, or whoever forgets to offer it, let him offer it once he remembers it."

[343/7] Offering Witr Prayer Before Going To Bed

1432- It is narrated on the authority of Abu Hurairah that he said: My bosom friend (the Messenger of Allah "Allah's blessing and peace be upon him") recommended me to do three things, which I should not leave whether in residence or on journey: to offer the two-rak'ah prayer of Duha, to observe three fasts monthly, and not to sleep but after offering the Witr prayer.

1433- It is narrated on the authority of Abu Ad-Darda' that he said: My bosom friend (the Messenger of Allah "Allah's blessing and peace be upon him") recommended me to do three things, which I should never leave: to observe three fasts monthly, not to sleep but after offering the Witr prayer, and to offer the two-rak'ah prayer of Duha whether in residence or on journey,.

1434- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr: "At which part of the night do you offer the Witr (prayer)?" he said: "At the first portion, just after (the coming of) darkness." He asked Umar:

1429 ـ حدّثنا شُجَاعُ بنُ مَخْلَدٍ: حدَّثنا هُشَيْمٌ: أخبرنا يُونُس بنُ عُبَيْدٍ، عن الْحَسَنِ: «أَنَّ عُمَرَ بنَ الْخَطَّابِ رَضِيَ اللَّه عَنْهُ جَمَعَ النَّاسَ عَلَى أُبَيِّ بنِ كَعْبٍ، فَكَانَ يُصَلِّي لَهُمْ عِشْرِينَ لَيْلَةً، وَلاَ يَقْنُتُ بِهِمْ إِلاَّ في النِّصْفِ الْبَاقِي. فَإِذَا كَانَتِ الْعَشْرُ الأَوَاخِرُ تَخَلَّفَ، فَصَلَّى فِي بَيْتِهِ، فَكَانُوا يَقُولُونَ: أَبَقَ أُبَيٌّ».

قال أَبُو دَاوُدَ: وَهَذَا يَدُلُّ عَلَى أَنَّ الَّذِي ذُكِرَ في الْقُنُوتِ لَيْسَ بِشَيْءٍ وَهَذَانِ الْحَدِيثَانِ يَدُلاَّنِ عَلَى ضُعْفِ حَدِيثِ أُبَيٍّ أَنَّ النَّبِيَّ قَنَتَ في الْوِتْرِ.

[ت342/م6] ـ بابٌ فِي الدُّعاءِ بعدَ الوِتْرِ

1430 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا مُحَمَّدُ بنُ أبي عُبَيْدَةَ: حدَّثنا أَبِي، عن الأَعْمَشِ، عن طَلْحَةَ الأَيَامِيِّ، عن ذرٍّ، عن سَعِيدِ بنِ عَبْدِ الرَّحْمَنِ بنِ أَبْزَى، عن أَبِيهِ، عن أُبَيِّ بنِ كَعْبٍ قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ في الْوِتْرِ قال: «**سُبْحَانَ المَلِكِ الْقُدُّوسِ**».

1431 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ: حدَّثنا عُثْمَانُ بنُ سَعِيدٍ، عن أبي غَسَّانَ مُحَمَّدِ بنِ مُطَرِّفٍ المَدَنِيِّ، عن زَيْدِ بنِ أَسْلَمَ، عنْ عَطَاءِ بنِ يَسَارٍ، عنْ أَبِي سَعِيدٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**مَنْ نَامَ عَنْ وِتْرِهِ أَوْ نَسِيَهُ فَلْيُصَلِّهِ إِذَا ذَكَرَهُ**».

[ت343/م7] ـ بابٌ: في الوترِ قبلَ النومِ

1432 ـ حدّثنا ابنُ المُثَنَّى: حدَّثنا أَبُو دَاوُدَ: حدَّثنا أَبَانُ بنُ يَزِيدَ، عن قَتَادَةَ، عن أبي سَعِيدٍ ـ مِنْ أَزْدِ شَنُوءَةَ ـ عن أبي هُرَيْرَةَ قال: «أَوْصَانِي خَلِيلِي ﷺ بِثَلاَثٍ لاَ أَدَعُهُنَّ في سَفَرٍ وَلاَ حَضَرٍ: رَكْعَتَيِ الضُّحَى، وَصَوْمِ ثَلاَثَةِ أَيَّامٍ مِنَ الشَّهْرِ، وَأَنْ لاَ أَنَامَ إِلاَّ عَلَى وِتْرٍ».

1433 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ: حدَّثنا أَبُو الْيَمَانِ، عن صَفْوَانَ بنِ عَمْرٍو، عَنْ أَبِي إِدْرِيسَ السَّكُونِيِّ، عن جُبَيْرِ بنِ نُفَيْرٍ، عن أبي الدَّرْدَاءِ قال: «أَوْصَانِي خَلِيلِي ﷺ بِثَلاَثٍ لاَ أَدَعُهُنَّ لِشَيْءٍ: أَوْصَانِي بِصِيَامِ ثَلاَثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَلاَ أَنَامُ إِلاَّ عَلَى وِتْرٍ، وَبِسُبْحَةِ الضُّحَى في الْحَضَرِ وَالسَّفَرِ».

1434 ـ حدّثنا مُحَمَّدُ بنُ أحمدَ بنِ أبي خَلَفٍ: حدَّثنا أَبُو زَكَرِيَّا يَحْيَى بنُ إِسْحَاقَ السَّيْلَحِينِيُّ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عن ثَابِتٍ، عن عَبْدِ اللَّهِ بنِ رَبَاحٍ، عن

"What about you O Umar?" he said: "At the last portion of the night." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As for you O Abu Bakr, you've stuck to the trustworthy (principle of religious service); and as for you O Umar, you've stuck to the resolute power (which standing for the night supererogatory prayer requires)."

Comment: (This refers to the superiority of offering the Witr prayer at the last portion of the night; and we should not forget here that the Messenger of Allah "Allah's blessing and peace be upon him" said earlier that the recitation of the Qur'an in the prayer at the last portion of the night is always attended by the angels)

[344/8] The Time Of Offering Witr Prayer

1435- It is narrated on the authority of Masruq that he asked A'ishah about (the time of offering) the Witr (prayer) of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to pray the Witr at every portion of the night: the first, the middle and the last, and the utmost point of time at which he prayed the Witr before he died was the last portion of the night (a short while before dawn).

1436- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Hasten to offer the Witr prayer before the morning comes upon you."

1437- It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah about the (time at which) the Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Witr prayer, thereupon she said: Sometimes he offered it at the first portion of the night, and sometimes at the last portion of the night. I asked her: How was his way of recitation (during the prayer)? Did he use to recite loudly or in a low tone? She said: Sometimes he recited loudly, and sometimes in a low tone; and sometimes he took bath (from ceremonial impurity) and then slept, and sometimes he only performed ablution and then slept.

1438- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make the Witr the last of your prayer by night (to make it an odd number of rak'ahs)."

أبي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قال لأَبِي بَكْرٍ: «**مَتى تُوْتِرُ؟**» قال: أُوْتِرُ مِنْ أَوَّلِ اللَّيْلِ، وَقَالَ لِعُمَرَ: «**مَتى تُوْتِرُ؟**» قال: أُوْتِرُ آخِرَ اللَّيْلِ، فَقَالَ لأَبِي بَكْرٍ: «**أَخَذَ هَذَا بالْحَزْمِ**». وقال لِعُمَرَ: «**أَخَذَ هَذَا بالْقُوَّةِ**».

[ت344/م8] ـ بابٌ في وَقْتِ الوِتْرِ

1435 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا أَبُو بَكْرِ بنُ عَيَّاشٍ، عن الأَعْمَشِ، عن مُسْلمٍ، عن مَسْرُوقٍ قال: «قُلْتُ لِعَائِشَةَ: مَتى كَانَ يُوْتِرُ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: كلَّ ذَلِكَ قَدْ فَعَلَ: أَوْتَرَ أَوَّلَ اللَّيْلِ، وَوَسَطَهُ، وَآخِرَهُ، وَلَكِنِ انْتَهَى وِتْرُهُ حِينَ مَاتَ إِلَى السَّحَرِ».

1436 ـ حدّثنا هَارُونُ بنُ مَعْرُوفٍ: حدَّثنا ابنُ أبي زَائِدَةَ قال: حَدَّثَنِي عُبَيْدُ اللَّهِ بنُ عُمَرَ، عن نَافِعٍ، عن ابنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قال: «**بَادِرُوا الصُّبْحَ بالْوِتْرِ**».

1437 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ بنُ سَعْدٍ، عن مُعَاوِيَةَ بنِ صَالِحٍ، عن عَبْدِ اللَّهِ بنِ أبي قَيْسٍ قال: «سَأَلْتُ عَائِشَةَ عن وِتْرِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: رُبَّمَا أَوْتَرَ أَوَّلَ اللَّيْلِ وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ، قُلْتُ: كَيْفَ كَانَتْ قِرَاءَتُهُ؟ أَكَانَ يُسِرُّ بالْقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ: كُلَّ ذَلِكَ كَانَ يَفْعَلُ، رُبَّمَا أَسَرَّ وَرُبَّمَا جَهَرَ، وَرُبَّما اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ».

قال أَبُو دَاوُدَ: وقال غَيْرُ قُتَيْبَةَ: تَعْنِي: في الْجَنَابَةِ.

1438 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عن ابنِ عُمَرَ، عن النَّبِيِّ ﷺ قالَ: «**اجْعَلُوا آخِرَ صَلاَتِكُمْ باللَّيْلِ وِتْرًا**».

[345/9] Breaking The Witr Prayer

1439- It is narrated on the authority of Qais Ibn Talq that he said: Talq Ibn Ali visited us on one of the days of Ramadan, and stayed with us until evening, and broke his fast with us, and on that night, he led us in the night supererogatory prayer, and concluded it with the Witr. Then, he went to his mosque, and led his people in the night supererogatory prayer, and when there remained only the Witr, he brought forward one of his companions and told him to lead the Witr, and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Witr should not be offered twice on one night."

[346/10] Practicing Qunut In The Prayer

1440- It is narrated on the authority of Abu Hurairah that he said: By Allah, I'm going to make the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" much nearer to you (by imitating it before you). Abu Hurairah practiced Qunut in the last rak'ah of Zhuhr, Isha, and Morning prayers, invoking good upon the faithful believers, and sending curses upon the infidels.

1441- It is narrated on the authority of Al-Bara' that the Messenger of Allah "Allah's blessing and peace be upon him" used to practice Qunut in the Morning prayer. Abu Dawud says: Ibn Mu'adh added: and in the Maghrib prayer.

1442- It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut for a month in the Isha prayer, saying: "O Allah! Save Al-Walid Ibn Al-Walid! O Allah! Save Salamah Ibn Hisham! O Allah! deliver all the oppressed people in Mecca! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years like these (at the time) of Joseph!"

Abu Hurairah further said: One morning, the Messenger of Allah "Allah's blessing and peace be upon him" did not invoke evil upon them (as he did in the previous days), and when I made a mention of that to him he said: "What do you see they have sent forward?"

1443- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut for a month in the Zhuhr, Asr, Maghrib, Isha and Morning prayers. Whenever it was the last rak'ah of each prayer, after his saying: "Allah hears such as sends praises to Him", he would

[ت345/م9] ـ بابٌ في نَقْضِ الوِترِ

1439 ـ حدّثنا مُسَدَّدٌ: حدَّثنا مُلازِمُ بنُ عَمْرٍو: حدَّثنا عَبْدُ اللَّهِ بنُ بَدْرٍ، عن قَيْسِ بنِ طَلْقٍ قال: زَارَنَا طَلْقُ بنُ عَلِيٍّ في يَوْمٍ مِنْ رَمَضَانَ وَأَمْسَى عِنْدَنَا وَأَفْطَرَ، ثُمَّ قَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا، ثُمَّ انْحَدَرَ إِلَى مَسْجِدِهِ فَصَلَّى بِأَصْحَابِهِ، حَتَّى إِذَا بَقِيَ الْوِتْرُ قَدَّمَ رَجُلاً فَقَالَ: أَوْتِرْ بِأَصْحَابِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ وِتْرَانِ في لَيْلَةٍ**».

[ت346/م10] ـ بابُ القُنوتِ في الصَّلاةِ

1440 ـ حدّثنا دَاوُدُ بنُ أُمَيَّةَ: حدَّثنا مُعَاذٌ ـ يَعْنِي ابنَ هِشَامٍ ـ: حَدَّثَني أَبِي، عن يَحْيَى بنِ أبي كَثِيرٍ قال: حَدَّثَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ: حدَّثنا أَبُو هُرَيْرَةَ قال: «وَاللَّهِ لأُقَرِّبَنَّ لَكُمْ صَلاَةَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ في الرَّكْعَةِ الآخِرَةِ مِنْ صَلاَةِ الظُّهْرِ وَصَلاَةِ الْعِشَاءِ الآخِرَةِ وَصَلاَةِ الصُّبْحِ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ».

1441 ـ حدّثنا أَبُو الْوَلِيدِ وَمُسْلِمُ بنُ إِبْرَاهِيمَ وَحَفْصُ بنُ عُمَرَ. (ح) وحدَّثنا ابنُ مُعَاذٍ: حدثني أَبِي قَالُوا كُلُّهُمْ: حدثنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن ابنِ أبي لَيْلَى، عن الْبَرَاءِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ في صَلاَةِ الصُّبْحِ».

قال أَبُو دَاوُدَ: زَادَ ابنُ مُعَاذٍ: «وَصَلاَةِ المَغْرِبِ».

1442 ـ حدّثنا عَبْدُ الرَّحْمَنِ بنُ إِبْرَاهِيمَ: حدَّثنا الْوَلِيدُ: حدَّثنا الأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بنُ عَبْدِ الرَّحْمَنِ، عن أَبِي هُرَيْرَةَ قالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلاَةِ الْعَتَمَةِ شَهْرًا، يَقُولُ فِي قُنُوتِهِ: «**اللَّهُمَّ نَجِّ الْوَلِيدَ بنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ سَلَمَةَ بنَ هِشَامٍ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ**». قالَ أَبُو هُرَيْرَةَ: وَأَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمْ يَدْعُ لَهُمْ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «**وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟**».

1443 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُعَاوِيَةَ الْجُمَحِيُّ: حدَّثنا ثَابِتُ بنُ يَزِيدَ، عن هِلاَلِ بنِ خَبَّابٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: «قَنَتَ رَسُولُ اللَّهِ شَهْرًا مُتَتَابِعًا في الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، وَصَلاَةِ الصُّبْحِ في دُبُرِ كُلِّ صَلاَةٍ إِذَا قالَ: «**سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ**» مِنَ الرَّكْعَةِ الآخِرَةِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ، عَلَى رِعْلٍ

practice Qunut, in which he would invoke evil upon such tribes from Banu Sulaim as Ra'l, Dhakwan and Usayyah with those praying behind him saying "Amen" after him.

1444- It is narrated on the authority of Anas Ibn Malik that he was asked: Did the Messenger of Allah "Allah's blessing and peace be upon him" practice Qunut in the Morning prayer? He answered in the affirmative, thereupon he was further asked: Was it before or after bowing? He said: After bowing.

1445- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut for a month and then he left it.

1446- It is narrated on the authority of Muhammad Ibn Sirin that he said: One of those who offered the Morning prayer with the Messenger of Allah told me that when he raised his head from (bowing of) the second rak'ah, he kept standing for a while.

[347/11] The Excellence Of Offering Voluntary Prayers At Home

1447- It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a small room (with a date-palm leaf mat) in the mosque, in which the Messenger of Allah "Allah's blessing and peace be upon him" prayed after he had come out (of his house). Some men came and joined him in his prayer. They came and joined him in prayer for many nights, until when it was one night they came for the prayer, but The Messenger of Allah "Allah's blessing and peace be upon him" delayed and did not come out to them. So, they raised their voices and knocked the door with small stones. He came out to them angrily, and said: "You are still insisting (on offering the night prayer in the mosque) to the extent that I thought this prayer might become obligatory on you. So, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the obligatory written one (which he should offer in the mosque in congregation)."

1448- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Assign a portion of your prayer to your homes, and do not leave them (as void of the celebration of Allah) as graves."

[348/12] The Duration Of Standing For Prayer By Night

1449- It is narrated on the authority of Abdullah Ibn Habashi Al-Khath'ami that he said: The Messenger of Allah "Allah's blessing and

وذَكْوَانَ وَعُصَيَّةَ، وَيُؤَمِّنُ مَنْ خَلْفَهُ».

1444 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ قالاَ: حدَّثنا حَمَّادٌ، عن أَيُّوبَ، عن مُحَمَّدٍ، عن أَنَسِ بنِ مَالِكٍ: «أَنَّهُ سُئِلَ: هَلْ قَنَتَ رسولُ اللَّهِ ﷺ فِي صَلاَةِ الصُّبْحِ؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ قال: بَعْدَ الرُّكُوعِ». قال مُسَدَّدٌ: «بِيَسِيرٍ».

1445 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، عن أَنَسِ بنِ سِيرِينَ، عن أَنَسِ بنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا ثُمَّ تَرَكَهُ».

1446 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ الْمُفَضَّلِ: حدَّثنا يُونُسُ بنُ عُبَيْدٍ، عن مُحَمَّدِ بنِ سِيرِينَ قال: «حَدَّثَنِي مَنْ صَلَّى مَعَ النَّبِيِّ ﷺ صَلاَةَ الْغَدَاةِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ قَامَ هُنَيَّةً».

[ت347/م11] ـ بابٌ في فَضْلِ التَّطوُّعِ في البَيتِ

1447 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ الْبَزَّازُ: حدَّثنا مَكِّيُّ بنُ إِبْرَاهِيمَ: حدَّثنا عَبْدُ اللَّهِ ـ يَعْنِي ابنَ سَعِيدِ بنِ أَبي هِنْدٍ ـ، عن أبي النَّضْرِ، عن بُسْرِ بنِ سَعِيدٍ، عن زَيْدِ بنِ ثَابِتٍ أَنَّهُ قَالَ: احْتَجَرَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ حُجْرَةً، فَكَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهَا. قال: فَصَلَّوْا مَعَهُ بِصَلاَتِهِ ـ يَعْنِي رِجَالاً ـ وَكَانُوا يَأْتُونَهُ كُلَّ لَيْلَةٍ، حَتَّى إِذَا كَانَ لَيْلَةٌ مِنَ اللَّيَالِي لَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَتَنَحْنَحُوا وَرَفَعُوا أَصْوَاتَهُمْ، وَحَصَبُوا بَابَهُ، قال: فَخَرَجَ إِلَيْهِمْ رسولُ اللَّهِ ﷺ مُغْضَبًا فَقَالَ: **«يَا أَيُّهَا النَّاسُ، مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنْ سَتُكْتَبَ عَلَيْكُمْ، فَعَلَيْكُمْ بالصَّلاَةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلاَةِ الْمَرْءِ فِي بَيْتِهِ إِلاَّ الصَّلاَةَ الْمَكْتُوبَةَ»**.

1448 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ: أخبرنا نَافِعٌ، عن ابنِ عُمَرَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلاَتِكُمْ، وَلاَ تَتَّخِذُوهَا قُبُورًا»**.

[ت348/م12] ـ بابُ طولِ القيامِ

1449 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا حَجَّاجٌ قالَ: قالَ ابنُ جُرَيْجٍ: حَدَّثَنِي عُثْمَانُ بنُ أبي سُلَيْمَانَ، عن عَلِيٍّ الأَزْدِيِّ، عن عُبَيْدِ بنِ عُمَيْرٍ، عن عَبْدِ اللَّهِ بنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الأَعْمَالِ أَفْضَلُ؟ قالَ: **«طُولُ الْقِيَامِ»**،

peace be upon him" was asked: "Which deed is the best (in the Sight of Allah)?" he said: "It is to prolong the standing (for prayer by night)." He was asked: "Which object of charity is the best?" he said: "What is given by a destitute no matter little it might be." He was further asked: "Which migration is the best?" he said: "It is he, who forsakes what Allah forbids to him." He was asked: "Which Jihad is the best?" he said: "It is he, who fights the pagans with his property and soul." He was asked: "Which killing is the best?" he said: "It is he, whose blood is shed and horse is slain (in the Cause of Allah)."

[349/13] The Exhortation To Stand For Prayer By Night

1450- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

1451- It is narrated on the authority of both Abu Hurairah and Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one gets up at night, and awakens his (or her) spouse and both offer a two-rak'ah prayer, they are enlisted among such as celebrate (the Praises of) Allah so much, from men and women."

Chapters On The Merits Of The Holy Qur'an

[350/14] The Reward Of The Recitation Of The Qur'an

1452- It is narrated on the authority of Uthman that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best among you is such as learns (how to recite) the Qur'an, and then teaches it (to others)."

1453- It is narrated on the authority of Sahl Ibn Mu'adh Al-Juhani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who recites the Qur'an well and acts upon whatever (principles and laws) it contains, his parents will be crowned with a crown (of dignity), whose light is much brighter than the light of the sun in the world in case it is bright among you: what do you then think of the same one who acts upon it?"

1454- It is narrated on the authority of A'ishah: The Prophet "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an

قِيلَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قال: «**جُهْدُ المُقِلِّ**»، قِيلَ: فَأَيُّ الْهِجْرَةِ أَفْضَلُ؟ قال: «**مَنْ هَجَرَ مَا حَرَّمَ اللَّهُ عَلَيْهِ**»، قِيلَ: فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قال: «**مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ**»، قِيلَ: فَأَيُّ الْقَتْلِ أَشْرَفُ؟ قال: «**مَنْ أُهَرِيقَ دمُهُ وَعُقِرَ جَوَادُهُ**».

[ت349/م13] ـ بابُ الحَثِّ عَلَى قِيامِ اللَّيلِ

1450 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا يَحْيَى، عن ابنِ عَجْلاَنَ: حدَّثنا الْقَعْقَاعُ بنُ حَكِيمٍ، عن أبي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**رَحِمَ اللَّهُ رَجُلاً قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَيْقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَيْقَظَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ**».

1451 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمِ بنِ بَزِيعٍ: حدَّثنا عُبَيْدُ اللَّهِ بنُ مُوسَى، عن شَيْبَانَ، عن الأَعْمَشِ، عن عَلِيِّ بنِ الأَقْمَرِ، عن الأَغَرِّ أبي مُسْلِمٍ، عن أبي سَعِيدٍ الخُدْرِيِّ وَأَبِي هُرَيْرَةَ قالا: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنِ اسْتَيْقَظَ مِنَ اللَّيْلِ وَأَيْقَظَ امْرَأَتَهُ فَصَلَّيَا رَكْعَتَيْنِ جَمِيعًا، كُتِبَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ**».

جُمَّاعُ أبوابِ فَضَائِلِ القُرآنِ

[ت350/م14] ـ بابٌ في ثَوابِ قراءَةِ القُرآنِ

1452 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَلْقَمَةَ بنِ مَرْثَدٍ، عن سَعْدِ بنِ عُبَيْدَةَ، عن أبي عَبْدِ الرَّحْمَنِ، عن عُثْمَانَ، عن النَّبِيِّ ﷺ قال: «**خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ**».

1453 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرَنِي يَحْيَى بنُ أَيُّوبَ، عن زَبَّانَ بنِ فَائِدٍ، عن سَهْلِ بنِ مُعَاذٍ الْجُهَنِيِّ، عن أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أُلْبِسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ: ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا؟!**».

1454 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ وَهَمَّامٌ، عن قَتَادَةَ، عن زُرَارَةَ بنِ أَوْفَى، عن سَعْدِ بنِ هِشَامٍ، عن عَائِشَةَ، عن النَّبِيِّ ﷺ قال: «**الَّذِي يَقْرَأُ**

competently (and masters it by heart), will be with the noble righteous scribes (in Heaven). Such as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

1455- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No people sat in a gathering in one of Allah's houses, in which they recite Allah's Book (the Qur'an), and study it among them, but that tranquility comes down upon them, mercy covers up them, the angels surround them, and Allah Almighty makes a mention of them in front of those in His Presence."

1456- It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us while were sitting near (the gate of) Suffah and said: "Who among you likes to go in the morning to But'han or Aqiq (both are valleys in Medina) to have two fat, huge she-camels, inclined to whiteness on account of their great plumpness, without committing a sin against Allah Almighty, nor severing the relation with kith and kin?" we said: "All of us like to do so O Messenger of Allah!" on that he said: "If anyone of you comes everyday in the morning to the mosque, to learn two Verses of Allah's Book is much better for him than two she-camels as such; and if (he learns) three, (it will be better for him than) three (she-camels as such, and what is more is) like their number of camels."

[351/15] The Opening Of The Book

1457- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Surah in which Allah says) "Praise be to Allah, the Sustainer and Cherisher of the worlds" is the Mother of the Qur'an, the Mother of the Book, and the seven oft-repeated Verses."

1458- It is narrated on the authority of Abu Sa'id Ibn Al-Mu'alla that he said: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. When I finished the prayer, I came to him. He asked me: "What did prevent you from coming to me?" I replied: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: "O you who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom you shall (all) be gathered." (Al-Anfal 24) He then said to me: "I will teach you a Surah which is the greatest Surah in the Qur'an, before

الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَؤُهُ وَهُوَ يَشْتَدُّ عَلَيْهِ فَلَهُ أَجْرَانِ».

1455 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أبو مُعَاوِيَةَ، عن الأَعْمَشِ، عن أبي صَالِحٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قال: «**مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُم الْمَلاَئِكَةُ، وَذَكَرَهُم اللَّهُ فِيمَنْ عِنْدَهُ**».

1456 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ: حدَّثنا مُوسَى بنُ عُلَيِّ بنِ رَبَاحٍ، عن أَبِيهِ، عن عُقْبَةَ بنِ عَامِرٍ الْجُهَنِيِّ قال: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ في الصُّفَّةِ فَقَالَ: «**أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ إِلَى بُطْحَانَ أَوِ الْعَقِيقِ فَيَأْخُذَ نَاقَتَيْنِ كَوْمَاوَيْنِ زَهْرَاوَيْنِ بِغَيْرِ إِثْمٍ بِاللَّهِ عَزَّ وَجَلَّ وَلاَ قَطْعِ رَحِمٍ؟**» قَالُوا: كُلُّنَا يا رَسُولَ اللَّهِ! قَالَ: «**فَلأَنْ يَغْدُوَ أَحَدُكُمْ كُلَّ يَوْمٍ إِلَى الْمَسْجِدِ فَيَتَعَلَّمَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَإِنْ ثَلاَثٌ فَثَلاَثٌ مِثْلَ أَعْدَادِهِنَّ مِنَ الإِبِلِ**».

[ت351/م15] ـ بابُ فاتِحَةِ الكتابِ

1457 ـ حدّثنا أَحْمَدُ بنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا ابنُ أَبِي ذِئْبٍ، عنْ الْمَقْبُرِيِّ، عنْ أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝٢﴾ أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي».

1458 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا خَالِدٌ: حدَّثنا شُعْبَةُ، عن خُبَيْبِ بنِ عَبْدِ الرَّحْمَنِ قال: سَمِعْتُ حَفْصَ بنَ عَاصِمٍ يُحَدِّثُ، عن أبي سَعِيدِ بنِ الْمُعَلَّى: «أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ، قال: فَصَلَّيْتُ ثُمَّ أَتَيْتُهُ، قال: فَقَالَ: «**مَا مَنَعَكَ أَنْ تُجِيبَنِي؟**» قال: كُنْتُ أُصَلِّي، قال: «**أَلَمْ**

you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him: "Didn't you say to me, I would teach you a Surah which is the greatest Surah in the Qur'an?" He said: "Yes. It is (the Surah containing the Verse) "Praise be to Allah, the Cherisher and Sustainer of the worlds, which is known as the seven repeatedly recited Verses, and the Grand Holy Qur'an which has been given to me."

[352/16] The Opinion That It Belongs To The Long Ones

1459- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was given seven long Surahs (from Al-Baqarah to At-Tawbah in which both admonitions and stories are) oft-repeated; and Moses was given six. But when he threw the tablets (as a result of his anger with his people), two of them were lifted, and four remained.

[353/17] Concerning The Holy Verse Of The Throne

1460- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "O Abu Al-Mundhir! Which Holy Verse in Allah's Book that you have is the greatest (even though all of Allah's Book is great)?" I said: "Allah and His Messenger know best." He asked once again: "O Abu Al-Mundhir! Which Holy Verse in Allah's Book that you have is the greatest?" I said: "It is (Allah's saying): "Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep..." on that the Messenger of Allah "Allah's blessing and peace be upon him" struck my chest and said: "Let you be blessed in knowledge O Abu Al-Mundhir!"

[354/18] The Surah Of As-Samad

1461- It is narrated on the authority of Abu Sa'id Al-Khudri that a man heard another saying repeatedly during the whole night: "Say: He is Allah, the One and Only..." in the morning, he came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, regarding it as too little (for one to recite solely during the whole night). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! It is equal (in reward and value) one-third the Qur'an."

يَقُلِ اللَّهُ تَعالَى: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال: 24]؟! **لأُعَلِّمَنَّكَ أَعْظَمَ سُورةٍ مِنَ الْقُرْآنِ ـ أو: فِي الْقُرْآنِ ـ**» ـ شَكَّ خالِدٌ ـ «**قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ**»، قال: قُلْتُ: يا رَسُولَ اللَّهِ قَوْلَكَ، قال: «﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ ۝٢﴾ **وَهِيَ السَّبْعُ الْمَثَانِي الَّتِي أُوتِيتُ وَالْقُرْآنُ الْعَظِيمُ**».

[ت352/م16] ـ بابُ مَنْ قَالَ: هيَ مِنَ الطُّولِ

1459 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ قال: «أُوتِيَ رَسُولُ اللَّهِ ﷺ سَبْعًا مِنَ الْمَثَانِي الطُّوَلِ، وَأُوتِيَ مُوسَى عَلَيْهِ السَّلاَمُ سِتًّا، فَلَمَّا أَلْقَى الأَلْوَاحَ رُفِعَتْ ثِنْتَانِ وَبَقِيَ أَرْبَعٌ».

[ت353/م17] ـ بابُ ما جاءَ في آيةِ الكُرْسِيِّ

1460 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا عَبْدُ الأَعْلَى: حدَّثنا سَعِيدُ بنُ إِيَاسٍ، عن أبي السَّلِيلِ، عن عَبْدِ اللَّهِ بنِ رَبَاحٍ الأَنْصَارِيِّ، عن أُبَيِّ بنِ كَعْبٍ قال: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبَا الْمُنْذِرِ، أَيُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ أَعْظَمُ؟**» قال: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قال: «**أَبَا الْمُنْذِرِ، أَيُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ أَعْظَمُ؟**» قال: قُلْتُ: ﴿ٱللَّهُ لَآ إِلَـٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ﴾[البقرة: 255] قال: فَضَرَبَ في صَدْرِي وَقَالَ: «**لِيَهْنِ لَكَ يَا أَبَا الْمُنْذِرِ الْعِلْمُ**».

[ت354/م18] ـ بابٌ في سُورَةِ الصَّمَدِ

1461 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ الرَّحْمَنِ بنِ عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمَنِ، عن أَبِيهِ، عن أبي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلاً سَمِعَ رَجُلاً يَقْرأُ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ [الإخلاص: 1] يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لَهُ وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا، فَقَالَ النَّبِيُّ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ**».

[355/19] The Two Surahs Therewith One Seeks Refuge With Allah From Evil

1462- It is narrated on the authority of Uqbah Ibn Amir that he said: I was driving the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him" on journey when he said to me: "O Uqbah! Should I not teach you the best two Surahs to be recited (in the Qur'an)?" he taught me: "Say: I seek refuge with the Lord of the daybreak" and "Say: I seek refuge with the Lord of mankind". But he observed that I had not been pleased with them so much. When he dismounted to lead the Morning prayer, he recited them in the Morning prayer. Finished from the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" turned to me and said: "How have you come to regard them?"

1463- It is narrated on the authority of Uqbah Ibn Amir that he said: While I was walking with the Messenger of Allah "Allah's blessing and peace be upon him" in the road between Juhfah and Al-Abwa', a stormy wind and darkness overtook us, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" started seeking refuge with Allah by (His saying): "Say: I seek refuge with the Lord of the daybreak" and "I seek refuge with the Lord of mankind", and he ordered me to seek refuge with Allah by them. He never sought refuge with Allah by anything like them. I further heard him reciting them while leading us in the prayer.

[356/20] It Is Desirable To Read The Qur'an In Slow, Measured Rhythmic Tones

1464- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It will be said to the holder of the Qur'an: Read and rise up (in degree), and recite in slow, measured rhythmic tones in the same way as you used to recite in slow, measured rhythmic tones in the world, for your station lies at the last Holy Verse you will read.""

1465- It is narrated on the authority of Qatadah that he said: I asked Anas about the way of recitation of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "He used to prolong (the letters and words).

1466- It is narrated on the authority of Ya'li Ibn Mamlak that he asked Umm Salamah about the way of recitation and prayer of the Messenger of Allah "Allah's blessing and peace be upon him",

[ت355/م19] ـ بابٌ في المُعَوِّذَتَيْنِ

1462 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: أخبرنا ابنُ وَهْبٍ قال: أخبرَني مُعَاوِيَةُ، عن الْعَلاَءِ بنِ الْحَارِثِ، عن الْقَاسِمِ مَوْلَى مُعَاوِيَةَ، عن عُقْبَةَ بنِ عَامِرٍ قال: كُنْتُ أَقُودُ بِرَسُولِ اللَّهِ ﷺ نَاقَتَهُ في السَّفَرِ فَقالَ لِي: «**يَا عُقْبَةُ، أَلاَ أُعَلِّمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا؟**»، فَعَلَّمَنِي ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾[الفلق: 1]، وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾ [الناس: 1]. قال: فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدًّا. فَلَمَّا نَزَلَ لِصَلاَةِ الصُّبْحِ صَلَّى بِهِمَا صَلاَةَ الصُّبْحِ لِلنَّاسِ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنَ الصَّلاَةِ الْتَفَتَ إِلَيَّ فَقَالَ: «**يَا عُقْبَةُ، كَيْفَ رَأَيْتَ؟**».

1463 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عن أبِيهِ، عن عُقْبَةَ بنِ عَامِرٍ قال: «بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالأَبْوَاءِ، إِذ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِـ ﴿أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾[الفلق: 1] وَ ﴿أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾[الناس: 1] وَيَقُولُ: «**يَا عُقْبَةُ، تَعَوَّذْ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا**». قال: وَسَمِعْتُهُ يَؤُمُّنَا بِهِمَا في الصَّلاَةِ».

[ت356/م20] ـ بابُ استِحْبابِ التَّرتِيلِ في القِراءَةِ

1464 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن سُفْيَانَ: حدَّثَنِي عَاصِمُ بنُ بَهْدَلَةَ، عن زِرٍّ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: قال رَسُولُ اللَّهِ ﷺ: «**يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ، وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ في الدُّنْيَا، فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَؤُهَا**».

1465 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا جَرِيرٌ، عن قَتَادَةَ قال: «سَأَلْتُ أَنَسًا عَنْ قِرَاءَةِ النَّبِيِّ ﷺ، فَقَالَ: كَانَ يَمُدُّ مَدًّا».

1466 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ الرَّمْلِيُّ: حدَّثنا اللَّيْثُ، عن ابنِ أبي مُلَيْكَةَ، عن يَعْلَى بنِ مَمْلَكٍ: «أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ، عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَصَلاَتِهِ، فَقَالَتْ: وَمَا لَكُمْ وَصَلاَتُهُ؟ كَانَ يُصَلِّي وَيَنَامُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ

thereupon she said: "What do you have to do with his way of prayer? He used to pray and then sleep as long as was the duration of his prayer, then pray as long as was the duration of his sleep, then sleep as long as was the duration of his prayer, and so on until morning." She described the way of his recitation, and behold! She described the way of his recitation letter by letter.

1467- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Conquest riding a she-camel, and he was reciting the Surah of Al-Fath in a vibrant quivering tone.

1468- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adorn the Qur'an with (the sweetness of) your voices (in recitation)."

1469- It is narrated on the authority of Sa'd Ibn Abu Waqqas (or Sa'id Ibn Abu Sa'id) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as does not recite the Qur'an in a sweet and pleasant voice never belongs to us."

1470- It is narrated on the authority of Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as does not recite the Qur'an in a sweet charming voice never belongs to us."

1471- It is narrated on the authority of Ubaidullah Ibn Abu Yazid that he said: Abu Lubabah came upon us, and we followed him until he entered his house. We came to visit him, and behold! He was a man of untidy house and stature, and I heard him having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Such as does not recite the Qur'an in a sweet charming voice never belongs to us." I said to Ibn Abu Mulaikah: "O Abu Muhammad! Tell me if he is not of a sweet voice (what should he do)?" he said: "Let him make sweet his voice as possible as it could be."

1472- It is narrated on the authority of both Sufyan and Waki' that they said in interpretation of that: It means that by virtue of it he dispenses with anything else.

1473- It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has not listened to anything as He has listened to a Prophet having a charming voice, reciting The Qur'an loudly in a sweet voice."

مَا نَامَ، ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ، وَنَعَتَتْ قِرَاءَتَهُ، فَإِذَا هِيَ تَنْعَتُ قِرَاءَتَهُ حَرْفًا حَرْفًا».

1467 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن مُعَاوِيَةَ بنِ قُرَّةَ، عن عَبْدِ اللَّهِ بنِ مُغَفَّلٍ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ عَلَى نَاقَةٍ يَقْرَأُ بِسُورَةِ الْفَتْحِ وَهُوَ يُرَجِّعُ».

1468 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأعْمَشِ، عن طَلْحَةَ، عن عَبْدِ الرَّحْمَنِ بنِ عَوْسَجَةَ، عن الْبَرَاءِ بنِ عَازِبٍ قال: قال رَسُولُ اللَّهِ ﷺ: **«زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ»**.

1469 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيالِسِيُّ وَقُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ الرَّمْلِيُّ، بِمَعْنَاهُ، أَنَّ اللَّيْثَ حَدَّثَهُمْ، عن عَبْدِ اللَّهِ بنِ أبي مُلَيْكَةَ، عن عُبَيْدِ اللَّهِ بنِ أبي نَهِيكٍ، عن سَعْدِ بنِ أبي وَقَّاصٍ ـ وَقالَ يَزِيدُ: عن ابنِ أبي مُلَيْكَةَ، عن سَعِيدِ بنِ أبي سَعِيدٍ ـ وقال قُتَيْبَةُ: هُوَ فِي كِتَابِي عن سَعِيدِ بنِ أبي سَعِيدٍ ـ قالَ: قال رَسُولُ اللَّهِ ﷺ: **«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بالْقُرْآنِ»**.

1470 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن عَمْرٍو، عن ابنِ أبي مُلَيْكَةَ، عن عُبَيْدِ اللَّهِ بنِ أبي نَهِيكٍ، عن سَعْدٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

1471 ـ حدّثنا عَبْدُ الأَعْلَى بنُ حَمَّادٍ: حدَّثنا عَبْدُ الْجَبَّارِ بنُ الوَرْدِ قال: سَمِعْتُ ابنَ أبي مُلَيْكَةَ يَقُولُ: قال عُبَيْدُ اللَّهِ بنُ أبي يَزِيدَ: مَرَّ بِنَا أَبُو لُبَابَةَ فَاتَّبَعْنَاهُ حَتَّى دَخَلَ بَيْتَهُ، فَدَخَلْنَا عَلَيْهِ، فَإِذَا رَجُلٌ رَثُّ الْبَيْتِ، رَثُّ الْهَيْئَةِ، فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **«لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بالْقُرْآنِ»**. قال: فَقُلْتُ لابْنِ أَبِي مُلَيْكَةَ: يَا أَبَا مُحَمَّدٍ، أَرَأَيْتَ إِذَا لَمْ يَكُنْ حَسَنَ الصَّوْتِ؟ قال: «يُحَسِّنُهُ مَا اسْتَطَاعَ».

1472 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ قالَ: قالَ وَكِيعٌ وَابنُ عُيَيْنَةَ: يَعْنِي يَسْتَغْنِي بِهِ.

1473 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: أخبرنا ابنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بنُ مَالِكٍ وَحَيْوَةُ، عن ابنِ الْهَادِ، عن مُحَمَّدِ بنِ إِبْرَاهِيمَ بنِ الْحَارِثِ، عن أبي سَلَمَةَ بنِ عَبْدِ الرَّحْمَنِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: **«مَا أَذِنَ اللَّهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بالْقُرْآنِ يَجْهَرُ بِهِ»**.

[357/21] The Severe Punishment Of Such As Keeps The Qur'an And Then Forgets It

1474- It is narrated on the authority of Sa'd Ibn Ubadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man who recites the Qur'an (and keeps it) and then forgets it but that he will meet Allah Almighty as maimed on the Day of Judgement."

[358/22] The Qur'an Has Been Revealed In Seven Ways Of Recitation

1475- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim Ibn Hizam reciting The Surah of The Criterion "Al-Furqan" in a way different from that of mine, which The Messenger of Allah "Allah's blessing and peace be upon him" taught to me. So, I was about to jump upon him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard that (man) reciting The Surah of The Criterion "Al-Furqan" in a way different from the way you taught to me". The Prophet "Allah's blessing and peace be upon him" ordered me: "Release him". He asked Hisham to recite it. When he recited it in the same way I had heard from him, The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was revealed in this way". He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways (of recitation), so recite it in the way that is easier for you."

1476- It is narrated on the authority of Mu'ammar that Az-Zuhri said: Those different ways of recitation have no effect upon what is lawful and unlawful in the Qur'an.

1477- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ubai! When I was taught to recite the Qur'an, it was said to me: "On one or two ways (of recitation do you like to learn it)?" the angel who is with me inspired to me to say: "On two ways (of recitation)." I then said: "On two ways (of recitation)." I was further asked: "On two or three ways (of recitation do you like to learn it)?" the angel who is with me inspired to me to say: "On three ways (of recitation)." I then said: "On three ways (of recitation)." And so on until it amounted to seven ways (of recitation)." Then, he said: "There is none of those but that it is

[ت357/م21] ـ بابُ التَّشْدِيدِ فيمَنْ حَفِظَ القُرْآنَ ثُمَّ نَسِيَهُ

1474 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أخبرنا ابنُ إِدْرِيسَ، عن يَزِيدَ بنِ أبي زِيَادٍ، عن عِيسَى بنِ فَائِدٍ، عن سَعْدِ بنِ عُبَادَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**مَا مِن امْرِىءٍ يَقْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلاَّ لَقِيَ اللَّهَ عزَّ وجلَّ يَوْمَ الْقِيَامَةِ أَجْذَمَ**».

[ت358/م22] ـ بابٌ: «أُنْزِلَ القُرْآنُ على سَبْعَةِ أَحْرُفٍ»

1475 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَبْدِ الرَّحْمَنِ بنِ عَبْدِ الْقَارِيِّ قال: سَمِعْتُ عُمَرَ بنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بنَ حَكِيمِ بنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُها، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَنِيهَا، فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**اقْرَأْ**»، فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَكَذَا أُنْزِلَتْ**». ثُمَّ قَالَ لِي: «**اقْرَأْ**»، فَقَرَأْتُ، فَقَالَ: «**هَكَذَا أُنْزِلَتْ**». ثُمَّ قَالَ: «**إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ، فَاقْرَؤُوا مَا تَيَسَّرَ مِنْهُ**».

1476 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ قال: قال الزُّهْرِيُّ: «إِنَّمَا هَذِهِ الأَحْرُفُ في الأَمْرِ الْوَاحِدِ لَيْسَ يَخْتَلِفُ في حَلاَلٍ وَلاَ حَرَامٍ».

1477 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا هَمَّامُ بنُ يَحْيَى، عن قَتَادَةَ، عن يَحْيَى بنِ يَعْمُرَ، عن سُلَيْمَانَ بنِ صُرَدٍ الْخُزَاعِيِّ، عن أُبَيِّ بنِ كَعْبٍ قال: قال النَّبِيُّ ﷺ: «**يَا أُبَيُّ، إِنِّي أُقْرِئْتُ الْقُرْآنَ، فَقِيلَ لِي: عَلَى حَرْفٍ أَوْ حَرْفَيْنِ؟ فَقَالَ الْمَلَكُ الَّذِي مَعِي: قُلْ عَلَى حَرْفَيْنِ، قُلْتُ: عَلَى حَرْفَيْنِ، فَقِيلَ لِي: عَلَى حَرْفَيْنِ أَوْ ثَلاَثَةٍ؟ فَقَالَ الْمَلَكُ الَّذِي مَعِي: قُلْ عَلَى ثَلاَثَةٍ، قُلْتُ: عَلَى ثَلاَثَةٍ، حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ، ثُمَّ قَالَ: لَيْسَ مِنْهَا إِلاَّ شَافٍ كَافٍ، إِنْ قُلْتَ: سَمِيعًا عَلِيمًا عَزِيزًا**

comprehensive and sufficient, i.e. it is the same if you say: "All-Hearing", "All-Knowing", "All-Powerful", or "All-Wise", as long as you do not conclude a Verse of punishment with mercy or a verse of mercy with punishment."

1478- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was near a stream belonging to Banu Ghifar when Gabriel "Peace be upon him" came to him and said: "Allah Almighty commands you to teach your nation to recite the Qur'an on one way." He said: "I ask for Allah's Help and Forgiveness! My nation has no power to do so." He came to him once again, and mentioned the same to him, (and he received the same reply) and so on until it came to be on seven ways (of recitation). He said: "Allah Almighty commands you to instruct your nation to recite the Qur'an on seven ways, and on whichever way they recite, they have done right."

[359/23] The Supplication

1479- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication is out of service. Allah Almighty says: "Call upon Me, so that I would answer your call!""

1480- It is narrated on the authority of Abu Na'amah that a son belonging to Sa'd said: My father heard me saying: "O Allah! I ask You (to admit me to) the Garden, its pleasure and delights, and such and such, and I seek refuge with You from the fire (of Hell), from its chains, fetters, and from such and such." On that he said: "O my son! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There will come a people, who will exceed the due limits in supplication." So, beware of being one of them: if you are given the Garden, you will be given it with whatever good it contains, and if you are delivered from the fire, you will be delivered from it and from whatever evil it contains."

1481- It is narrated on the authority of Fadalah Ibn Ubaid, a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" heard a man invoking in his prayer, in which he did not glorify Allah, nor did he invoke for Allah's Blessing upon the Messenger of Allah "Allah's blessing and peace be upon him". on that the Messenger of Allah "Allah's blessing and peace be upon him" said:

حَكِيمًا مَا لَمْ تَخْتِمْ آيَةَ عَذَابٍ بِرَحْمَةٍ، أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ».

1478 ـ حدّثنا ابنُ المُثَنَّى: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن الْحَكَمِ، عن مُجَاهِدٍ، عن ابنِ أبي لَيْلَى، عن أُبَيِّ بنِ كَعْبٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ، فَأَتَاهُ جِبْرِيلُ ﷺ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ عَلَى حَرْفٍ. قَالَ: «**أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، إِنَّ أُمَّتِي لاَ تُطِيقُ ذَلِكَ**»، ثُمَّ أَتَاهُ ثَانِيَةً فَذَكَرَ نَحْوَ هَذَا، حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ، قالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ عَلَى سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَؤُوا عَلَيْهِ فَقَدْ أَصَابُوا».

[ت359/م23] ـ بابُ الدُّعاءِ

1479 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عنْ مَنْصُورٍ، عن ذَرٍّ، عن يُسَيْعٍ الْحَضْرَمِيِّ، عنِ النُّعْمَانِ بنِ بَشِيرٍ، عنِ النَّبِيِّ ﷺ قالَ: «**الدُّعَاءُ هُوَ الْعِبَادَةُ** ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾[غافر: 60]».

1480 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ، عن زِيَادِ بنِ مِخْرَاقٍ، عنْ أَبِي نُعَامَةَ، عن ابنٍ لِسَعْدٍ أَنَّهُ قالَ: «سَمِعَنِي أبي وَأَنا أَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَبَهْجَتَهَا وَكَذَا وَكَذَا، وأَعُوذُ بِكَ مِنَ النَّارِ وَسَلاَسِلِهَا وَأَغْلاَلِهَا وَكَذَا وَكَذَا، فَقَالَ: يا بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ**»، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعِذْتَ مِنَ النَّارِ أُعِذْتَ مِنْهَا وَمَا فِيهَا مَنَ الشَّرِّ».

1481 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ: حدَّثنا حَيْوَةُ: أخبرَني أَبُو هَانِىءٍ حُمَيْدُ بنُ هَانِىءٍ: أَنَّ أَبَا عَلِيٍّ عَمْرو بنَ مَالِكٍ حَدَّثَهُ أَنَّهُ سَمِعَ فَضَالَةَ بنَ عُبَيْدٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلاً يَدْعُو في صَلاَتِهِ، لَمْ يُمَجِّدِ اللَّهَ تَعَالَى وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ

"This man has been too hasty (to receive the answer)." He then invited him, and said to him or to anyone else: "When anyone of you invokes in his prayer, let him first glorify his Lord Almighty, and praise Him (as much as it is fitting for His Majesty), and then invoke for Allah's blessing upon the Messenger of Allah "Allah's blessing and peace be upon him", and after that, let him invoke for what he likes."

1482- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked the shortest and the most expressive statements of supplication, and left what is beyond that.

1483- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say (in his invocation): "O Allah! forgive me if You so like! O Allah! bestow mercy upon me if You so like!" on the contrary, let him affirm his invocation, for none could force Allah (to do what He wills not)."

1484- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The invocation of anyone of you receives answers as long as he does not make haste and say: "I've invoked Allah, but my invocation has not received answer."

1485- It is narrated on the authority of Abdullah that the said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Screen yourselves with the help of walls, and he, who peeps into the belongings of his brother without his leave seems as if he looks forward to the fire (of Hell). Invoke Allah Almighty with the insides of your hands (up to the sky) and do not invoke Him with the backs of your hands, and once you finish (from your invocation) pass them (the insides of your hands) over your faces."

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Ka'b, through many chains of transmission, all of which are weak.

1486-it is narrated on the authority of Malik Ibn Yasar Al-Awfi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you invoke Allah Almighty, Invoke Him with the insides of your hands (up to the sky) and do not invoke Him with the backs of your hands."

رَسُولُ اللَّهِ ﷺ: «**عَجِلَ هَذَا**»، ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لِغَيْرِهِ: «**إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ رَبِّهِ عَزَّ وجلَّ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ يَدْعُو بَعْدُ بِمَا شَاءَ**».

1482 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا يَزِيدُ بنُ هَارُونَ، عن الأَسْوَدِ بنِ شَيْبَانَ، عن أبي نَوْفَلٍ، عن عَائِشَةَ رضِيَ اللَّهُ عنها قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدَعُ مَا سِوَى ذَلِكَ».

1483 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أبي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**لاَ يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمِ الْمَسْأَلَةَ، فَإِنَّهُ لاَ مُكْرِهَ لَهُ**».

1484 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن أبي عُبَيْدٍ، عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولُ: قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي**».

1485 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْمَلِكِ بنُ مُحَمَّدِ بنِ أَيْمَنَ، عن عَبْدِ اللَّهِ بنِ يَعْقُوبَ بنِ إِسْحَاقَ، عمن حَدَّثَهُ، عن مُحَمَّدِ بنِ كَعْبٍ الْقُرَظِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**لاَ تَسْتُرُوا الْجُدُرَ، مَنْ نَظَرَ فِي كِتَابِ أَخِيهِ بِغَيْرِ إِذْنِهِ، فَإِنَّمَا يَنْظُرُ فِي النَّارِ، سَلُوا اللَّهَ عَزَّ وَجَلَّ بِبُطُونِ أَكُفِّكُمْ، وَلاَ تَسْأَلُوهُ بِظُهُورِهَا، فَإِذَا فَرَغْتُمْ فَامْسَحُوا بِهَا وُجُوهَكُمْ**».

قال أَبُو دَاوُدَ: رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ، عن مُحَمَّدِ بنِ كَعْبٍ كُلُّهَا وَاهِيَةٌ، وَهَذَا الطَّرِيقُ أَمْثَلُهَا وَهُوَ ضَعِيفٌ أَيْضًا.

1486 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ قال: قَرَأْتُهُ فِي أَصْلِ إِسْمَاعِيلَ ـ يَعْنِي ابنَ عَيَّاشٍ ـ: حَدَّثَنِي ضَمْضَمٌ، عن شُرَيْحٍ: حدَّثنا أَبُو ظَبْيَةَ أَنَّ بَحْرِيَّةَ السَّكُونِيَّ حَدَّثَهُ، عن مَالِكِ بنِ يَسَارٍ السَّكُونِيِّ ثُمَّ الْعَوْفِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِذَا سَأَلْتُمُ اللَّهَ عَزَّ وَجَلَّ فَاسْأَلُوهُ بِبُطُونِ أَكُفِّكُمْ، وَلاَ تَسْأَلُوهُ بِظُهُورِهَا**».

قال أَبُو دَاوُدَ: قال سُلَيْمَانُ بنُ عَبْدِ الْحَمِيدِ: لَهُ عِنْدَنَا صُحْبَةٌ ـ يَعْنِي مَالِكَ بنَ يَسَارٍ ـ.

1487- It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" invoking Allah as such, i.e. raising (once) the inside and (once) the back of both his hands.

1488- It is narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your Lord "Blessed and Exalted be He" is so much Bighearted and Generous, and He feels shy of returning the hands of His servant with failing when he raises them up to Him with invocation."

1489- It is narrated on the authority of Ibn Abbas that he said: To invoke (Allah for something) is to raise both your hands up to the level of your shoulders (while invoking); to ask for Allah's' Forgiveness is to beckon only with one finger (while asking for forgiveness); and to implore to Allah is to stretch both your hands (while beseeching Him).

1490- The same is narrated on the authority of Abbas Ibn Abdullah Ibn Ma'bad Ibn Abbas, in which he said: And to implore to Allah is to do as such (and he raised both his hands, and made their backs towards his face).

1491- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said...and he mentioned the same.

1492- It is narrated on the authority of As-Sa'ib Ibn Yazid from his father that whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah and raised his hands, he would pass them over his face.

1493- It is narrated on the authority of Abdullah Ibn Buraidah from his father that once, the Messenger of Allah "Allah's blessing and peace be upon him" heard someone supplicating: "O Allah! I beseech you by (the fact that) You are the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten And there is none like unto Him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation)."

1494- The same is narrated on the authority of Malik Ibn Mighwal in which he said: "No doubt, he has invoked Allah by his Greatest Name."

1487 ـ حدّثنا عُقْبَةُ بنُ مُكرمٍ: حدَّثنا سَلْمُ بنُ قُتَيْبَةَ، عن عُمرَ بنِ نَبْهانَ، عن قَتَادَةَ، عن أنَسِ بنِ مَالِكٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو هَكَذَا بِبَاطِنِ كَفَّيْهِ وَظَاهِرِهِمَا».

1488 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ الْحَرَّانِيُّ: حدَّثنا عِيسَى ـ يَعْنِي ابنَ يُونُسَ ـ: حدَّثنا جَعْفَرٌ ـ يَعْنِي ابنَ مَيْمُونٍ صَاحِبَ الأَنْمَاطِ ـ: حَدَّثَنِي أَبُو عُثْمَانَ، عن سَلْمَانَ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: **«إنَّ رَبَّكُمْ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُما صِفْرًا»**.

1489 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا وُهَيْبٌ ـ يَعْنِي ابنَ خَالِدٍ ـ: حَدثنِي الْعَبَّاسُ بنُ عَبْدِ اللَّهِ بنِ مَعْبَدِ بنِ الْعَبَّاسِ بنِ عَبْدِ المُطَّلِبِ، عنْ عِكْرِمَةَ، عنِ ابنِ عَبَّاسٍ قالَ: «المَسْأَلَةُ أَنْ تَرْفَعَ يَدَيْكَ حَذْوَ مَنْكِبَيْكَ أَوْ نَحوَهُمَا، وَالاسْتِغْفَارُ أَنْ تُشِيرَ بِإِصْبَعٍ وَاحِدَةٍ. وَالابْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعًا».

1490 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا سُفْيَانُ: حدثني عَبَّاسُ بنُ عَبْدِ اللَّهِ بنِ مَعْبَدِ بنِ عَبَّاسٍ بهذا الْحَدِيثِ قالَ فِيهِ: «وَالابْتِهَالُ هَكَذَا»، وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ.

1491 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا إِبْرَاهِيمُ بنُ حَمْزَةَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن الْعَبَّاسِ بنِ مَعْبدِ بنِ الْعَبَّاسِ، عن أَخِيهِ إِبْرَاهِيمَ بنِ عَبْدِ اللَّهِ، عن ابنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قال، فَذَكَرَ نَحْوَهُ.

1492 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ لَهِيعَةَ، عن حَفْصِ بنِ هَاشِمِ بنِ عُتْبَةَ بنِ أبي وَقَّاصٍ، عن السَّائِبِ بنِ يَزِيدَ، عن أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ».

1493 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن مَالِكِ بنِ مِغْوَلٍ: حدَّثنا عَبْدُ اللَّهِ بنُ بُرَيْدَةَ، عن أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلاً يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ، أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لاَ إِلَهَ إِلاَّ أَنْتَ، الأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ: **«لَقَدْ سَأَلْتَ اللَّهَ بالاسْمِ الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى، وَإِذَا دُعِيَ بِهِ أَجَابَ»**.

1494 ـ حدّثنا عَبْدُ الرَّحمَنِ بنُ خَالِدٍ الرَّقِّيُّ: حدَّثنا زَيْدُ بنُ حُبَابٍ: حدَّثنا مَالِكُ بنُ مِغْوَلٍ بِهَذَا الحديثِ قالَ فِيهِ: **«لَقَدْ سَأَلَ اللَّهَ ـ عَزَّ وَجَلَّ ـ باسْمِهِ الأَعْظَمِ»**.

1495- It is narrated on the authority of Anas Ibn Malik that once, he was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he heard a man saying: "O Allah! I invoke You with the fact that to You be all the praises: there is no god (to be worshipped) but You, the One and Only, with You there is no partner, the Bestower of favours and gifts, the Primal Creator of both the heavens and the earth, the One Full of Majesty, Bounty and Honour!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation)."

1496- It is narrated on the authority of Asma' Bint Yazid that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Greatest Name is in the following two Holy Verses: "And your God is One God: there is no god but He, Most Gracious, Most Merciful" (Al-Baqarah 163) and the opening Verse of the Surah of Al Imran (i.e. "Allah! there is no god but He, the Living, the Self-Subsisting, Eternal.")."

1497- It is narrated on the authority of A'ishah that a quilt belonging to her was stolen, thereupon she went on invoking evil upon such as stole it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "No doubt, your (invoking evil against him) never lightens his sin."

1498- It is narrated on the authority of Umar Ibn Al-Khattab that he said: I took the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to perform Umrah, and he (gave me permission and) said: "Do not forget us, O my brother, in your invocation." He said a word, and I would not be pleased to get all of the world instead of it. Asim said: Later on, I met Shu'bah in Medina, and he reported it to me: "Make us, O my brother, share invocation with you."

1499- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Prophet "Allah's blessing and peace be upon him" came upon me and I was invoking Allah, with my fingers, thereupon he said: "Beckon with only one finger! Point only with one finger!" he pointed to the index finger.

[360/24] The Glorification With The Help Of Pebbles

1500- It is narrated on the authority of Sa'd Ibn Abu Waqqas that he entered in the company of the Messenger of Allah upon a woman having many kernels or pebbles in front of her, with the help of which she was glorifying. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of what is much

1495 ـ حدّثنا عَبْدُ الرَّحْمَنِ بنُ عُبَيْدِ اللَّهِ الْحَلَبِيُّ: حدَّثنا خَلَفُ بنُ خَلِيفَةَ، عن حَفْصٍ ـ يَعْنِي ابنَ أَخِي أَنَسٍ ـ، عن أَنَسٍ: أَنَّهُ كَانَ مع رَسُولِ اللَّهِ ﷺ جَالِسًا وَرَجُلٌ يُصَلِّي، ثُمَّ دَعَا: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لاَ إِلَهَ إِلاَّ أَنْتَ ٱلْمَنَّانُ بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ، يَا ذَا الْجَلاَلِ وَالإِكْرَام، يَا حَيُّ يَا قَيُّومُ. فَقَالَ النَّبِيُّ ﷺ: «**لَقَدْ دَعَا اللَّهَ عَزَّ وَجَلَّ بِاسْمِهِ الْعَظِيمِ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أَعْطَى**».

1496 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا عُبَيْدُ اللَّهِ بنُ أبي زِيَادٍ، عن شَهْرِ بنِ حَوْشَبٍ، عن أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ قال: «**اسْمُ اللَّهِ الأَعْظَمُ فِي هَاتَيْنِ الآيَتَيْنِ** ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ﴿١٦٣﴾﴾ [البقرة: 163]، **وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ** ﴿الٓمٓ ﴿١﴾ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَيُّ ٱلْقَيُّومُ ﴿٢﴾﴾ [آل عمران: 1 ـ 2]».

1497 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا حَفْصُ بنُ غِيَاثٍ، عن الأَعْمَشِ، عن حَبِيبِ بنِ أبي ثَابِتٍ، عن عَطَاءٍ، عن عَائِشَةَ قالَتْ: سُرِقَتْ مِلْحَفَةٌ لَهَا، فَجَعَلَتْ تَدْعُو عَلَى مَنْ سَرَقَهَا، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «**لاَ تُسَبِّخِي عَنْهُ**».

قال أَبُو دَاوُدَ: لاَ تُسَبِّخِي: لاَ تُخَفِّفِي عَنْهُ.

1498 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا شُعْبَةُ، عن عَاصِمِ بنِ عُبَيْدِ اللَّهِ، عن سَالِمِ بنِ عَبْدِ اللَّهِ، عن أَبِيهِ، عن عُمَرَ رضي اللَّهُ عنه قال: اسْتَأْذَنْتُ النَّبِيَّ ﷺ في الْعُمْرَةِ، فَأَذِنَ لِي وَقَالَ: «**لاَ تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ**»، فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لِيَ بِهَا الدُّنْيَا. قال شُعْبَةُ: ثُمَّ لَقِيتُ عَاصِمًا بَعْدُ بِالمَدِينَةِ فَحدَّثَنِيهِ فَقَالَ: «**أَشْرِكْنَا يَا أُخَيَّ فِي دُعَائِكَ**».

1499 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن أبي صَالِحٍ، عن سَعْدِ بنِ أبي وَقَّاصٍ قال: «مَرَّ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَدْعُو بِإِصْبَعَيَّ فَقَالَ: «**أَحِّدْ أَحِّدْ**»، وَأَشَارَ بِالسَّبَّابَةِ».

[ت360/م24] ـ بابُ التَّسْبِيحِ بالحَصَى

1500 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني عَمْرٌو، أَنَّ سَعِيدَ بنَ أَبِي هِلاَلٍ حَدَّثَهُ عن خُزَيْمَةَ، عن عَائِشَةَ بِنْتِ سَعْدِ بنِ أبي وَقَّاصٍ، عن أَبِيهَا: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ، وَبَيْنَ يَدَيْهَا نَوًى أَوْ حَصًى تُسَبِّحُ بِهِ، فَقَالَ: «**أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا، أَوْ: أَفْضَلُ؟**» فَقَالَ: «**سُبْحَانَ اللَّهِ عَدَدَ**

easier than that? Say: "Glory be to Allah as much as the number of what He has created in the heaven! Glory be to Allah as much as the number of what He has created in the earth! Glory be to Allah as much as the number of what He has created in between them! Glory be to Allah as much as the number of what He is going to create!"; "Allah is Greater" as much as is the like of that; "Praise be to Allah" as much as is the like of that; "There is no god but Allah" as much as is the like of that; "There is neither might nor power but with Allah" as much as is the like of that." (i.e. to repeat each statement four times with the same variations, the like of what you say in the first one).

1501- It is narrated on the authority of Usairah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded them (women) to be concerned with magnifying, glorifying and affirming the Oneness of Allah, and to count their glorifications with the help of their fingertips, for they will be questioned and made to speak (to bear witness on the Day of Judgement).

1502- It is narrated on the authority of Abdullah Ibn Amr that he said: I saw the Prophet "Allah's blessing and peace be upon him" counting his glorifications (of Allah) with the help of his right hand.

1503- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out from the dwelling place of Juwairiyah (his wife) whose name first was Barrah, and he changed it. When the Messenger of Allah "Allah's blessing and peace be upon him" came out, she was (engaged in glorification of Allah) in her praying place, and when he returned he was still in her praying place, there upon he asked: "Have you been still in this praying place of you?" she answered in the affirmative. He said: "I said after (I've come out from) you four statements, each thrice, and if I compare them with what you have been saying, they will overweigh them: "Glorified be Allah, with Whose Praise (I exalt Him), as much as is the number of His creation, as good as the Pleasure of Himself, as heavy as the weight of His Throne (of Majesty), as countless as the endlessness of His Words."

1504- It is narrated on the authority of Abu Hurairah that he said: Abu Dharr said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Those of great wealth and riches have received (the greatest portion of) the reward: they pray as we pray, they fast as we fast, but they have surplus wealth from which they give in

مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ في الأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَق بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللَّهُ أَكْبَرُ مِثْلُ ذَلِكَ، وَالْحَمْدُ للَّهِ مِثْلُ ذَلِكَ، وَلاَ إِلَهَ إِلاَّ اللَّهُ مِثْلُ ذَلِكَ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ مِثْلُ ذَلِكَ».

1501 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن هانِىءِ بنِ عُثْمَانَ، عن حُمَيْضَةَ بِنْتِ يَاسِرٍ، عن يُسَيْرَةَ أَخْبَرَتْهَا: «أَنَّ النَّبِيَّ ﷺ أَمَرَهُنَّ أَنْ يُرَاعِينَ بالتَّكْبِيرِ وَالتَّقْدِيسِ وَالتَّهْلِيلِ، وَأَنْ يَعْقِدْنَ بالأَنَامِلِ، فَإِنَهُنَّ مَسْؤُولاَتٌ مُسْتَنْطَقَاتٌ».

1502 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ وَمُحَمَّدُ بنُ قُدَامَةَ في آخرِينَ قالُوا: حدَّثنا عَثَّامٌ، عن الأَعْمَشِ، عن عَطَاءِ بنِ السَّائِبِ، عن أبِيهِ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ» قال ابنُ قُدَامَةَ: «بِيَمِينِهِ».

1503 ـ حدّثنا دَاوُدُ بنُ أُمَيَّةَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عن كُرَيْبٍ، عن ابنِ عَبَّاسٍ قال: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِ جُوَيْرِيَةَ ـ وَكَانَ اسْمُهَا بَرَّةَ، فَحَوَّلَ اسْمَهَا ـ فَخَرَجَ رسولُ اللَّهِ وَهِيَ فِي مُصَلاَّهَا، وَدَخَلَ وَهِيَ في مُصَلاَّهَا، فَقَالَ: «**أَلَمْ تَزَالِي فِي مُصَلاَّكِ هَذَا؟**» قالَتْ: نَعَمْ، قال: «**قَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلاَثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرِضَى نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ**».

1504 ـ حدّثنا عَبْدُ الرَّحْمَنِ بنُ إِبْرَاهِيمَ: حدَّثنا الْوَلِيدُ بنُ مُسْلِم: حدَّثنا الأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بنُ أبي عَائِشَةَ، قال: حَدَّثَنِي أَبُو هُرَيْرَةَ قالَ: قال أَبُو ذَرٍّ: يا رَسُولَ اللَّهِ، ذَهَبَ أَصْحَابُ الدُّثُورِ بالأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُوم، وَلَهُمْ فُضُولُ أَمْوَالٍ يَتَصَدَّقُونَ بِهَا، وَلَيْسَ لَنَا مَالٌ نَتَصَدَّقُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا ذَرٍّ أَلاَ أُعَلِّمُكَ كَلِمَاتٍ تُدْرِكُ بِهِنَّ مَنْ سَبَقَكَ وَلاَ يَلْحَقُكَ مَنْ خَلْفَكَ إِلاَّ مَنْ أَخَذَ بِمِثْلِ**

charity, and we have not." He said: "O Abu Dharr! Should I not tell you of a thing, that if you do it, you will catch up such as surpassed you, and none would be able to excel you except such as does the like of your deed?" he said: "Yes O Messenger of Allah." He said: "Then, after every obligatory prayer, glorify Allah thirty-three times, praise Allah thirty-three times, and magnify Allah thirty-three times, making a total of ninety-nine times, and complete the hundred with (the following statement): "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things", his sins would be forgiven even if they are as much as the foam of a sea."

[361/25] What One Says When He (Finishes The Prayer And) Utters The End Salutation

1505- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: Mu'awiyah wrote to him saying: What did the Messenger of Allah "Allah's blessing and peace be upon him" use whenever he uttered the end salutation and finished from the prayer? He dictated (to his clerk) and he wrote to Mu'awiyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things: there is none to withhold what You give, and there is none to give what You withhold, and the fortune of the luckiest (from among the people) could not be of benefit to him without You (or against You)."

1506- It is narrated on the authority of Abu Az-Zubair that he said: I heard Abdullah Ibn Az-Zubair saying while being on the pulpit: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer and turned away he would say: "There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things; there is no god but Allah, other than Whom we never worship, with sincere faith, even against the will of the infidels; (He is Allah) Fitting for blessing, favour and good praise; there is no god but Allah, to Whom we are sincere in faith, even against the will of the infidels."

1507- It is narrated on the authority of Abu Az-Zubair that Abdullah Ibn Az-Zubair used to affirm the Oneness of Allah following every obligatory prayer...and the rest is the same, in which he said: "And there is neither might nor power but with Allah; there is no god but Allah, other than Whom we never worship: to Whom be the praise..."

عَمَلِكَ؟» قالَ: بَلَى يَا رَسُولَ اللَّهِ، قالَ: **«تُكَبِّرُ اللَّهَ دُبُرَ كُلِّ صَلاَةٍ ثَلاَثًا وَثَلاَثِينَ، وَتَحْمَدُهُ ثَلاَثًا وَثَلاَثِينَ، وَتُسَبِّحُهُ ثَلاَثًا وَثَلاَثِينَ، وَتَخْتِمُهَا بِلاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ لَهُ ذُنُوبُهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ»**.

[ت361/م25] ـ بابُ ما يقُولُ الرَّجلُ إذا سَلَّمَ

1505 ـ حدّثنا مُسَدَّدٌ، قال: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عن المُسَيَّبِ بنِ رَافِعٍ، عنْ وَرَّادٍ مَوْلَى المُغِيرَةِ بنِ شُعْبَةَ، عن المُغِيرَةِ بنِ شُعْبَةَ: كَتَبَ مُعَاوِيَةُ إِلَى المُغِيرَةِ بنِ شُعْبَةَ: أَيُّ شَيْءٍ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا سَلَّمَ مِنَ الصَّلاَةِ؟ فَأَمْلاَهَا المُغِيرَةُ عَلَيْهِ وَكَتَبَ إِلَى مُعَاوِيَةَ قالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ، وَلاَ مُعْطِيَ لِمَ مَنَعْتَ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ»**.

1506 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا ابنُ عُلَيَّةَ، عن الْحَجَّاجِ بنِ أبي عُثْمَانَ، عنْ أبي الزُّبَيْرِ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بنَ الزُّبَيْرِ عَلَى المِنْبَرِ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا انْصَرَفَ مِنَ الصَّلاَةِ يَقُولُ: **«لاَ إِلٰهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لاَ إِلٰهَ إِلاَّ اللَّهُ، ولا نَعْبُدُ إِلاَّ إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، أَهْلُ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ، لاَ إِلٰهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهِ الْكَافِرُونَ»**.

1507 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا عَبْدَةُ، عن هِشَامِ بنِ عُرْوَةَ، عنْ أبي الزُّبَيْرِ قال: كَانَ عَبْدُ اللَّهِ بنُ الزُّبَيْرِ يُهَلِّلُ بِهِنَّ فِي دُبُرِ كُلِّ صَلاَةٍ، فَذَكَرَ نَحْوَ هَذَا الدُّعَاءِ زَادَ فِيهِ: **«وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ، لاَ إِلٰهَ إِلاَّ اللَّهُ لاَ نَعْبُدُ إِلاَّ إِيَّاهُ، لَهُ النِّعْمَةُ . . .»** وَسَاقَ بقيةَ الْحَدِيث.

1508- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say following every obligatory prayer: "O Allah, our Lord and the Lord of everything: I'm witness that You are the One Lord, and there is no partner with You; O Allah, our Lord and the Lord of everything: I'm witness that Muhammad is Your servant and Messenger; O Allah, our Lord and the Lord of everything: I'm witness that all of the servants are brothers (in Allah's religion); O Allah, our Lord and the Lord of everything: make me and my family sincere to you (in faith) at every moment in the world and the hereafter, O (Allah) the Lord of Glory, Bounty and Honour; (O Allah) hear to me and answer my invocation; Allah is Greater and Greater: Allah is the Light (and the Lord) of both the heavens and the earth; Allah is Greater and Greater: sufficient for me is Allah and He is the best Disposer of affairs; Allah is Greater and Greater."

1509- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he concluded the prayer with the end salutation: "O Allah! Forgive for me whatever (sins and mistakes) I've done earlier and later, secretly and publicly, and that in which I've indulged, and that of which You have better knowledge than me: It is You Who bring forward, and it is You Who bring backward: there is no god (to be worshipped) but You."

1510- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of supplication): "O Allah! Help me, and do not help (anyone) against me; support me, an do not support (anyone) against me; make Your Plots in my favour, and do not make Your Plots against me; guide me (to the truth) and make guidance easy for me; help me against such as transgresses me. O Allah! Make me thankful to You, (enable me) to celebrate You, living in awe of Your (Punishment), obedient to You, devout (in worship) to You, ever turning to You (in repentance). O Allah! Accept my repentance, wash my sins off me, answer my invocation, make firm my argument, guide my heart (to the truth), help me speak right, and make cool the fury of my heart."

1511- The same is narrated on the authority of Amr Ibn Murrah with the same chain of transmitters.

1508 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ ـ وَهَذَا حَدِيثُ مُسَدَّدٍ ـ قالاَ: حدَّثنا المُعْتَمِرُ قالَ: سَمِعْتُ دَاوُدَ الطُّفَاوِيَّ قال: حَدَّثَنِي أَبُو مُسْلِمٍ الْبَجَلِيُّ، عن زَيْدِ بنِ أَرْقَمَ قالَ: سَمِعْتُ نَبِيَّ اللَّهِ ﷺ يَقُولُ ـ وَقَالَ سُلَيْمَانُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ ـ فِي دُبُرِ صَلاَتِهِ: «**اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّكَ أَنْتَ الرَّبُّ وَحْدَكَ لاَ شَرِيكَ لَكَ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّ مُحمَّدًا عَبْدُكَ وَرَسُولُكَ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخوَةٌ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ فِي الدُّنْيَا وَالآخِرَةِ، يَا ذَا الْجَلاَلِ وَالإِكْرَامِ اسْمَعْ وَاسْتَجِبْ. اللَّهُ أَكْبَرُ الأَكْبَرُ، اللَّهُمَّ نُورَ السَّمٰوَاتِ وَالأَرْضِ**» ـ قالَ سُلَيْمَانُ بنُ دَاوُدَ: «**رَبَّ السَّمٰوَاتِ وَالأَرْضِ ـ اللَّهُ أَكْبَرُ الأَكْبَرُ، حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، اللَّهُ أَكْبَرُ الأَكْبَرُ**».

1509 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ، قال: حدَّثنا أبي: حدَّثنا عَبْدُ الْعَزِيزِ بنِ أبي سَلَمَةَ، عنْ عَمِّهِ المَاجِشُونِ بن أبي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ، عنْ عُبَيْدِ اللَّهِ بنِ أبي رَافِعٍ، عنْ عَلِيِّ بن أبي طَالِبٍ قالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَلَّمَ مِنَ الصَّلاَةِ قَالَ: «**اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ المُقَدِّمُ وَالمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ**».

1510 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عنْ عَمْرِو بنِ مُرَّةَ، عنْ عَبْدِ اللَّهِ بنِ الْحَارِثِ، عن طُلَيقِ بنِ قَيْسٍ، عن ابنِ عَبَّاسٍ قال: كَانَ النَّبِيُّ ﷺ يَدْعُو: «**رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلاَ تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلاَ تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ هُدَايَ إِلَيَّ، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. اللَّهُمَّ اجْعَلْنِي لَكَ شَاكِرًا، لَكَ ذَاكِرًا، لَكَ رَاهِبًا، لَكَ مِطْوَاعًا، إِلَيْكَ مُخْبِتًا ـ أَوْ مُنِيبًا ـ رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي**».

1511 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحيَى، عن سُفْيَانَ قال: سَمِعْتُ عَمْرَو بنَ مُرَّةَ بِإِسْنَادِهِ وَمَعْنَاهُ قال: «**وَيَسِّرِ الْهُدَى إِلَيَّ**»، وَلَمْ يَقُلْ: «**هُدَايَ**».

1512- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation he would say: "O Allah! You are (the source of) Peace, and from You peace is expected: blessed be You, Lord of Glory, Bounty and Honour!"

1513- it is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to turn away (after finishing from the prayer), he would ask for Allah's Forgiveness thrice and then say: "O Allah!"...and the rest is the same as that of A'ishah.

[362/26] Asking For Allah's Forgiveness

1514- It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never obstinate in persisting knowingly (in the wrong) is such as asks for Allah's Forgiveness regularly, even though he returns seventy times everyday."

1515- It is narrated on the authority of Al-Agharr Al-Muzni, and he had a portion of companionship with the Prophet (according to the narration of Musaddad) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Sometimes I feel as if) there is a stain (of the evil of my deed) on my heart, thereupon I ask for Allah's Forgiveness one hundred times everyday."

1516- It is narrated on the authority of Ibn Umar that he said: So often, we counted for the Messenger of Allah "Allah's blessing and peace be upon him" one hundred times in which he said in one session: "O Lord! Forgive me, and turn to me in repentance: You are Oft-Returning, Most Merciful."

1517- It is narrated on the authority of Hilal Ibn Yasar Ibn Zaid, the devotee of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I heard my father relating from my grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who says: "I ask for the Forgiveness of Allah, with Whom there is no god, the Living, the Self- subsisting, Eternal, to Whom I turn in repentance", his sins are forgiven for him even though he has fled away from the battlefield (in the Cause of Allah)."

1512 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا شُعْبَةُ، عن عَاصِمٍ الأَحْوَلِ، وَخَالِدٍ الْحَذَّاءِ، عن عَبْدِ اللَّهِ بنِ الْحَارِثِ، عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ قال: «**اللَّهُمَّ أَنْتَ السَّلاَمُ وَمِنْكَ السَّلاَمُ، تَبَارَكْتَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ**».

قال أَبُو دَاوُدَ: سَمِعَ سُفْيَانُ مِنْ عَمْرِو بنِ مُرَّةَ، قَالُوا: ثَمَانِيَةَ عَشَرَ حَدِيثًا.

1513 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى: أحبرنا عِيسَى، عن الأَوْزَاعِيِّ، عن أَبِي عَمَّارٍ، عن أبي أَسْمَاءَ، عن ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلاَتِهِ اسْتَغْفَرَ ثَلاَثَ مَرَّاتٍ ثُمَّ قَالَ: «**اللَّهُمَّ**» فَذَكَرَ مَعْنَى حَدِيثِ عَائِشَةَ رضي اللَّهُ عنها.

[ت362/م26] ـ بابٌ في الاسْتِغْفَارِ

1514 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مَخْلَدُ بنُ يَزِيدَ: حدَّثنا عُثْمَانُ بنُ وَاقِدٍ الْعُمَرِيُّ، عن أبي نُصَيْرَةَ، عن مَوْلًى لأَبِي بَكْرٍ الصِّدِّيقِ، عن أبي بكرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قال: قال رَسُولُ اللَّهِ ﷺ: «**مَا أَصَرَّ مَنِ اسْتَغْفَرَ، وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً**».

1515 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ قالاَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ، عن أبي بُرْدَةَ، عن الأَغَرِّ الْمُزَنِيِّ ـ قال مُسَدَّدٌ في حَدِيثِهِ: وَكَانَتْ لَهُ صُحْبَةٌ ـ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّهُ لَيُغَانُ عَلَى قَلْبِي، وَإِنِّي لأَسْتَغْفِرُ اللَّهَ في كلِّ يَوْمٍ مِئَةَ مَرَّةٍ**».

1516 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو أُسَامَةَ، عن مَالِكِ بنِ مِغْوَلٍ، عن مُحَمَّدِ بنِ سُوقَةَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ ﷺ في الْمَجْلِسِ الْوَاحِدِ مِئَةَ مَرَّةٍ: «**رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ**».

1517 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَفْصُ بنُ عُمَرَ بنِ مُرَّةَ الشَّنِّيُّ: حَدَّثَنِي أبي عُمَرُ بنُ مُرَّةَ قال: سَمِعْتُ هِلاَلَ بنَ يَسَارِ بنِ زَيْدٍ مَوْلَى النَّبِيِّ ﷺ قال: سَمِعْتُ أَبِي يُحَدِّثُنِيهِ عن جَدِّي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ قَالَ: أَسْتَغْفِرُ اللَّهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ، الْحَيَّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ، غُفِرَ لَهُ وَإِنْ كَانَ قَدْ فَرَّ مِنَ الزَّحْفِ**».

1518- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sticks to asking for Allah's Forgiveness regularly, Allah Almighty makes for him a way out of every suffering, and a release from every distress, and further gives him sustenance from sources which he never expects."

1519- It is narrated on the authority of Abd Al-Aziz Ibn Suhaib that Qatadah asked Anas: Which supplication therewith the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate most frequently? He said: He used to supplicate Allah most frequently with the following: "O Allah, our Lord! Give us a good deed in the world, and a good deed in the hereafter, and deliver us from the punishment of the fire (of Hell)." Abu Dawud says: According to the narration of Ziyad, there is the following addition: Whenever Anas intended to supplicate with a certain supplication or invocation, he would supplicate with the help of it.

1520- It is narrated on the authority of Sahl Ibn Hunaif that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks Allah to be a martyr, out of sincere and true (intention), Allah Almighty then makes him attain the high stations of martyrs, even if he dies on his bed."

1521- It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever I heard a Hadith from the Messenger of Allah "Allah's blessing and peace be upon him", I would benefit from whatever Allah willed of it, and whenever I heard a narration from someone else which he attributed to him, I should ask him to take oath (that it is really said by the Messenger of Allah "Allah's blessing and peace be upon him"), and whenever he took oath to that, I would believe him. Abu Bakr narrated to me, and of course, Abu Bakr has told the truth, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no man who commits a sin, then offers ablution perfectly, performs a two-rak'ah prayer, (Mis'ar said: offers prayer) and then asks for Allah's forgiveness, but that Allah Almighty will forgive him." Then, he recited Allah's saying: "And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly (in the wrong) they have done." (Al Imran 135)

1518 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا الْحَكَمُ بنُ مُصْعَبٍ: حدَّثنا مُحَمَّدُ بنُ عَلِيِّ بنِ عَبْدِ اللَّهِ بنِ عَبَّاسٍ، عن أبِيهِ أَنَّهُ حَدَّثَهُ عَنِ ابنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ لَزِمَ الاسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ**».

1519 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ. (ح) وحدَّثنا زِيَادُ بنُ أَيُّوبَ: حدَّثنا إِسْمَاعِيلُ ـ المَعْنَى ـ، عن عَبْدِ الْعَزِيزِ بنِ صُهَيْبٍ قال: «سَأَلَ قَتَادَةُ أَنسًا: أيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا: «**اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ**». وَزَادَ زِيَادٌ: وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ دَعَا بِهَا، وَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ دَعَا بِهَا فِيهِ».

1520 ـ حدّثنا يَزِيدُ بنُ خَالِدٍ الرَّمْلِيُّ: حدَّثنا ابنُ وَهْبٍ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ شُرَيْحٍ، عنْ أبي أُمَامَةَ بنِ سَهْلِ بن حُنَيْفٍ، عنْ أبِيهِ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ صَادِقًا بَلَّغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ**».

1521 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عنْ عُثْمَانَ بنِ الْمُغِيرَةِ الثَّقَفِيِّ، عنْ عَلِيِّ بنِ رَبِيعَةَ الأَسَدِيِّ، عنْ أَسْمَاءَ بنِ الْحَكَمِ الْفَزَارِيِّ قالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «كُنْتُ رَجُلاً إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي وَإِذَا حَدَّثَنِي أَحَدٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ. قالَ: وَحَدَّثَنِي أَبُو بَكْرٍ ـ وَصَدَقَ أَبُو بَكْرٍ رضي اللَّهُ عنه ـ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلاَّ غَفَرَ اللَّهُ لَهُ**» ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ﴾ إِلَى آخِرِ الآيَةِ».

1522- It is narrated on the authority of Abu Abd Ar-Rahman from As-Sanabihi from Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" took hold of his hand and said to him: "O Mu'adh! Indeed, I love you (in the religion of Allah)! Indeed, I love you (in the religion of Allah)!" he further said to him: "O Mu'adh! I advise you that you should not fail to say following every (obligatory written) prayer: "O Allah! Help me to give thanks to You, to celebrate Your Praises, and to worship You perfectly."" Mu'adh recommended As-Sanabihi to say the same, and As-Sanabihi recommended Abu Abd Ar-Rahman to say the same.

1523- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to recite following every (obligatory) prayer both Surahs of seeking refuge with Allah (from evil).

1524- It is narrated on the authority of Abdullah that it was favorite to the Messenger of Allah "Allah's blessing and peace be upon him" to invoke Allah thrice, and ask for His Forgiveness thrice.

1525- It is narrated on the authority of Asma' Bint Umais that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not teach you some words to say whenever you are put to distress? Say: "O Allah! O Allah my Lord! Never do I ascribe partners to Him (in service).""

1526- It is narrated on the authority of Abu Musa Al-Ash'ari that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey when they came near Medina, thereupon the people went on magnifying Allah with high voices. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! You invoke the One who is neither deaf nor absent! Indeed, the One Whom you invoke is (as close to you as is) between you and the necks of your riding mounts!" then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Musa! Should I not guide you to one of the treasures of the Garden?" I asked: "What is that?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (to say): "There is neither might nor power but with Allah.""

1527- It is narrated on the authority of Abu Musa Al-Ash'ari that they were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" while rising a high side (of the road), and

1522 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ المُقْرِىءُ: حدَّثنا حَيْوَةُ بنُ شُرَيْحٍ، قالَ: سَمِعْتُ عُقْبَةَ بنُ مُسْلِمٍ يَقُولُ: حَدَّثني أَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ، عن الصُّنَابِحِيِّ، عن مُعَاذِ بنِ جَبَلٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: **«يَا مُعَاذُ، وَاللَّهِ إِنِّي لأُحِبُّكَ، واللَّهِ إِنِّي لأُحِبُّكَ»** فَقَالَ: **«أُوصِيكَ يَا مُعَاذُ: لاَ تَدَعَنَّ فِي دُبُرِ كُلِّ صَلاَةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»**، وَأَوْصَى بِذَلِكَ مُعَاذٌ الصُّنَابِحِيَّ، وَأَوْصَى بِهِ الصُّنَابِحِيُّ أَبَا عَبْدِ الرَّحْمَنِ».

1523 ـ حدّثنا مُحَمَّدُ بنُ سَلَمَةَ المُرَادِيُّ: حدَّثنا ابنُ وَهْبٍ، عن اللَّيْثِ بنِ سَعْدٍ أَنَّ حُنَيْنَ بنَ أَبِي حَكِيمٍ حَدَّثَهُ، عنْ عَلِيِّ بنِ رَبَاحٍ اللَّخْمِيِّ، عنْ عُقْبَةَ بنِ عَامِرٍ قالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ بِالْمُعَوِّذَاتِ في دُبُرِ كُلِّ صَلاَةٍ».

1524 ـ حدّثنا أَحْمَدُ بنُ عَلِيِّ بنِ سُوَيْدٍ السَّدُوسِيُّ: حدَّثنا أَبُو دَاوُدَ، عنْ إِسْرَائِيلَ، عن أَبِي إِسْحَاقَ، عنْ عَمْرِو بنِ مَيْمُونٍ، عنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْجِبُهُ أَنْ يَدْعُوَ ثَلاَثًا، وَيَسْتَغْفِرَ ثَلاَثًا».

1525 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عنْ عَبْدِ الْعَزِيزِ بنِ عُمَرَ، عنْ هِلاَلٍ، عنْ عُمَرَ بنِ عَبْدِ الْعَزِيزِ، عن ابنِ جَعْفَرٍ، عنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: **«أَلاَ أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ، أَوْ فِي الْكَرْبِ؟: اللَّهُ اللَّهُ رَبِّي، لاَ أُشْرِكُ بِهِ شَيْئًا»**.

قال أَبُو دَاوُدَ: هَذَا هِلاَلٌ مَوْلَى عُمَرَ بنِ عَبْدِ الْعَزِيزِ، وَابْنُ جَعْفَرٍ هُوَ عَبْدُ اللَّهِ بنُ جَعْفَرٍ.

1526 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ وَعَلِيِّ بنِ زَيْدٍ وَسَعِيدٍ الْجُرَيْرِيِّ، عنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّ أَبَا مُوسَى الأَشْعَرِيَّ قالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَلَمَّا دَنَوْا مِنَ المَدِينَةِ كَبَّرَ النَّاسُ وَرَفَعُوا أَصْوَاتَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: **«يَا أَيُّهَا النَّاسُ، إِنَّكُمْ لاَ تَدْعُونَ أَصَمَّ وَلاَ غَائِبًا، إِنَّ الَّذِي تَدْعُونَهُ بَيْنَكُمْ وَبَيْنَ أَعْنَاقِ رِكَابِكُمْ»**، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: **«يَا أَبَا مُوسَى، أَلاَ أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟»** فَقُلْتُ: وَمَا هُوَ؟ قالَ: **«لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ»**.

1527 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سُلَيْمَانُ التَّيْمِيُّ، عنْ أَبِي عُثْمَانَ، عنْ أَبِي مُوسَى الأَشْعَرِيِّ: أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ وَهُمْ يَتَصَعَّدُونَ في ثَنِيَّةٍ، فَجَعَلَ رَجُلٌ كُلَّمَا عَلاَ الثَّنِيَّةَ نَادَى: لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ. فَقَالَ

whenever a man of them rose above the high side he would call loudly: "There is no god (to be worshipped) but Allah; and Allah is Greater!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, you call the One Who is neither deaf nor absent!" then he said: "O Abdullah Ibn Qais!"...and the rest is the same.

1528- The same is narrated on the authority of Abu Musa Al-Ash'ari through a different chain of transmitters, in which he told here that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Keep quiet!..."

1529- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: "I've accepted Allah as my Lord, Islam as my religion, and Muhammad "Peace be upon him" as my Messenger", the Garden is assured to him."

1530- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes Allah's Prayer upon me once, Allah invokes blessing upon him ten times."

1531- It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets (Peace be upon all of them"."

[363/27] It Is Forbidden To Invoke Evil Against One's Family And Property

1532- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not invoke evil against yourselves, nor against your children, nor against your servants, nor against your property, lest you might coincide with an hour at which Allah Almighty gives, with the result that He would answer your invocation."

نَبيُّ اللَّهِ ﷺ: «**إِنَّكُمْ لاَ تُنَادُونَ أَصَمَّ وَلاَ غَائِبًا**»، ثُمَّ قَالَ: «**يَا عَبْدَ اللَّهِ بنَ قَيْسٍ . .**» فَذَكَر مَعْنَاهُ.

1528 ـ حدّثنا أَبُو صَالِحٍ مَحْبُوبُ بنُ مُوسَى: أخبرنا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عنْ عَاصِمٍ، عنْ أبي عُثْمَانَ، عنْ أبي مُوسَى بِهَذَا الْحَدِيثِ. وَقَالَ فِيهِ: فَقَالَ النَّبِيُّ ﷺ: «**يَا أَيُّهَا النَّاسُ، ارْبَعُوا عَلَى أَنْفُسِكُمْ**».

1529 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا أَبُو الْحُسَيْنِ زَيْدُ بنُ الْحُبَابِ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ شُرَيْحٍ الإِسْكَنْدَرَانِيُّ قالَ: حَدَّثَنِي أَبُو هَانِىءٍ الْخَوْلاَنِيُّ أَنَّهُ سَمِعَ أَبَا عَلِيٍّ الْجَنْبِيَّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالإِسْلاَمِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولاً، وَجَبَتْ لَهُ الْجَنَّةُ**».

1530 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمَنِ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**مَنْ صَلَّى عَلَيَّ صَلاَةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا**».

1531 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ الْحُلْوَانِيُّ: حدَّثنا الْحُسَيْنُ بنُ عَلِيٍّ الْجُعْفِيُّ، عنْ عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ بنِ جَابِرٍ، عن أبي الأَشْعَثِ الصَّنْعَانِيِّ، عن أَوْسِ بنِ أَوْسٍ قالَ: قالَ النَّبِيُّ ﷺ: «**إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلاَةِ فِيهِ، فَإِنَّ صَلاَتَكُمْ مَعْرُوضَةٌ عَلَيَّ**». قالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلاَتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ؟! ـ قال: يَقُولُونَ: بَلِيتَ ـ قالَ «**إِنَّ اللَّهَ عزَّ وَجلَّ حَرَّمَ عَلَى الأَرْضِ أَجْسَادَ الأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ**».

[ت363/م27] ـ بابُ النَّهْيِ عَنْ أَنْ يَدْعُوَ الإِنْسَانُ عَلَى أَهْلِهِ وَمالِهِ

1532 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ وَيَحْيَى بنُ الفَضْلِ وَسُلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ قَالُوا: حدَّثنا حَاتِمُ بنُ إِسْمَاعِيلَ: حدَّثنا يَعْقُوبُ بنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عن عُبَادَةَ بنِ الْوَلِيدِ بنِ عُبَادَةَ بنِ الصَّامِتِ، عن جَابِرِ بنِ عبدِ اللَّهِ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلاَ تَدْعُوا عَلَى أَوْلاَدِكُمْ، وَلاَ تَدْعُوا عَلَى خَدَمِكُمْ، وَلاَ تَدْعُو عَلَى أَمْوَالِكُمْ، لاَ تُوافِقُوا مِنَ اللَّهِ عَزَّ وَجلَّ سَاعَةَ نَيْلٍ فِيهَا عَطَاءٌ، فَيَسْتَجِيبَ لَكُمْ**».

قال أَبُو دَاوُدَ: هذا الحديثُ مُتَّصِلُ الإسناد، فَإِنَّ عُبَادَةَ بنَ الْوَلِيدِ بنِ عُبَادَةَ لَقِيَ جَابِرًا.

[364/28] What About Invoking (Allah's) Blessing Upon Someone Else Other Than The Prophet

1533- It is narrated on the authority of Jabir Ibn Abdullah that a woman said to the Messenger of Allah "Allah's blessing and peace be upon him": "Invoke for (Allah's) Blessing upon me and my husband!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bless you and your husband!"

[365/29] Invoking (Good Or Evil) Upon Somebody From Behind His Back (In His Absence)

1534- It is narrated on the authority of Umm Ad-Darda: My husband reported that he heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "He who supplicates for his brother from behind his back (in his absence), the Angel commissioned (to carry supplication to his Lord) says: Amen, and it is for you also."

1535- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The swiftest invocation to receive answer is that invoked by an absent for another (from behind his back, i.e.) who is absent from him)."

1536- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three invocations and there is no doubt that they should receive answer: the invocation of a father (for his child); the invocation of a traveler (for another in residence from behind his back); and the invocation of a wronged one (to remove injustice from him)."

[366/30] What One Says In Case He Fears A People

1537- It is narrated on the authority of Abu Burdah Ibn Abdullah from his father that he told him that whenever the Messenger of Allah "Allah's blessing and peace be upon him" feared a people he would say: "O Allah! We make you (before us as our Protector in the face of) their fronts, and we seek refuge with You from their evil."

[367/31] What About Istikharah

(asking Allah to guide one to the best choice)

1538- It is narrated on the authority of Jabir Ibn Abdullah: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to the best choice (concerning any job or deed), in all matters (Istikharah) as he taught us the Surahs of the Qur'an. He said: "When

[ت364/م28] ـ بابُ الصَّلاةِ عَلَى غيرِ النَّبِيِّ ﷺ

1533 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا أَبُو عَوَانَةَ، عن الأَسْوَدِ بنِ قَيْسٍ، عن نُبَيْحٍ الْعَنَزِيِّ، عن جَابِرِ بنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً قَالَتْ لِلنَّبِيِّ ﷺ: صَلِّ عَلَيَّ وَعَلَى زَوْجِي، فَقَالَ النَّبِيُّ ﷺ: «**صَلَّى اللَّهُ عَلَيْكِ وَعَلَى زَوْجِكِ**».

[ت365/م29] ـ بابُ الدُّعَاءِ بِظَهْرِ الْغَيْبِ

1534 ـ حدّثنا رَجَاءُ بنُ المُرَجَّا: حدَّثنا النَّضْرُ بنُ شُمَيْلٍ: أخبرنا مُوسَى بنُ ثَرْوَانَ، قالَ: حدثني طَلْحَةُ بنُ عُبَيْدِ اللَّهِ بنِ كَرِيزٍ: حَدَّثَتْنِي أُمُّ الدَّرْدَاءِ قالَتْ: حدثني سَيِّدِي أَبُو الدَّرْدَاءِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا دَعَا الرَّجُلُ لأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ المَلاَئِكَةُ: آمِينَ، وَلَكَ بِمِثْلٍ**».

1535 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بن السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، قال: حدَّثني عَبْدُ الرَّحْمَنِ بنُ زِيَادٍ، عنْ أبي عَبْدِ الرَّحْمَنِ، عنْ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةً دَعْوَةُ غَائِبٍ لِغَائِبٍ**».

1536 ـ حدّثنا مُسْلِمُ بنُ إِبْرَاهِيمَ: حدَّثنا هِشَامٌ الدَّسْتَوَائِيُّ، عن يَحْيَى، عن أبي جَعْفَرٍ، عن أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**ثَلاَثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لاَ شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ المُسَافِرِ، وَدعْوَةُ المَظْلُومِ**».

[ت366/م30] ـ بابُ ما يَقُولُ الرَّجُلُ إِذَا خَافَ قَوْمًا

1537 ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا مُعَاذُ بنُ هِشَامٍ: حدثني أَبِي، عن قَتَادَةَ، عن أبي بُرْدَةَ بنِ عَبْدِ اللَّهِ أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «**اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ**».

[ت367/م31] ـ بابٌ في الاسْتِخَارَةِ

1538 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَعَبْدُ الرَّحْمَنِ بنُ مُقَاتِلٍ خَالُ الْقَعْنَبِيِّ، وَمُحَمَّدُ بنُ عِيسَى ـ المَعْنَى وَاحِدٌ ـ قَالُوا: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ أبي المَوَالِي: حدّثني مُحَمَّدُ بنُ المُنْكَدِرِ أَنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللَّهِ قال: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ لَنَا: «**إِذَا**

anyone of you thinks of doing any job he should offer a two-Rak'ah prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from Your Knowledge, And Power from Your Might and I ask for Your Great Bounty. You have power (over all things) and I have not. You know and I do not and You know the unseen. O Allah! If You know that this job (and he makes a mention of it) is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job (and he mentions the same as in the former statement) is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.""

[368/32] Seeking Refuge (With Allah From Evil)

1539- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from (the evil of) five things: from cowardice, niggardliness, the evil of the geriatric age, the affliction of the long patience, and the punishment of the grave."

1540- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) failure, indolence, cowardice, niggardliness and anxiety; I seek refuge with You from the punishment of the grave; and I seek refuge with You from the affliction of both life and death."

1541- It is narrated on the authority of Anas Ibn Malik that he said: I used to serve the Messenger of Allah "Allah's blessing and peace be upon him" (since I was a young boy), and I so often heard him saying: "O Allah! I seek refuge with You from (being given to) distress, grief, the heavy debt, and (from being) overpowered by men..." and the rest is the same.

1542- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" taught them the following supplication in the same way as he taught them a Surah from the Qur'an: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of Al-Masih Ad-Dajjal

هَمَّ أَحَدُكُمْ بالأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ وَلْيَقُل: اللّٰهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ. اللّٰهُمَّ فَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ» ـ يُسَمِّيهِ بِعَيْنِهِ الَّذِي يُرِيدُ ـ **«خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَمَعَادِي وَعَاقِبَةِ أَمْرِي، فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، وَبَارِكْ لِي فِيهِ. اللّٰهُمَّ وَإِنْ كُنْتَ تَعْلَمُهُ شَرًّا لِي»** ـ مِثْلَ الأَوَّلِ ـ **«فَاصْرِفْنِي عَنْهُ وَاصْرِفْهُ عَنِّي، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»**، أَوْ قال: **«فِي عَاجِلِ أَمْرِي وَآجِلِهِ»**.

قال ابنُ مَسْلَمَةَ وَابنُ عيسَى: عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جَابِرٍ.

[ت368/م32] ـ بابٌ في الاسْتِعاذَةِ

1539 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا وَكِيعٌ: حدَّثنا إِسْرَائِيلُ، عن أبي إِسْحَاقَ، عن عَمْرِو بنِ مَيْمُونٍ، عن عُمَرَ بنِ الْخَطَّابِ قال: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ».

1540 ـ حدّثنا مُسَدَّدٌ: أخبرنا الْمُعْتَمِرُ قال: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بنِ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: **«اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ»**.

1541 ـ حدّثنا سَعِيدُ بنُ مَنْصُورٍ وَقُتَيْبَةُ بنُ سَعِيدٍ قَالاَ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ قالَ سَعِيدٌ: الزُّهْرِيُّ، عن عَمْرِو بنِ أبي عَمْرٍو، عن أَنَسِ بنِ مَالِكٍ قَالَ: كُنْتُ أَخْدِمُ النَّبِيَّ ﷺ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: **«اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ»**، وَذَكَرَ بَعْضَ مَا ذَكَرَهُ التَّيْمِيُّ.

1542 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أبي الزُّبَيْرِ الْمَكِّيِّ، عن طَاوسٍ، عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: **«اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ**

(the imposter of bulging out eye); and I seek refuge with You from the affliction of both life and death."

1543- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate with the help of those statements: "O Allah! I seek refuge with You from the affliction of the fire (of Hell), from the punishment of the fire (of Hell), and from the evil of both richness and poverty."

1544- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) poverty, shortage (of at least the minimum requirements of life), and (from being put to) humiliation; and I seek refuge with You from wronging or being wronged (by anyone)."

1545- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to say as a part of his supplication: "O Allah! I seek refuge with You from the vanishing of Your Blessing, the turning of Your Power (from me), the assault of Your Wrath (upon me), and the onslaught of Your Displeasure (with me)."

1546- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say by way of supplication: "O Allah! I seek refuge with You from (the evil of) schism, hypocrisy, and bad manners."

1547- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is!"

1548- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from four things: from having knowledge that is of no benefit, from having a heart which is not submissive (to You in service), from having a soul which is not satisfied (with what is given to it), and from (supplicating with) an invocation which does not receive answer."

عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

1543 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: أخبرنا عِيسَى: حدَّثنا هِشَامٌ، عن أَبِيهِ، عنْ عَائِشَةَ رضي اللَّهُ عنها: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهَؤُلاَءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ**».

1544 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا إِسْحَاقُ بنُ عَبْدِ اللَّهِ، عن سَعِيدِ بنِ يَسَارٍ، عنْ أَبِي هُرَيْرَةَ أَنّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ**».

1545 ـ حدّثنا ابنُ عَوْفٍ: حدَّثنا عَبْدُ الْغَفَّارِ بنُ دَاوُدَ: حدَّثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمَنِ، عن مُوسَى بنِ عُقْبَةَ، عن عَبْدِ اللَّهِ بنِ دِينَارٍ، عن ابنِ عُمَرَ قالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ**».

1546 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ: حدَّثنا بَقِيَّةُ: حدَّثنا ضُبَارَةُ بنُ عَبْدِ اللَّهِ بنِ أَبِي السُّلَيْكِ، عَنْ دُوَيْدِ بنِ نَافِعٍ: حدَّثنا أَبُو صَالِحٍ السَّمَّانُ، قال: قال أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الأَخْلاَقِ**».

1547 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ، عن ابنِ إِدْرِيسَ، عن ابنِ عَجْلاَنَ، عن الْمَقْبُرِيِّ، عن أَبِي هُرَيْرَةَ قالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ**».

1548 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عنْ سَعِيدِ بنِ أَبي سَعِيدٍ الْمَقْبُرِيِّ، عن أَخِيهِ عَبَّادِ بنِ أَبي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الأَرْبَعِ: مِنْ عِلْمٍ لاَ يَنْفَعُ، وَمِنْ قَلْبٍ لاَ يَخْشَعُ، وَمِنْ نَفْسٍ لاَ تَشْبَعُ، وَمِنْ دُعَاءٍ لاَ يُسْمَعُ**».

1549- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from prayer which is of no benefit..." and he mentioned another supplication.

1550- It is narrated on the authority of Farwah Ibn Nawfal Al-Ashja'i that he said: I asked A'ishah, the Mother of the Believers about the supplication therewith the Messenger of Allah "Allah's blessing and peace be upon him" used to invoke (Allah Almighty), thereupon she said: He used to say: "O Allah! I seek refuge with You from the evil of what I've worked, and from the evil of what I've not worked yet."

1551- It is narrated on the authority of Shakal Ibn Humaid that he said: I said: "O Messenger of Allah! Teach me a supplication (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Say: "O Allah! I seek refuge with You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my semen.""

1552- It is narrated on the authority of Abu Al-Yusr that the Messenger of Allah "Allah's blessing and peace be upon him" used to say (by way of invocation): "O Allah! I seek refuge with You from (death under) ruins; I seek refuge with You from a headlong fall; I seek refuge with You from (death because of) sinking, burning, and geriatric age; and I seek refuge with You from being possessed by Satan at my death; and I seek refuge with You from death while turning back from (fighting in) Your Way; and I seek refuge with You from death because of being bitten (by a snake or a scorpion)."

1553- The same is narrated on the authority of Abu Al-Yusr through a different chain of transmitters, with the addition of "and (I seek refuge with You from being put to) distress."

1554- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from leprosy and madness, and from the most grievous illnesses."

1555- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and behold! A man from the Ansar called Abu Umamah was sitting there! The Messenger of Allah "Allah's

1549 ـ حدّثنا مُحَمَّدُ بنُ المُتَوَكِّلِ، قال: حدَّثنا المُعْتَمِرُ، قالَ: قالَ أَبُو المُعْتَمِرِ: أُرَى أَنَّ أَنسَ بْنَ مَالِكٍ حدّثنا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلاَةٍ لاَ تَنْفَعُ**»، وَذَكَرَ دُعَاءً آخَرَ.

1550 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عَنْ مَنْصُورٍ، عن هِلاَلِ بنِ يَسَافٍ، عَنْ فَرْوَةَ بنِ نَوْفَلٍ الأَشْجَعِيِّ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ المُؤْمِنِينَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ، قَالَتْ: كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ**».

1551 ـ حدّثنا أَحْمَدُ بنُ مُحَمَّدِ بنِ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، (ح) وحدَّثنا أَحْمَدُ: حدَّثنا وَكِيعٌ ـ المَعْنَى ـ عَنْ سَعْدِ بنِ أَوْسٍ، عَنْ بِلاَلٍ الْعَبْسِيِّ، عن شُتَيْرِ بنِ شَكَلٍ، عن أَبِيهِ ـ قالَ في حَدِيثِ أبي أَحْمَدَ شَكَلُ بنُ حُمَيْدٍ ـ قالَ: قُلْتُ: يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً قَالَ: «**قُلِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي**».

1552 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ: حدَّثنا مَكِّيُّ بنُ إِبْرَاهِيمَ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ سَعِيدٍ، عن صَيْفِيٍّ مَوْلَى أَبِي أَيُّوبَ، عنْ أَبِي الْيَسَرِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وَأَعُوذُ بِكَ مِنَ التَّرَدِّي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ، وَالْحَرَقِ، وَالْهَرَمِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِيَ الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا**».

1553 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى الرَّازِيُّ: أخبرنا عِيسَى، عن عَبْدِ اللَّهِ بنِ سَعِيدٍ: حَدَّثَنِي مَوْلًى لأَبِي أَيُّوبَ، عَنْ أَبِي الْيَسَرِ، زَادَ فِيهِ: «**وَالْغَمِّ**».

1554 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا قَتَادَةُ، عن أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُذَامِ، وَمن سَيِّءِ الأَسْقَامِ**».

1555 ـ حدّثنا أَحْمَدُ بنُ عُبَيْدِ اللَّهِ الْغُدَانِيُّ: أخبرَنَا غَسَّانُ بنُ عَوْفٍ: أخبرنا الْجُرَيْرِيُّ، عن أبي نَضْرَةَ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: «دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ، فَإِذَا هُوَ بِرَجُلٍ مِنَ الأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ، فَقَالَ: «**يَا أَبَا**

blessing and peace be upon him" asked him: "O Abu Umamah! Why am I seeing you sitting in the mosque (in such a state of apprehension) and it is not the time of prayer?" He said: "O Messenger of Allah! I've been put to distresses and debts O Messenger of Allah." The Messenger of Allah said to him: "Should I not teach you some words, and if you say them, Allah Almighty will remove distress from you, and help you fulfill your debt?" he said: "Yes O Messenger of Allah." He said: "Whenever morning and evening enter upon you, say: "O Allah! I seek refuge with You from distress and grief; and I seek refuge with You from failure and idleness; and I seek refuge with You from cowardice and niggardliness; and I seek refuge with You from being overpowered by debt and oppressed by men."" He said: When I did so, Allah Almighty removed distress from me, and helped me fulfill my debt.

أُمَامَةَ، مَا لِي أَرَاكَ جَالِسًا فِي المَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلاَةِ؟» قَالَ: هُمُومٌ لَزِمَتْنِي وَدُيُونٌ يَا رَسُولَ اللَّهِ، قالَ: «**أَفَلاَ أُعَلِّمُكَ كَلاَمًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ، وَقَضَى عَنْكَ دَيْنَكَ؟**» قال: قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قال: «**قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ**» قالَ: فَفَعَلْتُ ذَلِكَ، فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمِّي، وَقَضَى عَنِّي دَيْنِي».

(3/9) THE BOOK OF OBLIGATORY CHARITY

[1] Its Obligation

1556- It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah "Allah's blessing and peace be upon him" died and Abu Bakr became the caliph some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said to Abu Bakr: "How can you fight with these people although The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight the people till they say: "None has the right to be worshipped but Allah", and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his account will be with Allah"?" Abu Bakr said: "By Allah! I will fight those who differentiate between prayer and obligatory charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah "Allah's blessing and peace be upon him", I would fight with them for withholding it." Umar said: "By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) that I came to know that his decision was right."

Abu Dawud says: The same is narrated on the authority of Az-Zuhri and Yunus, through a similar chain of transmitters, but with a very slight variation of wording.

1557- The same is narrated on the authority of Az-Zuhri, in which Abu Bakr said: "If the obligatory charity is due upon it."

[2] The Property Upon Which Obligatory Charity Is Due

1558- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five camels, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five Wasaqs (of dates)."

1559- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates)" and a Wasaq consists of sixty Sa's.

1560- It is narrated on the authority of Al-Mughirah from Ibrahim that the Wasaq consists of sixty Sa's.

[9/3] ـ كتاب الزكاة

[ت1/م1] ـ بابُ وجوبِ الزكاةِ

1556 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ الثَّقَفِيُّ: حدَّثنا اللَّيْثُ، عن عُقَيْلٍ، عن الزُّهْرِيِّ: أخبرنا عُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ عُتْبَةَ، عن أَبِي هُرَيْرَةَ قالَ: «لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفر مَنْ كَفرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بنُ الْخَطَّابِ لأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: **«أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لاَ إِلٰهَ إِلاَّ اللَّهُ، فَمَنْ قَالَ: لاَ إِلٰهَ إِلاَّ اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلاَّ بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ»**؟ فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلاَةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ المَالِ، وَاللَّهِ لَوْ مَنَعُونِي عِقَالاً كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. فَقَالَ عُمَرُ بنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلاَّ أَنْ رَأَيْتُ اللَّهَ عزَّ وجلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، قالَ: فَعَرَفْتُ أَنَّهُ الْحَقُّ».

قال أَبُو دَاوُدَ: قَالَ أَبُو عُبَيْدَةَ مَعْمَرُ بنُ المُثَنَّى: الْعِقَالُ صَدَقَةُ سَنَةٍ وَالعِقَالاَنِ صَدَقَةُ سَنَتَيْنِ.

قال أَبُو دَاوُدَ: وَرَوَاهُ رَبَاحُ بنُ زَيْدٍ وَعَبْدُ الرَّزَّاقِ، عنْ مَعْمَرٍ، عنِ الزُّهْرِيِّ بِإِسْنَادِهِ.

قال بَعْضُهُمْ: عِقَالاً، وَرَوَاهُ ابنُ وَهْبٍ عنْ يُونُسَ قَالَ: «عَنَاقًا».

قال أَبُو دَاوُدَ: وَقَالَ شُعَيْبُ بنُ أَبِي حَمْزَةَ، وَمَعْمَرٌ وَالزُّبَيْدِيُّ، عن الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ قال: لَوْ مَنَعُونِي عَنَاقًا. وَرَوَى عَنْبَسَةُ، عنْ يُونُسَ، عن الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ قَالَ: عَنَاقًا.

1557 ـ حدّثنا ابْنُ السَّرْحِ وَسُلَيْمَانُ بنُ دَاوُدَ قَالاَ: أخبرنا ابنُ وَهْبٍ: أخبرني يُونُسُ، عن الزُّهْرِيِّ هَذَا الْحَدِيثَ. قالَ: قَالَ أَبُو بَكْرٍ: «إِنَّ حَقَّهُ أَدَاءُ الزَّكَاةِ»، وَقَالَ: «عِقَالاً».

[ت2/م2] ـ بابُ ما تَجِبُ فيه الزَّكاةُ

1558 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بنِ أَنَسٍ، عن عَمْرِو بنِ يَحيَى المَازِنِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ»**.

1559 ـ حدّثنا أَيُّوبُ بنُ مُحَمَّدٍ الرَّقِّيُّ: حدَّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا إِدْرِيسُ بنُ يَزِيدَ الأَوْدِيُّ، عَنْ عَمْرِو بنِ مُرَّةَ الْجَمَلِيِّ، عن أَبِي الْبَخْتَرِيِّ الطَّائِيِّ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ ـ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ ـ قَالَ: **«لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ زَكَاةٌ»**، وَالْوَسْقُ: سِتُّونَ مَخْتُومًا.

قال أَبُو دَاوُدَ: أَبُو الْبَخْتَرِيِّ لَمْ يَسْمَعْ مِنْ أَبِي سَعِيدٍ.

1560 ـ حدّثنا مُحَمَّدُ بنُ قُدَامَةَ بنِ أَعْيَنَ: حدَّثنا جَرِيرٌ، عن المُغِيرَةِ، عن إِبْرَاهِيمَ قَالَ: «الْوَسْقُ سِتُّونَ صَاعًا مَخْتُومًا بِالْحَجَّاجِيِّ».

1561- It is further narrated on the authority of Habib Al-Maliki that he said: I heard a man having said to Imran Ibn Husain: O Abu Nujaid! You relate to us narrations which have no reference in the Qur'an! Imran became angry and said to him: Do you find (in the Qur'an a reference to the fact) that from every forty Dirhams a Dirham should be (given in charity), from every such and such a property, one should be given, and from every such and such a property, a camel should be given and so on? Do you find (a reference to) that in the Qur'an? He answered in the negative, thereupon Imran said: Then, from whom have you learnt that? It is from us that you've learnt it, and it is from Allah's Apostle "Allah's blessing and peace be upon him" that we've learnt it…and he mentioned similar things.

[3] Is There Obligatory Charity Due Upon The Goods That Are Exhibited For Trade?

1562- It is narrated on the authority of Samurah Ibn Jundub that he said: To go further: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give in charity out of the goods exhibited for transaction.

[4] What Is The Heaped-Up Hoard (Of Gold And Silver); And What About The Obligatory Charity Due Upon The Ornaments

1563- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a woman came to visit the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a daughter belonging to her, and there were two chunky bangles in her hand, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Do you give the obligatory charity due upon those?" she answered in the negative. He said to her: "Will you be pleased to have them replaced by Allah Almighty with two bracelets of fire (in your hand) on the Day of Judgement?" she then took them off and gave them to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "They are for Allah and His Messenger."

1564- It is narrated on the authority of Umm Salamah that she said: I used to wear ornaments of gold, thereupon I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Does that (which I'm wearing) belong to the heaped-up hoards (of gold)?" he said: "Once it amounts the due limit on which the obligatory charity becomes due, then, give it out, and in this case, it does not belong to the heaped-up hoards.

1561 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدثني مُحَمَّدُ بنُ عَبْدِ اللَّهِ الأنْصَارِيُّ: حدثنا صُرَدُ بنُ أبي المُنَازِلِ قال: سَمِعْتُ حَبِيبًا المَالِكِيَّ قَالَ: قالَ رَجُلٌ لِعِمْرَانَ بنِ حُصَيْنٍ: «يَا أَبَا نُجَيْدٍ إِنَّكُمْ لَتُحَدِّثُونَنَا بِأَحَادِيثَ مَا نَجِدُ لَهَا أَصْلاً فِي الْقُرْآنِ! فَغَضِبَ عِمْرَانُ وَقَالَ لِلرَّجُلِ: أَوَجَدْتُمْ في كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ، وَمِنْ كُلِّ كَذَا وَكَذَا شَاةً شَاةٌ، وَمِنْ كُلِّ كَذَا وَكَذَا بَعِيرًا كَذَا وَكَذَا؟ أَوَجَدْتُمْ هَذَا فِي الْقُرْآنِ؟ قَالَ: لاَ. قَالَ: فَعَمَّنْ أَخَذْتُمْ هَذَا؟ أَخَذْتُمُوهُ عَنَّا، وَأَخَذْنَاهُ عَنْ نَبِيِّ اللَّهِ ﷺ، وَذَكَرَ أَشْيَاءَ نَحْوَ هَذَا.

[ت3/م3] ـ بابُ العُرُوض إذا كانَتْ للتِّجارةِ هَلْ فيها مِنْ زَكاةٍ؟

1562 ـ حدّثنا مُحَمَّدُ بنُ دَاوُدَ بنِ سُفْيَانَ: حدَّثنا يَحْيَى بنُ حَسَّانَ: حدَّثنا سُلَيْمَانُ بنُ مُوسَى أَبُو دَاوُدَ: حدَّثنا جَعْفَرُ بنُ سَعْدِ بنِ سَمُرَةَ بنِ جُنْدَبٍ: حَدَّثَنِي خُبَيْبُ بنُ سُلَيْمَانَ، عن أَبِيهِ سُلَيْمَانَ، عن سَمُرَةَ بنِ جنْدَبٍ قال: «أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نُعِدُّ لِلْبَيْعِ».

[ت4/م4] ـ بابُ الكنزِ ما هُوَ؟ وَزكاة الحُليِّ

1563 ـ حدّثنا أَبُو كَامِلٍ وَحُمَيْدُ بنُ مَسْعَدَةَ ـ الْمَعْنَى ـ أَنَّ خَالِدَ بنَ الْحَارِثِ حَدَّثَهُمْ: حدَّثنا حُسَيْنٌ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ: «أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ وَمَعَهَا ابْنَةٌ لَهَا، وَفِي يَدِ ابْنَتِهَا مَسْكَتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ، فَقَالَ لَهَا: **«أَتُعْطِينَ زَكَاةَ هَذَا؟»** قَالَتْ: لاَ. قَالَ: **«أَيَسُرُّكِ أَنْ يُسَوِّرَكِ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سِوَارَيْنِ مِنْ نَارٍ؟»** قَالَ: فَخَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى النَّبِيِّ ﷺ، وَقَالَتْ: هُمَا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ».

1564 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا عَتَّابٌ ـ يَعْنِي ابنَ بَشِيرٍ ـ، عَنْ ثَابِتِ بنِ عَجْلاَنَ، عنْ عَطَاءٍ، عن أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ أَلْبَسُ أَوْضَاحًا مِنْ ذَهَبٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَكَنْزٌ هُوَ؟ فَقَالَ: «**مَا بَلَغَ أَنْ تُؤَدَّى زَكَاتُهُ فَزُكِّيَ، فَلَيْسَ بِكَنْزٍ**».

1565- It is narrated on the authority of Abdullah Ibn Shaddad Ibn Al-Had that he said: We visited A'ishah and she said to us: Once, the Messenger of Allah "Allah's blessing and peace be upon him" visited me and I was wearing in my hand some heavy rings made of silver, thereupon he asked me: "What is that O A'ishah?" I said: "I've made them therewith to adorn myself for you O Messenger of Allah." He asked me: "Do you give the obligatory charity due upon them?" I answered in the negative or as Allah Almighty willed me to say. On that he said to me: "This (obligatory charity which you do not give) is sufficient for you (as your portion) from the fire."

1566- The same is narrated on the authority of Umar Ibn Ya'li, in which it was said to Sufyan: How should the obligatory charity of a ring be given? He said: Let it be joined to other rings (and the obligatory charity is taken from the total amount).

[5] The Obligatory Charity Due Upon The Grazing Animal

1567- It is narrated on the authority of Hammad that he took a document from Thumamah Ibn Abdullah Ibn Anas, and he pretended that it had been written to Anas by Abu Bakr, sealed with the seal of the Messenger of Allah "Allah's blessing and peace be upon him"; and that was when he was sent as charity collector, in which the following was written: "These are the orders for compulsory charity (Zakat) which Allah's Apostle "Allah's blessing and peace be upon him" had made obligatory for every Muslim, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as Zakat, on average of one sheep for every five camels is to be paid, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be

1565 ـ حدّثنا مُحَمَّدُ بنُ إِدْرِيسَ الرَّازِيُّ: حدَّثنا عَمْرُو بنُ الرَّبِيعِ بنِ طَارِقٍ: حدَّثنا يَحْيَى بنُ أَيُّوبَ، عنْ عُبَيْدِ اللَّهِ بنِ أبي جَعْفَرٍ أَنَّ مُحَمَّدَ بنَ عَمْرِو بنِ عَطَاءٍ أَخْبَرَهُ عن عَبْدِ اللَّهِ بنِ شَدَّادِ بنِ الْهَادِ أَنَّهُ قَالَ: دَخَلْنَا عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَرَأَى فِي يَدِي فَتَخَاتٍ مِنْ وَرِقٍ، فَقَالَ: «**مَا هَذَا يَا عَائِشَةُ؟**» فَقُلْتُ: صَنَعْتُهُنَّ أَتَزَيَّنُ لَكَ يَا رَسُولَ اللَّهِ، قَالَ: «**أَتُؤَدِّينَ زَكَاتَهُنَّ؟**» قُلْتُ: لاَ، أَوْ: مَا شَاءَ اللَّهُ، قَالَ: «**هُوَ حَسْبُكِ مِنَ النَّارِ**».

1566 ـ حدّثنا صَفْوَانُ بنُ صَالِحٍ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا سُفْيَانُ، عن عُمَرَ بنِ يَعْلَى، فَذَكَرَ الْحَدِيثَ نَحْوَ حَدِيثِ الخَاتَمِ. «قِيلَ لِسُفْيَانَ: كَيْف تُزَكِّيهِ؟ قالَ: تَضُمُّهُ إِلَى غَيْرِهِ».

[ت5/م5] ـ بابٌ في زكاةِ السَّائِمَةِ

1567 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ قال: أَخَذْتُ مِنْ ثُمَامَةَ بنِ عَبْدِ اللَّهِ بنِ أَنَسٍ كِتَابًا زَعَمَ أَنَّ أَبَا بَكْرٍ كَتَبَهُ لأَنَسٍ، وَعَلَيْهِ خَاتَمُ رَسُولِ اللَّهِ ﷺ حِينَ بَعَثَهُ مُصَدِّقًا، وَكَتَبَهُ لَهُ فَإِذَا فِيهِ: «هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَهَا رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا نَبِيَّهُ عَلَيْهِ السَّلاَمُ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلاَ يُعْطِهِ: فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الإِبِلِ: الْغَنَمُ، فِي كُلِّ خَمْسٍ ذَوْدٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ، فَفِيهَا بِنْتُ مَخَاضٍ إِلَى أَنْ تَبْلُغَ خَمْسًا وَثَلاَثِينَ، فَإِنْ لَمْ يَكُنْ فِيهَا بِنْتُ مَخَاضٍ، فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتًّا وَثَلاَثِينَ، فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ، فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ، فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ، فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِئَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ، فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ

paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid; and whoever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock of) sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. If somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (2.5%), and if its value is no more than one hundred and ninety (Dirhams), Zakat is not required, but if the owner wants to pay he can."

1568- It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (ordered that) the document of charity should be written, which he did not bring out to the charity collectors appointed by him until he died, and it was hung to his sword. But Abu Bakr acted upon it until he died, and so did Umar until he died. It contained the following: "Out of (a property consisting of) five camels, a female-goat (should be given as obligatory charity), two female-goats out of ten camels, three female-goats out of fifteen camels, four female-goats out of twenty camels, and a one-year old she-camel out of twenty-five to thirty-five camels; and if it is even one over thirty-five to forty-five (camels), a two-year old she-camel should be given; and if it is even one over forty-five to sixty (camels), a three-year old she-camel should be given; and if it is even one over sixty to seventy-five (camels), a four-year old she-camel should be given; and if it is even one over seventy-five to ninety (camels), a double two-year old she-camels should be given; and if it is even one over ninety to one hundred and twenty, a double three-year old she-camels should be given; and if it is more than that, then, for every fifty (camels) a three-year old she-camel should be given, and for every forty (camels) a two-year old she-camels should be given. Out of the

أَسْنَانُ الإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَأَنْ يَجْعَلَ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ جَذَعَةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بلغت عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهُ تُقْبَلُ مِنْهُ ـ قال أَبُو دَاوُدَ: مِنْ هَهُنَا لَمْ أَضْبِطْهُ عَنْ مُوسَى كَمَا أُحِبُّ ـ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلاَّ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ ـ قال أَبُو دَاوُدَ: إِلَى هَهُنَا ثُمَّ أَتْقَنْتُهُ ـ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَ عِنْدَهُ إِلاَّ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَشَاتَيْنِ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلاَّ ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلاَّ أَرْبَعٌ، فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا. وَفِي سَائِمَةِ الْغَنَمِ إِذَا كَانَتْ أَرْبَعِينَ، فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِئَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ فَفِيهَا شَاتَانِ إِلَى أَنْ تَبْلُغَ مِئَتَيْنِ، فَإِذَا زَادَتْ عَلَى مِئَتَيْنِ، فَفِيهَا ثَلاَثُ شِيَاهٍ إِلَى أَنْ تَبْلُغَ ثَلاَثَ مِئَةٍ، فَإِذَا زَادَتْ عَلَى ثَلاَثِ مِئَةٍ فَفِي كُلِّ مِئَةٍ شَاةٍ شَاةٌ، وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عُوَارٍ مِنَ الْغَنَمِ، وَلاَ تَيْسُ الْغَنَمِ، إِلاَّ أَنْ يَشَاءَ الْمُصَدِّقُ، وَلاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ، ولاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بالسَّوِيَّةِ، فَإِنْ لَمْ تَبْلُغْ سَائِمَةُ الرَّجُلِ أَرْبَعِينَ، فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا، وَفِي الرِّقَةِ رُبُعُ الْعُشْرِ، فَإِنْ لَمْ يَكُنِ الْمَالُ إِلاَّ تِسْعِينَ وَمِئَةً، فَلَيْسَ فِيهَا شَيْءٌ إِلاَّ أَنْ يَشَاءَ رَبُّهَا».

1568 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا عَبَّادُ بنُ الْعَوَّامِ، عن سُفْيَانَ بنِ الْحُسَيْنِ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن أبيهِ قال: كَتَبَ رَسُولُ اللَّهِ ﷺ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ، فَقَرَنَهُ بِسَيْفِهِ، فَعَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ، ثُمَّ عَمِلَ بِهِ عُمَرُ حَتَّى قُبِضَ، فَكَانَ فِيهِ: «**فِي خَمْسٍ مِنَ الإِبِلِ شَاةٌ، وَفِي عَشْرٍ شَاتَانِ، وَفِي خَمْسَ عَشْرَةَ ثَلاَثُ شِيَاهٍ، وَفِي عِشْرِينَ أَرْبَعُ شِيَاهٍ، وَفِي**

(property consisting of) forty to one hundred and twenty sheep, a single female goat should be given (as obligatory charity); and if it is even one more than that up to two hundred, two female goats should be given; and if it is even one more than that up to three hundred, three female goats should be given; and if it is more than that, a female goat should be given out of one hundred and nothing should be given out of less than one hundred. Furthermore, no separate possessions (of different persons) should be combined (to get the obligatory charity upon both altogether as if one property), nor should a joint property be divided (to get the obligatory charity upon each solely) for fear of (any decrease or increase in) the obligatory charity. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. No male goat, nor old aged sheep, nor imperfect one should be included as objects of the obligatory charity." According to the narration of Az-Zuhri, there is the following addition: "When the obligatory charity collector comes, the sheep should be divided into three thirds: a third of the worst ones, a third of the best ones, and a third of medium status; and it is from this third of medium status that the obligatory charity collector should take." There is no mention made of the (obligatory charity due upon) cows in the narration of Az-Zuhri.

1569- The same is narrated on the authority of Sufyan Ibn Husain through a similar chain of transmitters, with the addition that "In case there is no one-year-old she-camel, let it be a two-year-old he-camel..." and there is no mention of the addition made by Az-Zuhri.

1570- It is narrated on the authority of Ibn Shihab that he said: This is the version of the document of the obligatory charity made by the Messenger of Allah "Allah's blessing and peace be upon him", and it is kept with the family of Umar Ibn Al-Khattab, and Salim Ibn Abdullah Ibn Umar made me read it, and I retained it in memory perfectly. It is the same depending upon which Umar Ibn Abd Al-Aziz made a copy from both Abdullah and Salim, sons of Abdullah Ibn Umar...and he mentioned the same previous narration with the following addition: "If it (the property) is one hundred and twenty-one to twenty-nine, three two-year-old she-camels should be given; and if it is one hundred and thirty to thirty-nine, two two-year-old she-camels and a three-year-old she-camel should be given; if it is one hundred and forty to forty-nine, two three-old-year she-camels and a two-year-old she-camel should be given; if it is one hundred and fifty to fifty-nine, three three-old-year she-camels should be given; and if it is one hundred and sixty to sixty-nine, four two-year-old she-camels should be

خَمْسٍ وَعِشْرِينَ ابْنَةُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِئَةٍ، فَإِنْ كَانَتِ الإِبِلُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ، وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ إِلَى عِشْرِينَ وَمِئَةٍ، فَإِنْ زَادَتْ وَاحِدَةً فَشَاتَانِ إِلَى مِئَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً عَلَى الْمِئَتَيْنِ فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِ مِئَةٍ، فَإِنْ كَانَتِ الْغَنَمُ أَكْثَرَ مِنْ ذَلِكَ، فَفِي كُلِّ مِئَةِ شَاةٍ شَاةٌ، وَلَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْمِئَةَ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ مَخَافَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ، فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلَا ذَاتُ عَيْبٍ». قَالَ: وَقَالَ الزُّهْرِيُّ: إِذَا جَاءَ الْمُصَدِّقُ قُسِمَتِ الشَّاءُ أَثْلَاثًا: ثُلُثًا شِرَارًا، وَثُلُثًا خِيَارًا، وَثُلُثًا وَسَطًا، فَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسَطِ. وَلَمْ يَذْكُرِ الزُّهْرِيُّ الْبَقَرَ.

1569 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدّثنا مُحَمَّدُ بنُ يَزِيدَ الْوَاسِطِيُّ: أخبرنا سُفْيَانُ بنُ حُسَيْنٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: «**فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ**»، وَلَمْ يَذْكُرْ كَلَامَ الزُّهْرِيِّ.

1570 ـ حدّثنا مُحَمَّدُ بنُ الْعَلَاءِ: أخبرنا ابنُ الْمُبَارَكِ، عن يُونُسَ بنِ يَزِيدَ، عن ابنِ شِهَابٍ قالَ: هَذِهِ نُسْخَةُ كِتَابِ رَسُولِ اللَّهِ ﷺ الَّذِي كَتَبَهُ فِي الصَّدَقَةِ، وَهِيَ عِنْدَ آلِ عُمَرَ بنِ الْخَطَّابِ. قَالَ ابنُ شِهَابٍ: أَقْرَأَنِيهَا سَالِمُ بنُ عَبْدِ اللَّهِ بنِ عُمَرَ فَوَعَيْتُهَا عَلَى وَجْهِهَا، وَهِيَ الَّتِي انْتَسَخَ عُمَرُ بنُ عَبْدِ الْعَزِيزِ مِنْ عَبْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ، وَسَالِمِ بنِ عَبْدِ اللَّهِ بنِ عُمَرَ، فَذَكَرَ الحديثَ. قالَ: «**فَإِذَا كَانَتْ إِحْدَى وَعِشْرِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ بَنَاتِ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَعِشْرِينَ وَمِئَةً، فَإِذَا كَانَتْ ثَلَاثِينَ وَمِئَةً، فَفِيهَا بِنْتَا لَبُونٍ وَحِقَّةٌ، حَتَّى تَبْلُغَ تِسْعًا وَثَلَاثِينَ وَمِئَةً، فَإِذَا كَانَتْ أَرْبَعِينَ وَمِئَةً، فَفِيهَا حِقَّتَانِ وَبِنْتُ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَأَرْبَعِينَ وَمِئَةً، فَإِذَا كَانَتْ خَمْسِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ حِقَاقٍ، حَتَّى تَبْلُغَ تِسْعًا وَخَمْسِينَ وَمِئَةً، فَإِذَا كَانَتْ سِتِّينَ وَمِئَةً، فَفِيهَا أَرْبَعُ بَنَاتِ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَسِتِّينَ وَمِئَةً، فَإِذَا كَانَتْ سَبْعِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ بَنَاتِ لَبُونٍ وَحِقَّةٌ، حَتَّى تَبْلُغَ تِسْعًا وَسَبْعِينَ وَمِئَةً، فَإِذَا كَانَتْ ثَمَانِينَ وَمِئَةً، فَفِيهَا حِقَّتَانِ وَابْنَتَا لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَثَمَانِينَ وَمِئَةً، فَإِذَا كَانَتْ تِسْعِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ حِقَاقٍ وَبِنْتُ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَتِسْعِينَ وَمِئَةً، فَإِذَا كَانَتْ مِئَتَيْنِ فَفِيهَا أَرْبَعُ حِقَاقٍ**

given; and if it is one hundred and seventy to seventy-nine, three two-year-old she-camels and a three-year-old she-camel should be given; and if it is one hundred and eighty to eighty-nine, two three-year-old she-camels and two two-year-old she-camels should be given; if it is one hundred and ninety to ninety-nine, three three-year-old she-camels and a two-year-old she-camel should be given; and if it is two hundred, four three-year-old or five two-year-old she-camels should be given, i.e. whichever of both is available; and pertaining to the grazing sheep..."and he mentioned a narration like that of Sufyan Ibn Husain.

1571- It is narrated on the authority of Malik: As to the statement of Umar: "Neither the property of different people may be taken together nor the joint property may be divided (for fear of paying more, or receiving less) Zakat", it is (as far as the first portion is concerned) that each one of both owners has forty sheep (as independent property), and once the obligatory charity collector comes to them, they join their property together in order to give only a single sheep (instead of giving two, one out of each forty); and (as far as the last portion of the statement is concerned), each of both owners of the joint property has one hundred and one sheep, out of which three sheep should be given, and once the obligatory charity collector comes to them, they separate their joint property with the result that each gives only a single sheep (out of his property, and thus two in stead of three are given). This is what I heard in that respect.

1572- It is narrated on the authority of Ali that he said (Zuhair said: I think he related it from the Messenger of Allah "Allah's blessing and peace be upon him"): "Give (in charity) one-fortieth (the property once it amounts to the minimum limit at which obligatory charity is binding), i.e. a single Dirham out of forty, and nothing is due upon you until it reaches two hundred Dirhams; and once it is two hundred Dirhams, five Dirhams are due, and the more it becomes beyond that, the more you should give out of it, according to the same estimation. As far as sheep are concerned, a single sheep should be given out of forty; and if they are no more than thirty-nine, nothing is due upon you...and he mentioned a narration like that of Az-Zuhri pertaining to the obligatory charity due upon sheep. Pertaining to cows, a two-year-old male cow should be given out of thirty, and a three-year-old female cow out of forty, and nothing is due upon the working ones. Concerning camels...and he mentioned the obligatory charity due upon them as the narration of Az-Zuhri and said: Five sheep should be given out of twenty-five camels; (Al-Khatabi says: This judgement is unanimously abandoned by all religious scholars) and if it is even one over

أَوْ خَمْسُ بَنَاتِ لَبُونٍ، أَيُّ السِّنَّيْنِ وُجِدَتْ أُخِذَتْ». وَفِي سَائِمَةِ الْغَنَمِ، فَذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ بنِ حُسَيْنٍ، وَفِيهِ: «**وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ مِنَ الْغَنَمِ، وَلاَ تَيْسُ الْغَنَمِ، إِلاَّ أَنْ يَشَاءَ الْمُصَدِّقُ**».

1571 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ قالَ: قال مَالِكٌ: وَقَوْلُ عُمَرَ بنُ الْخَطَّابِ رَضِي اللَّهُ عَنْهُ: «لاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ» هُوَ أَنْ يَكُونَ لِكُلِّ رَجُلٍ أَرْبَعُونَ شَاةً. فَإِذَا أَظَلَّهُمُ الْمُصَدِّقُ جَمَعُوهَا، لَئِلا يَكُونَ فِيهَا إِلاَّ شَاةٌ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ أَنَّ الْخَلِيطَيْنِ إِذَا كَانَ لِكُلِّ وَاحِدٍ مِنْهُمَا مِئَةُ شَاةٍ وَشَاةٌ، فَيَكُونُ عَلَيْهِمَا فِيهَا ثَلاَثُ شِيَاهٍ، فَإِذَا أَظَلَّهُمَا الْمُصَدِّقُ فَرَّقَا غَنَمَهُمَا، فَلَمْ يَكُنْ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا إِلاَّ شَاةٌ، فَهَذَا هو الَّذِي سَمِعْتُ فِي ذَلِكَ.

1572 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أَبُو إِسْحَاقَ، عن عَاصِمِ بنِ ضَمْرَةَ، وَعَنْ الْحَارِثِ الأَعْوَرِ، عن عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ـ قال زُهَيْرٌ: أَحْسَبُهُ ـ عن النَّبِيِّ ﷺ أَنَّهُ قال: «**هَاتُوا رُبُعَ الْعُشُورِ، مِنْ كُلِّ أَرْبَعِينَ دِرْهَماً دِرْهَمٌ، وَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتَّى تَتِمَّ مِئَتَيْ دِرْهَمٍ، فَإِذَا كَانَتْ مِئَتَيْ دِرْهَمٍ، فَفِيهَا خَمْسَةُ دَرَاهِمَ، فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ. وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةٌ، فَإِنْ لَمْ يَكُنْ إِلاَّ تِسْعٌ وَثَلاثُونَ، فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ**». وَسَاقَ صَدَقَةَ الْغَنَمِ مِثْلَ الزُّهْرِيِّ. وَقَالَ: «**وَفِي الْبَقَرِ فِي كُلِّ ثَلاثِينَ تَبِيعٌ، وَفِي الأَرْبَعِينَ مُسِنَّةٌ، وَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ. وَفِي الإِبِلِ**»، فَذَكَرَ صَدَقَتَهَا كَمَا ذَكَرَ الزُّهْرِيُّ. قالَ: «**وَفِي خَمْسٍ وَعِشْرِينَ خَمْسَةٌ مِنَ الْغَنَمِ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ مَخَاضٍ، فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ، فَابْنُ لَبُونٍ ذَكَرٌ إِلَى خَمْسٍ وَثَلاَثِينَ، فَإِذَا زَادَتْ**

that up to thirty-five, a one-year-old-she-camel should be given, and in case there is no one-year-old she-camel, let it be two two-year-old male-camels; and if it is even one over that up to forty-five, a two-year-old she-camel should be given; and if it is even one over that up to sixty, a three-year-old she-camel should be given...and he mentioned a narration like that of Az-Zuhri, and said: If it is even one over ninety camels (i.e. ninety-one) up to one hundred and twenty, two three-year-old she-camels should be given; and if the camels are more than that, a three-year-old she-camels should be given out of fifty. Furthermore, no separate possessions (of different persons) should be combined (to get the obligatory charity upon both altogether as if one property), nor should a joint property be divided (to get the obligatory charity upon each solely) for fear of (any decrease or increase in) the obligatory charity. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). As far as (the obligatory charity due upon) plants is concerned, one-tenth what is watered by rivers or rainfall should be given, and one-twentieth what is watered by irrigation should be given." According to the narration of both Asim and Al-Harith, the obligatory charity should be due once every year. According to the narration of Asim, if there is no one-year-old she-camel or two-year-old male-camel among the property of camels, (extra) ten Dirhams or what is similar in value should be given.

1573- A portion of the first part of this narration is transmitted on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters, in which he said: "If you have two hundred Dirhams, upon which a full year has come, then five Dirhams are due (as obligatory charity); and nothing is due upon you as far as gold is concerned until you have in your possession (as much gold as what is equal to) twenty Dinars; and once you have in your possession (as much gold as what is equal to) twenty Dinars, upon which a full year has come, half a Dinar is due (as obligatory charity), and the more it becomes beyond that, the more you should give in accordance with the same estimation (I do not think whether it is Ali who said: "in accordance with the same estimation" or it is traced up to the Messenger of Allah "Allah's blessing and peace be upon him".) furthermore, no obligatory charity is due upon a property unless a full year has come upon it." According to the narration of Ibn Jarir, Ibn Wahb ascribes the last statement to the Messenger of Allah "Allah's blessing and peace be upon him".

1574- It is narrated on the authority of Ali: Allah's Messenger "Allah's blessing and peace be upon him" said: "I've exempted you from the alms

وَاحِدَةً، فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ طَرُوقَةُ الْجَمَلِ إِلَى سِتِّينَ». ثُمَّ سَاقَ مِثْلَ حَدِيثِ الزُّهْرِيِّ. قالَ: **«فَإِذَا زَادَتْ وَاحِدَةً** -يَعْنِي وَاحِدَةً وَتِسْعِينَ- **فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْجَمَلِ إِلَى عِشْرِينَ وَمِئَةٍ، فَإِنْ كَانَتِ الإِبِلُ أَكْثَرَ مِنْ ذَلِكَ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ خَشْيَةَ الصَّدَقَةِ، وَلاَ يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلاَ ذَاتُ عَوَارٍ، وَلاَ تَيْسٌ إِلاَّ أَنْ يَشَاءَ الْمُصَدِّقُ. وَفِي النَّبَاتِ: مَا سَقَتْهُ الأَنْهَارُ أَوْ سَقَتِ السَّمَاءُ الْعُشْرُ، وَمَا سُقِيَ بِالْغَرْبِ فَفِيهِ نِصْفُ الْعُشْرِ».**

وَفِي حَدِيثِ عَاصِمٍ وَالْحَارِثِ: الصَّدَقَةُ فِي كُلِّ عَامٍ. قال زُهَيْرٌ: أَحْسَبُهُ قال «مَرَّةً».

وَفِي حَدِيثِ عَاصِمٍ: «إِذَا لَمْ يَكُنْ فِي الإِبِلِ ابْنَةُ مَخَاضٍ وَلاَ ابْنُ لَبُونٍ، فَعَشَرَةُ دَرَاهِمَ أَوْ شَاتَانِ».

1573 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ الْمَهْرِيُّ: أخبرنا ابنُ وَهْبٍ، أخبرني جَرِيرُ بنُ حَازِمٍ -وَسَمَّى آخَرَ-، عن أبي إِسْحَاقَ، عن عَاصِمِ بنِ ضَمْرَةَ، وَالْحَارِثِ الأَعْوَرِ، عن عَلِيٍّ رضي اللَّهُ عنه، عن النَّبِيِّ ﷺ بِبَعْضِ أَوَّلِ هذا الْحَدِيثِ؛ قَالَ: **«فَإِذَا كَانَتْ لَكَ مِئَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا خَمْسَةُ دَرَاهِمَ، وَلَيْسَ عَلَيْكَ شَيْءٌ** -يَعْنِي في الذَّهَبِ- **حَتَّى تَكُونَ لَكَ عِشْرُونَ دِينَارًا، فَإِذَا كَانَتْ لَكَ عِشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا نِصْفُ دِينَارٍ، فَمَا زَادَ فَبِحِسَابِ ذَلِكَ»** - قَالَ: فَلاَ أَدْرِي أَعَلِيٌّ يَقُولُ: «فَبِحِسَابِ ذَلِكَ» أَوْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ؟ - **«وَلَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحولَ عَلَيْهِ الْحَوْلُ».**

إِلاَّ أَنَّ جَرِيرًا قَالَ: ابْنُ وَهْبٍ يَزِيدُ فِي الْحَدِيثِ عَنِ النَّبِيِّ ﷺ: **«لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».**

1574 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا أَبُو عَوَانَةَ، عنْ أبي إِسْحَاقَ، عن عَاصِمِ بنِ ضَمْرَةَ، عنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«قَدْ عَفَوْتُ**

concerning both horses and slaves; but you should give (to the charity collector) one-fortieth the silver, i.e. a single Dirham out of forty. Furthermore, nothing is due upon you as long as it is one hundred and ninety Dirhams, and once it is two hundred, five Dirhams become due."

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Ishaq from Al-Harith from Ali from the Messenger of Allah "Allah's blessing and peace be upon him", through different chains of transmitters.

Abu Dawud says: The same is narrated on the authority of Ali, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

1575- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The obligatory charity is due) upon every flock of grazing camels: a two-year-old she-camel out of forty, with no separation of (the property of) camels from (those to be given in charity as) their due; and whoever gives it will receive its reward; and whoever withholds it, then, taking it in addition to half his property (even by force) is one of the compulsory obligations enjoined by our Lord Almighty, and nothing of it should be assigned to the family of (the Prophet) Muhammad."

1576- It is narrated on the authority of Mu'adh that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him (as obligatory charity collector) to Yemen, he commanded him that out of thirty cows, a two-year old female or male cow should be taken; and out of forty cows, a three-year old female-cow should be taken, and from everyone who has attained the age of puberty, a single Dinar or the like of it from Yemenite garments should be taken (as obligatory charity).

1577- A Hadith like this is narrated on the authority of Masruq from Mu'adh from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

1578- It is narrated on the authority of Mu'adh Ibn Jabal that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to Yemen...and he mentioned the same, but no mention is made of taking a Dinar or the like of it from Yemenite garments from everyone who has attained the age of puberty.

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Wa'il from Masruq from Mu'adh, through another chain of transmitters.

لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ، وَلَيْسَ فِي تِسْعِينَ وَمِئَةٍ شَيْءٌ، فَإِذَا بَلَغَتْ مِئَتَيْنِ، فَفِيهَا خَمْسَةُ دَرَاهِمَ».

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ الأَعْمَشُ، عَنْ أبي إِسْحَاقَ كَمَا قَالَ أَبُو عَوَانَةَ، وَرَوَاهُ شَيْبَانُ أَبُو مُعَاوِيَةَ، وَإِبْرَاهِيمُ بنُ طَهْمَانَ، عَنْ أَبِي إِسْحَاقَ، عن الْحَارِثِ، عنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ عن النَّبِيِّ ﷺ مِثْلَهُ.

قال أَبُو دَاوُدَ: وَرَوَى حَدِيثَ النُّفَيْلِيِّ شُعْبَةُ وَسُفْيَانُ وَغَيْرُهُمَا، عَنْ أبي إِسْحَاقَ، عَنْ عَاصِمٍ عَنْ عَلِيٍّ لَمْ يَرْفَعُوهُ وَأَوْقَفُوهُ عَلَى عَلِيٍّ.

1575 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا بَهْزُ بنُ حَكِيمٍ. (ح) وحدَّثنا مُحَمَّدُ بنُ الْعَلاَءِ وأخبرنا أَبُو أُسَامَةَ، عن بِهْزِ بنِ حَكِيمٍ، عن أَبِيهِ، عن جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**فِي كُلِّ سَائِمَةِ إِبِلٍ: فِي أَرْبَعِينَ بِنْتُ لَبُونٍ، لاَ يُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِرًا**» ـ قَالَ ابنُ الْعَلاَءِ: مُؤْتَجِرًا بِهَا ـ «**فَلَهُ أَجْرُهَا وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ عَزْمَةً مِنْ عَزَمَاتِ رَبِّنَا عَزَّ وَجَلَّ، لَيْسَ لآلِ مُحَمَّدٍ مِنْهَا شَيْءٌ**».

1576 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا أَبُو مُعَاوِيَةَ، عن الأَعْمَشِ، عن أبي وَائِلٍ، عن مُعَاذٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلاَثِينَ تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمٍ ـ يَعْنِي مُحْتَلِمًا ـ دِينَارًا، أَوْ عِدْلَهُ مِنَ الْمَعَافِرِ ـ ثِيَابٌ تَكُونُ بالْيَمَنِ.

1577 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ وَالنُّفَيْلِيُّ وَابْنُ الْمُثَنَّى قَالُوا: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا الأَعْمَشُ، عن إِبْرَاهِيمَ، عن مَسْرُوقٍ، عن مُعَاذٍ، عن النَّبِيِّ ﷺ مِثْلَهُ.

1578 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أبي الزَّرْقَاءِ: حدَّثنا أبي، عن سُفْيَانَ، عن الأَعْمَشِ، عن أبي وَائِلٍ، عن مَسْرُوقٍ، عن مُعَاذِ بنِ جَبَلٍ قالَ: «بَعَثَهُ النَّبِيُّ ﷺ إِلَى الْيَمَنِ»، فَذَكَرَ مِثْلَهُ وَلَمْ يَذْكُرْ «ثِيَابًا تَكُونُ بالْيَمَنِ» وَلاَ ذَكَرَ ـ يَعْنِي مُحْتَلِمًا ـ.

قال أَبُو دَاوُدَ: وَرَوَاهُ جَرِيرٌ، وَيَعْلَى، ومَعْمَرٌ، وَشُعْبَةُ، وَأَبُو عَوَانَةَ، وَيَحْيَى بنُ سَعِيدٍ، عن الأَعْمَشِ، عن أبي وَائِلٍ، عن مَسْرُوقٍ، قال يَعْلَى وَمَعْمَرٌ: عن مُعَاذٍ مِثْلَهُ.

1579- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: I walked in the company of, (or I was told by somebody who walked in the company of) the charity collector sent (to us) by the Messenger of Allah "Allah's blessing and peace be upon him", and behold! (I read) in the covenant made to him by the Messenger of Allah "Allah's blessing and peace be upon him" that no suckling animal should be taken (as obligatory charity), and no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely) for fear of (increasing or decreasing) the obligatory charity. He used to come to the water when the animals would come to drink, and say: "Bring me the obligatory charity due upon your property!" Then, a man brought to him a huge fat she-camel of big hump (as the obligatory charity due upon him), but he refused to take it from him. He said to him: "But I like that you should accept from me the best of my camels." Even though, he rejected to take it. He brought to him another (she-camel) lesser in size and he refused to take it from him. Then, he brought a third one, lesser in size, and he took it from him, saying: "I've accepted it, even though I fear that the Messenger of Allah "Allah's blessing and peace be upon him" might become angry with me, saying: "You've chosen the best of a Muslim's camels (as obligatory charity).""

Abu Dawud says: The same is narrated on the authority of Hilal Ibn Khabbab, with a slight variation of wording.

1580- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: The charity collector sent by the Messenger of Allah "Allah's blessing and peace be upon him" came to us (to take our obligatory charity), and I took hold of his hand, and read in the covenant made to him (by the Prophet) that no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely) for fear of (increasing or decreasing) the obligatory charity...and the rest is the same, but no mention is made of the suckling animal.

1581- It is narrated on the authority of Muslim Ibn Shu'bah that he said: Nafi' Ibn Alqamah appointed my father as the chief of his people in Iraq, and commanded him to collect the obligatory charity from them. My father sent me (to do that job) to a group of them, and I came to an old man belonging to them called Sa'ir Ibn Daisam and said to him: "My father sent me to take the obligatory charity due upon you." He asked me: "O son of

1579 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن هِلاَلِ بنِ خَبَّابٍ، عن مَيْسَرَةَ أَبِي صَالِحٍ، عن سُوَيْدِ بنِ غَفَلَةَ قال: «سِرْتُ أَوْ قَالَ: أخبرَنِي مَنْ سَارَ مَعَ مُصَدِّقِ النَّبِيِّ ﷺ، فَإِذَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ: «**أَنْ لاَ تَأْخُذَ مِنْ رَاضِعِ لَبَنٍ، وَلاَ تَجْمَعَ بَيْنَ مُفْتَرِقٍ وَلاَ تُفَرِّقَ بَيْنَ مُجْتَمِعٍ**»، وَكَانَ إِنَّمَا يَأْتِي الْمِيَاهَ حِينَ تَرِدُ الْغَنَمُ فَيَقُولُ: «**أَدُّوا صَدَقَاتِ أَمْوَالِكُمْ**». قَالَ: فَعَمَدَ رَجُلٌ مِنْهُمْ إِلَى نَاقَةٍ كَوْماءَ. قَالَ: قُلْتُ: يَا أَبَا صَالِحٍ، مَا الْكَوْمَاءُ؟ قال: عَظِيمَةُ السَّنَام. قَالَ: فَأَبَى أَنْ يَقْبَلَهَا. قَالَ: إِنِّي أُحِبُّ أَنْ تَأْخُذَ خَيْرَ إِبِلِي. قَالَ: فَأَبَى أَنْ يَقْبَلَهَا، قال: فَخَطَمَ لَهُ أُخْرَى دُونَهَا، فَأَبَى أَنْ يَقْبَلَهَا. ثُمَّ خَطَمَ لَهُ أُخْرَى دُونَهَا، فَقَبِلَهَا وَقَالَ: إِنِّي آخُذُهَا وَأَخَافُ أَنْ يَجِدَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَقُولُ لِي: عَمَدْتَ إِلَى رَجُلٍ فَتَخَيَّرْتَ عَلَيْهِ إِبِلَهُ».

قال أَبُو دَاوُدَ: وَرَوَاهُ هُشَيْمٌ، عن هِلاَلِ بنِ خَبَّابٍ نَحْوَهُ، إِلاَّ أَنَّهُ قال: لاَ يُفَرِّقُ.

1580 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا شَرِيكٌ، عن عُثْمَانَ بنِ أبي زُرْعَةَ، عن أبي لَيْلَى الْكِنْدِيِّ، عن سُوَيْدِ بنِ غَفَلَةَ قَالَ: «أَتَانَا مُصَدِّقُ النَّبِيِّ ﷺ، فَأَخَذْتُ بِيَدِهِ وَقَرَأْتُ فِي عَهْدِهِ: «**لاَ يُجْمَعُ بَيْنَ مُفْتَرِقٍ، وَلاَ يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ**»، وَلَمْ يَذْكُرْ: رَاضِعَ لَبَنٍ».

1581 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا وَكِيعٌ، عن زَكَرِيَّا بنِ إِسْحَاقَ الْمَكِّيِّ، عن عَمْرِو بنِ أبي سُفْيَانَ الْجُمَحِيِّ، عن مُسْلِمِ بنِ ثَفِنَةَ الْيَشْكُرِيِّ ـ قالَ الْحَسَنُ: رَوْحٌ يَقُولُ: مُسْلِمُ بنُ شُعْبَةَ ـ قَالَ: «اسْتَعْمَلَ نَافِعُ بنُ عَلْقَمَةَ أَبِي عَلَى عِرَافَةِ قَوْمِهِ، فَأَمَرَهُ أَنْ يُصَدِّقَهُمْ. قَالَ: فَبَعَثَنِي أَبِي فِي طَائِفَةٍ مِنْهُمْ، فَأَتَيْتُ شَيْخًا كَبِيرًا يُقَالُ لَهُ سِعْرُ بنُ دَيْسَمٍ فَقُلْتُ: إِنَّ أَبِي بَعَثَنِي إِلَيْكَ ـ يَعْنِي لأُصَدِّقَكَ ـ قَالَ: ابنَ أَخِي، وَأَيَّ نَحْوٍ تَأْخُذُونَ؟ قُلْتُ: نَخْتَارُ حَتَّى

my brother! Which (of my property) should you take (as obligatory charity)?" I said: "We choose the best of them to the extent that we come to know that from the udders of the sheep." He said: "O son of my brother! Let me tell you something. I was in one of those mountain paths during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", grazing some sheep belonging to me when two men riding a camel came to me and said: "We are the messengers of Allah's Apostle "Allah's blessing and peace be upon him" (and we've come to you) in order that you should give the obligatory charity due upon your sheep." I asked: "What is due upon me pertaining to it?" they said: "A single sheep." I went to a sheep whose place I had known, and it was pregnant and fat, and I brought it out to them, thereupon they said: "This is a pregnant sheep, and the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden us to take (as the obligatory charity) a pregnant sheep." I asked: "Then, which sheep do you take?" they said: "A six-month-old she-kid or a one-year-old female-goat." I went to a she-kid which has not yet become pregnant though it was ready to be pregnant, and I brought it out to them, thereupon they said: "Give it to us!" they then took it and placed it with them on their riding camel, and then went away.

1582- The same is narrated on the authority of Zakariyya Ibn Ishaq through the same chain of transmission.

Abu Dawud says: I read in a document belonging to Abdullah Ibn Sahl, on the authority of Abdullah Ibn Mu'awiyah Al-Ghadiri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (things), and if one does them, he will have then tasted the taste of faith: to worship Allah Alone, since there is no god (to be worshipped) but Allah; to give the obligatory charity due upon one's property with good pleasure, and to give it regularly every year; and not to give an old, nor mangy, nor sick (animal), nor the worst portion of the property, but (to give) that of medium status among your property, for Allah does not ask you to give the best of your property, nor does He command you to give the worst of it."

1583- It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to collect the obligatory charity from the people, and when I came upon a man and he brought the whole of his property to me (to calculate the obligatory charity due upon it), I did not find more than a one-year-old she-camel due upon him. I said to him: "Give in charity a one-year-old she-camel, since it is the obligatory charity due upon your property." He said: "But it is

إِنَّا نَتَبَيَّنُ ضُرُوعَ الْغَنَمِ. قَالَ: ابنَ أَخِي، فَإِنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شِعْبٍ مِنْ هَذِهِ الشِّعَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَنَمٍ لِي، فَجَاءَنِي رَجُلاَنِ عَلَى بَعِيرٍ فَقَالاَ لِي: إِنَّا رَسُولاَ رَسُولِ اللَّهِ ﷺ إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ، فَقُلْتُ: مَا عَلَيَّ فِيهَا؟ فَقَالاَ: شَاةٌ، فَعَمَدْتُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضًا وَشَحْمًا، فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالاَ: هَذِهِ شَاةُ الشَّافِعِ، وَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَأْخُذَ شَافِعًا، قُلْتُ: فَأَيَّ شَيْءٍ تَأْخُذَانِ؟ قَالاَ: عَنَاقًا: جَذَعَةً أَوْ ثَنِيَّةً. قال: فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ ـ وَالْمُعْتَاطُ: الَّتِي لَمْ تَلِدْ وَلَدًا وَقَدْ حَانَ وِلاَدُهَا ـ فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالاَ: نَاوِلْنَاها، فَجَعَلاَهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا».

قال أَبُو دَاوُدَ: أَبُو عَاصِمٍ رَوَاهُ عن زَكَرِيَّا قال أَيْضًا: «مُسْلِمُ بنُ شُعْبَةَ» كَمَا قَالَ رَوْحٌ.

1582 ـ حدّثنا مُحَمَّدُ بنُ يُونُسَ النَّسَائِيُّ: حدَّثنا رَوْحٌ: حدَّثنا زَكَرِيَّا بنُ إِسْحَاقَ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ. قَالَ: «مُسْلِمُ بنُ شُعْبَةَ» قالَ فِيهِ: «وَالشَّافِعُ الَّتِي فِي بَطْنِهَا الْوَلَدُ».

قال أَبُو دَاوُدَ: وَقَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بنِ سَالِمٍ بِحِمْصَ عِنْدَ آلِ عَمْرِو بنِ الْحَارِثِ الْحِمْصِيِّ، عن الزُّبَيْدِيِّ قالَ: وَأَخْبَرَنِي يَحْيَى بنُ جَابِرٍ، عن جُبَيْرِ بنِ نُفَيْرٍ، عن عَبْدِ اللَّهِ بنِ مُعَاوِيَةَ الْغَاضِرِيِّ من غَاضِرَةِ قَيْسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: **«ثَلاَثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ الإِيمَانِ: مَنْ عَبَدَ اللَّهَ وَحْدَهُ، وَأَنَّهُ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ، رَافِدَةً عَلَيْهِ كُلَّ عَامٍ، وَلاَ يُعْطِي الْهَرِمَةَ، وَلاَ الدَّرِنَةَ، وَلاَ الْمَرِيضَةَ، وَلاَ الشَّرَطَ اللَّئِيمَةَ، وَلَكِنْ مِنْ وَسَطِ أَمْوَالِكُمْ، فَإِنَّ اللَّهَ لَمْ يَسْأَلْكُمْ خَيْرَهُ، وَلَمْ يَأْمُرْكُمْ بِشَرِّهِ»**.

1583 ـ حدّثنا مُحَمَّدُ بنُ مَنْصُورٍ: حدَّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ: حدَّثنا أَبِي، عَنِ ابنِ إِسْحَاقَ، قال: قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بنُ أَبِي بَكْرٍ، عن يَحْيَى بنِ عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمَنِ بنِ سَعْدِ بنِ زُرَارَةَ، عن عُمَارَةَ بنِ عَمْرِو بنِ حَزْمٍ، عن أُبَيِّ بنِ كَعْبٍ قَالَ: «بَعَثَنِي رَسُولُ اللَّهِ ﷺ مُصَدِّقًا، فَمَرَرْتُ بِرَجُلٍ، فَلَمَّا جَمَعَ

(still too young to be) milch, nor is it (old enough to be) used for carriage, but here is a strong huge fat she-camel: take it (instead of that very young one)." I said to him: "I'm not to take that which I've not been commanded to take. But, this is the Messenger of Allah "Allah's blessing and peace be upon him", living at a distance near you: if you like to come to him, and offer to him the same as you've offered to me, you could do so; and if he accepts it from you, then, I shall accept it from you, and if he rejects it, I shall reject it." He said: "Let me do so." He set out with me having the same she-camel which he has offered to me (to take as his obligatory charity), and when we reached the Messenger of Allah "Allah's blessing and peace be upon him" he said to him: "O Prophet of Allah! Your messenger came to me to take the obligatory charity due upon my property, and by Allah, neither the Apostle of Allah nor his messenger had estimated my property before that, and when I gathered the whole of my property to him (and he estimated it), he pretended that no more than a one-year-old she-camel was due upon me, and it is (still too young to be) milch, nor is it (old enough to be) used for carriage, and I offered a strong huge fat she-camel to him to take (instead of that very young one), but he rejected to take, and it is that with which I've come to you O Messenger of Allah: take it!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, that (i.e. the one-year-old she-camel pointed out by the charity collector) is the obligatory charity due upon your property. But if you give more voluntarily, you will receive reward from Allah for it, and we will accept it from you." he said: "Then, it is that which I've brought to you: here it is O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" accepted it and invoked blessing upon his property.

1584- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen and said: "Invite the people to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor, and if they obey you to do so, avoid taking the best of their property, and safeguard yourself from the invocation of the wronged one (against you) for there is no veil between it and Allah Almighty."

لِي مَالَهُ لَمْ أَجِدْ عَلَيْهِ فِيهِ إِلاَّ ابْنَةَ مَخَاضٍ، فَقُلْتُ لَهُ: أَدِّ ابْنَةَ مَخَاضٍ، فَإِنَّهَا صَدَقَتُكَ، فَقَالَ: ذَاكَ مَا لاَ لَبَنَ فِيهِ وَلاَ ظَهْرَ، وَلَكِنْ هَذِهِ نَاقَةٌ فَتِيَّةٌ عَظِيمَةٌ سَمِينَةٌ فَخُذْهَا، فَقُلْتُ لَهُ: مَا أَنَا بِآخِذٍ مَا لَمْ أُومَرْ بِهِ، وَهَذَا رَسُولُ اللَّهِ ﷺ مِنْكَ قَرِيبٌ. فَإِنْ أَحْبَبْتَ أَنْ تَأْتِيَهُ فَتَعْرِضَ عَلَيْهِ مَا عَرَضْتَ عَلَيَّ فَافْعَلْ، فَإِنْ قَبِلَهُ مِنْكَ قَبِلْتُهُ، وَإِنْ رَدَّهُ عَلَيْكَ رَدَدْتُهُ. قَالَ: فَإِنِّي فَاعِلٌ، فَخَرَجَ مَعِيَ، وَخَرَجَ بِالنَّاقَةِ الَّتِي عَرَضَ عَلَيَّ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ: يَا نَبِيَّ اللَّهِ، أَتَانِي رَسُولُكَ لِيَأْخُذَ مِنِّي صَدَقَةَ مَالِي، وَايْمُ اللَّهِ، مَا قَامَ فِي مَالِي رَسُولُ اللَّهِ وَلاَ رَسُولُهُ قَطُّ، فَجَمَعْتُ لَهُ مَالِي، فَزَعَمَ أَنَّ مَا عَلَيَّ فِيهِ ابْنَةَ مَخَاضٍ، وَذَلِكَ مَا لاَ لَبَنَ فِيهِ وَلاَ ظَهْرَ، وَقَدْ عَرَضْتُ عَلَيْهِ نَاقَةً عَظِيمَةً فَتِيَّةً لِيَأْخُذَهَا، فَأَبَى عَلَيَّ، وَهَا هِيَ ذِهْ قَدْ جِئْتُكَ بِهَا يَا رَسُولَ اللَّهِ ﷺ، خُذْهَا. فَقَالَ لَهُ رَسُولُ اللَّهِ: «**ذَاكَ الَّذِي عَلَيْكَ، فَإِنْ تَطَوَّعْتَ بِخَيْرٍ آجَرَكَ اللَّهُ فِيهِ، وَقَبِلْنَاهُ مِنْكَ**». قَالَ: فَهَا هِيَ ذِهْ يَا رَسُولَ اللَّهِ، قَدْ جِئْتُكَ بِهَا، فَخُذْهَا. قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقَبْضِهَا، وَدَعَا لَهُ فِي مَالِهِ بِالْبَرَكَةِ».

1584 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا وَكِيعٌ: حدَّثنا زَكَرِيَّا بنُ إِسْحَاقَ المَكِّيُّ، عَنْ يَحْيَى بنِ عَبْدِ اللَّهِ بنِ صَيْفِيٍّ، عن أبي مَعْبَدٍ، عن ابنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعاذًا إِلَى الْيَمَنِ فَقَالَ: «**إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، وَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ**».

1585- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The one (employed in the charity collection) who deals wrongfully (with the almsgivers) is like him, who withholds it."

[6] The Satisfaction Of The Charity Collector

1586- It is narrated on the authority of Bashir Ibn Al-Khasasiyyah, and his name was not so, but it was the Messenger of Allah "Allah's blessing and peace be upon him" who gave him that name, that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The collectors of (the objects of) obligatory charity might deal with us wrongfully: should we hide from them as much as the injustice with which they might treat us?" he answered in the negative.

1587- The same is narrated on the authority of Ayyub through a similar chain of transmitters.

1588- It is narrated on the authority of Abd Ar-Rahman Ibn Jabir Ibn Atik from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will come to you riders whom you dislike (i.e. the collectors of the objects of obligatory charity): when they come to you, give welcome to them, and help them achieve their task: if they are just and fair, it is to the gain of themselves, and if they are unjust and wrongful, it is to the loss of themselves; and you should satisfy them, for the perfection of your obligatory charity is achieved only through their satisfaction."

1589- It is narrated on the authority of Jarir Ibn Abdullah that he said: Some people from the desert dwellers came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Some collectors of (the objects of) obligatory charity come to us, and deal with us wrongfully." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satisfy the collectors of (the objects of) your obligatory charity." They said: "(Should we satisfy them) Even though they deal with us unjustly?" he said: "Satisfy the collectors of (the objects of) your obligatory charity (even though you are dealt with unjustly according to the narration of Uthman)."

Abu Kamil added in his narration: Jarir said: Since I heard that from the Messenger of Allah "Allah's blessing and peace be upon him", nothing was given from me but that he (the charity collector) was satisfied with me as far as it is concerned.

1585 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن سَعْدِ بنِ سِنَانٍ، عن أَنَسِ بنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**المُعْتَدِي فِي الصَّدَقَةِ كَمَانِعِها**».

[ت6/م6] ـ بابُ رِضَا المُصَدِّقِ

1586 ـ حدّثنا مَهْدِيُّ بنُ حَفْصٍ، وَمُحَمَّدُ بنُ عُبَيْدٍ ـ المَعْنَى ـ قالاَ: حدثنا حَمَّادٌ، عن أَيُّوبَ، عن رَجُلٍ يُقَالُ لَهُ دَيْسَمٌ ـ وَقَالَ ابنُ عُبَيْدٍ: مِنْ بَنِي سَدُوسٍ ـ عن بَشِيرِ ابنِ الْخَصَاصِيَّةِ ـ قالَ ابنُ عُبَيْدٍ فِي حَدِيثِهِ: وَمَا كَانَ اسْمُهُ بَشِيرًا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ سَمَّاهُ بَشِيرًا ـ قَالَ: قُلْنَا إِنَّ أَهْلَ الصَّدَقَةِ يَعْتَدُونَ عَلَيْنَا، أَفَنَكْتُمُ مِنْ أَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُونَ عَلَيْنَا؟ فَقَالَ: «**لاَ**».

1587 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَيَحْيَى بنُ مُوسَى قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عن أَيُّوبَ بِإِسْنَادِهِ وَمَعْنَاهُ إِلاَّ أَنَّهُ قَالَ: «قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَ الصَّدَقَةِ يَعْتَدُونَ».

قال أَبُو دَاوُدَ: رَفَعَهُ عَبْدُ الرَّزَّاقِ عن مَعْمَرٍ.

1588 ـ حدّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بنُ الْمُثَنَّى قالاَ: حدَّثنا بِشْرُ بنُ عُمَرَ، عن أبي الْغُصْنِ، عن صَخْرِ بنِ إِسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ جَابِرِ بنِ عَتِيكٍ، عن أبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**سَيَأْتِيكُمْ رُكَيْبٌ مُبَغَّضُونَ، فَإِذَا جَاؤُوكُمْ فَرَحِّبُوا بِهِمْ وَخَلُّوا بَيْنَهُمْ وَبَيْنَ مَا يَبْتَغُونَ، فَإِنْ عَدَلُوا فَلأَنْفُسِهِمْ، وَإِنْ ظَلَمُوا فَعَلَيْهَا، وَأَرْضُوهُمْ، فَإِنَّ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ، وَلْيَدْعُوا لَكُمْ**».

قال أَبُو دَاوُدَ: أَبُو الْغُصْنِ هُوَ ثَابِتُ بنُ قَيْسِ بنِ غصنٍ.

1589 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا عَبْدُ الْوَاحِدِ يعني ابنَ زِيَادٍ ـ (ح) وحدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدثنا عَبْدُ الرَّحِيمِ بنُ سُلَيْمَانَ ـ وَهَذَا حَدِيثُ أَبِي كَامِلٍ ـ، عن مُحَمَّدِ بنِ أبي إِسْمَاعِيلَ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ هِلاَلٍ الْعَبْسِيُّ، عن جَرِيرِ بنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ ـ يَعْنِي مِنَ الأَعْرَابِ ـ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ نَاسًا مِنَ المُصَدِّقِينَ يَأْتُونَا فَيَظْلِمُونَا! قال: فَقَالَ: «**أَرْضُوا مُصَدِّقِيكُمْ**». قَالُوا: يَا رَسُولَ اللَّه، وَإِنْ ظَلَمُونَا؟! قَالَ: «**أَرْضُوا مُصَدِّقِيكُمْ**»، زَادَ عُثْمَانُ: «**وَإِنْ ظُلِمْتُمْ**».

قال أَبُو كَامِلٍ فِي حَدِيثِهِ: قالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدِّقٌ بَعْدَ مَا سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلاَّ وَهُوَ عَنِّي رَاضٍ.

[7] The Invocation Of The Obligatory Charity Collector For The Almsgivers

1590- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: My father was one of the companions of the Tree, and whenever anyone belonging to my people brought the obligatory charity due upon his property to the Messenger of Allah "Allah's blessing and peace be upon him", he would ask for (Allah's) Blessing upon him; and when my father brought to him the obligatory charity due upon his property, he said: "O Allah! Send Your Blessing upon the family of Abu Awfa!"

[8] What About The Camels Of Different Ages

Abu Dawud says: It is narrated on many authorities, each narrates what the other narrates not, pertaining to the names given to the different ages upon which camels come, that once a baby camel is born, it is called Fasil until a full year comes upon it, and once the second year falls upon it, the male is called Ibn Makhad and the female Bint Makhad (i.e. a one-year-old male or female camel). When the third year comes upon it, it is called Ibn or Bint Labun (two-year-old he or she-camel). When the fourth year comes upon it the female is called Hiqqah, deserving to be ridden and copulated by the male, which should be six-year-old. Once the fifth year enters upon it, the female is called Jadha'ah (a four-year-old she-camel), and the rest names are taken from the number of the teeth that fall from it.

[9] Where Should The Obligatory Charity Due Upon Property Be Taken

1591- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (object of obligatory charity due upon property) should be brought (to the place where the charity collector is), nor should he (the charity collector) keep himself away (from the charity givers), nor should (the objects of) obligatory charity due upon the property of the people be taken except in their houses."

1592- It is narrated on the authority of Muhammad Ibn Ishaq, pertaining to the significance of the previous statement: It is that the obligatory charity due upon cattle (and sheep) should be taken while being in their resting place, (without being brought to the place where the collector of the objects of obligatory charity is); and at the same time, he should not keep himself away from the almsgivers or from the resting place of their animals (upon which the obligatory charity is due), so that the objects of charity should be

[ت7/م7] ـ بابُ دُعَاءِ المُصَدِّقِ لِأَهْلِ الصَّدَقَةِ

1590 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ وَأَبُو الْوَلِيدِ الطَّيَالِسِيُّ، المَعْنَى، قالاَ: حدَّثنا شُعْبَةُ، عنْ عَمْرِو بنِ مُرَّةَ، عنْ عَبْدِ اللَّهِ بنِ أَبِي أَوْفَى قَالَ: كَانَ أَبِي مِنْ أَصْحَابِ الشَّجَرَةِ، وَكَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «**اللَّهُمَّ صَلِّ عَلَى آلِ فُلاَنٍ**». قَالَ: فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: «**اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى**».

[ت8/م8] ـ بابُ تفسيرِ أسنانِ الإبلِ

قال أَبُو دَاوُدَ: سَمِعْتُهُ مِنَ الرِّيَاشِيِّ، وَأَبِي حَاتِمٍ وَغَيْرِهِمَا، وَمِنْ كِتَابِ النَّضْرِ بنِ شُمَيْلٍ، وَمِنْ كِتَابِ أبي عُبَيْدٍ، وَرُبَّمَا ذَكَرَ أَحَدُهُمُ الْكَلِمَةَ، قَالُوا: «يُسَمَّى الْحُوَارَ، ثُمَّ الْفَصِيلَ إِذَا فَصَلَ، ثُمَّ تَكُونُ بِنْتَ مَخَاضٍ لِسَنَةٍ إِلَى تَمَامِ سَنَتَيْنِ، فَإِذَا دَخَلَتْ فِي الثَّالِثَةِ، فَهِيَ ابْنَةُ لَبُونٍ، فَإِذَا تَمَّتْ لَهُ ثَلاَثُ سِنِينَ فَهُوَ حِقٌّ، وَحِقَّةٌ إِلَى تَمَامِ أَرْبَعِ سِنِينَ، لأَنَّهَا اسْتَحَقَّتْ أَنْ تُرْكَبَ وَيُحمَلَ عَلَيْهَا الْفَحْلُ، وَهِيَ تُلْقَحُ وَلاَ يُلْقِحُ الذَّكَرُ حَتَّى يُثْنِي. وَيُقَالُ لِلْحِقَّةِ طَرُوقَةُ الْفَحْلِ، لأَنَّ الْفَحْلَ يَطْرُقُهَا إِلَى تَمَامِ أَرْبَعِ سِنِينَ، فَإِذَا طَعَنَتْ فِي الْخَامِسَةِ فَهِيَ جَذَعَةٌ، حَتَّى يَتِمَّ لَهَا خَمْسُ سِنِينَ، فَإِذَا دَخَلَتْ فِي السَّادِسَةِ، وَأَلْقَى ثَنِيَّتَهُ، فَهُوَ حِينَئِذٍ ثَنِيٌّ حَتَّى يَسْتَكْمِلَ سِتًّا، فَإِذَا طَعَنَ فِي السَّابِعَةِ سُمِّي الذَّكَرُ رَبَاعِيًا وَالأُنْثَى رَبَاعِيَةً إِلَى تَمَامِ السَّابِعَةِ، فَإِذَا دَخَلَ فِي الثَّامِنَةِ، وَأَلْقَى السِّنَّ السَّدِيسَ الَّذِي بَعْدَ الرَّبَاعِيَةِ، فَهُوَ سَدِيسٌ وَسَدَسٌ إِلَى تَمَامِ الثَّامِنَةِ، فَإِذَا دَخَلَ فِي التِّسْعِ، وَطَلَعَ نَابُهُ، فَهُوَ بَازِلٌ، أَيْ بَزَلَ نَابُهُ ـ يَعْنِي طَلَعَ ـ، حَتَّى يَدْخُلَ فِي الْعَاشِرَةِ فَهُوَ حِينَئِذٍ مُخْلِفٌ، ثُمَّ لَيْسَ لَهُ اسْمٌ، وَلَكِنْ يُقَالُ: بَازِلُ عَامٍ وَبَازِلُ عَامَيْنِ، وَمُخْلِفُ عَامٍ، وَمُخْلِفُ عَامَيْنِ، وَمُخْلِفُ ثَلاَثَةِ أَعْوَامٍ، إِلَى خَمْسِ سِنِينَ. وَالْخَلِفَةُ: الْحَامِلُ. قَالَ أَبُو حَاتِمٍ: وَالْجُذُوعَةُ وَقْتٌ مِنَ الزَّمَنِ لَيْسَ بِسِنٍّ، وَفُصُولُ الأَسْنَانِ عِنْدَ طُلُوعِ سُهَيْلٍ».

قال أَبُو دَاوُدَ: أَنْشَدَنَا الرِّيَاشِيُّ شِعْرًا:

إِذَا سُهَيْلٌ آخِرَ اللَّيْلِ طَلَعْ ... فابْنُ اللَّبُونِ الْحِقُّ وَالْحِقُّ جَذَعْ

لَمْ يَبْقَ مِنْ أَسْنَانِهَا غَيْرُ الْهُبَعْ

وَالْهُبَعُ: الَّذِي يُولَدُ فِي غَيْرِ حِينِهِ.

[ت9/م9] ـ بابٌ: أينَ تُصدَّق الأموالُ؟

1591 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عن ابنِ إِسْحَاقَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أبِيهِ، عن جَدِّهِ، عن النَّبِيِّ ﷺ قال: «**لاَ جَلَبَ وَلاَ جَنَبَ، وَلاَ تُؤْخَذُ صَدَقَاتُهُمْ إِلاَّ فِي دُورِهِمْ**».

1592 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ قال: سَمِعْتُ أَبِي يَقُولُ، عن مُحَمَّدِ بنِ إِسْحَاقَ فِي قَوْلِهِ: «**لاَ جَلَبَ وَلاَ جَنَبَ**». قَالَ: أَنْ تُصَدَّقَ الْمَاشِيَةُ فِي مَوَاضِعِهَا وَلاَ تُجْلَبُ إِلَى الْمُصَدِّقِ. وَالْجَنَبُ عَنْ هَذِهِ الْفَرِيضَةِ أَيْضًا: لاَ يُجْنَبُ أَصْحَابُهَا،

brought to him: on the contrary, the obligatory charity should be taken in the resting place of the very things (upon which the charity is due).

[10] What About Such As Purchases The Object Of The Obligatory Charity Due Upon Him

1593- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab gave in charity a horse to be used in the Way of Allah, and later on he found it being sold. He intended to purchase it, and when he asked the Messenger of Allah "Allah's blessing and peace be upon him" about that he said to him: "You should not purchase it, nor should you take back the object of your obligatory charity."

[11] The Almsgiving Due Upon The Slaves

1594- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no almsgiving (due upon a Muslim) concerning horses and slaves, except the almsgiving of Al-Fitr concerning slaves."

1595- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no almsgiving due upon a Muslim concerning his slave and horse."

[12] The Almsgiving Due Upon The Plants

1596- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of the sky (i.e. the rainfall), the rivers or springs, or that which fixes its roots in the ground, and gets water from under the land (such as date-palms which are cultivated near wells, springs, streams etc), one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered with the help of the she-camels used for agricultural purposes, one-twentieth (should be given)."

1597- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of whatever (plants) are watered with the help of rivers and springs, one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered with the help of the she-camels used for agricultural purposes, one-twentieth (should be given)."

1598- The same is narrated on the authority of Waki' commenting on that which fixes its roots in the ground, and is watered with the help of the rain of the sky.

يَقُولُ: وَلاَ يَكُونُ الرَّجُلُ بِأَقْصَى مَوَاضِعِ أَصْحَابِ الصَّدَقَةِ فَتُجنَبُ إِلَيْهِ، وَلَكِنْ تُؤْخَذُ فِي مَوْضِعِهِ ـ يَعْنِي صَدَقَتَهُ ـ.

[ت10/م10] ـ بابُ الرجلِ يبتاعُ صدقتَهُ

1593 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: أَنَّ عُمَرَ بنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يُبَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عن ذَلِكَ، فَقَالَ: «**لاَ تَبْتَعْهُ، وَلاَ تَعُدْ فِي صَدَقَتِكَ**».

[ت11/م11] ـ بابُ صدقَةِ الرَّقيقِ

1594 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى وَمُحَمَّدُ بنِ يَحْيَى بن فَيَّاضٍ قالا: حدَّثنا عَبْدُ الْوَهَّابِ: حدَّثنا عُبَيْدُ اللَّهِ، عنْ رَجُلٍ، عن مَكْحُولٍ، عن عِرَاكِ بنِ مَالِكٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ قَالَ: «**لَيْسَ فِي الْخَيْلِ وَالرَّقِيقِ زَكَاةٌ، إِلاَّ زَكَاةُ الْفِطْرِ فِي الرَّقِيقِ**».

1595 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا مَالِكٌ، عن عَبْدِ اللَّهِ بنِ دِينَارٍ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن عِرَاكِ بنِ مَالِكٍ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلاَ فِي فَرَسِهِ صَدَقَةٌ**».

[ت12/م12] ـ بابُ صدقةِ الزَّرْعِ

1596 ـ حدّثنا هَارُونُ بنُ سَعِيدِ بنِ الْهَيْثَمِ الأَيْلِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرَنِي يُونُسُ بنُ يَزِيدَ، عن ابنِ شِهَابٍ، عَنْ سَالِمِ بنِ عَبْدِ اللَّهِ، عن أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فِيمَا سَقَتِ السَّمَاءُ وَالأَنْهَارُ وَالْعُيُونُ، أَوْ كَانَ بَعْلاً: الْعُشْرُ، وَفِيمَا سُقِيَ بالسَّوَانِي أَوِ النَّضْحِ: نِصْفُ الْعُشْرِ**».

قال أَبُو دَاوُدَ: الْبَعْلُ ما شَرِبَ بِعُرُوقِهِ وَلَمْ يُتعَنَّ فِي سَقْيِهِ، وقال قَتَادَةُ: البَعْلُ مِنَ النَّخلِ مُرَّانٌ.

1597 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني عَمْرٌو، عن أبي الزُّبَيْرِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فِيمَا سَقَتِ الأَنْهَارُ وَالْعُيُونُ: الْعُشْرُ، وَمَا سُقِيَ بالسَّوَانِي: فَفِيهِ نِصْفُ الْعُشْرِ**».

1598 ـ حدّثنا الْهَيْثَمُ بنُ خَالِدٍ الْجُهَنِيُّ وَحُسَيْنُ بنُ الأَسْوَدِ الْعِجْلِيُّ قالاَ: قَال وَكِيعٌ: الْبَعْلُ: الْكَبُوسُ الَّذِي يَنْبُتُ مِنْ مَاءِ السَّمَاءِ.

قالَ ابنُ الأَسْوَدِ: وَقَالَ يَحْيَى ـ يَعْنِي ابنَ آدَمَ ـ سَأَلْتُ أَبَا إِيَاسٍ الأَسَدِيَّ عن الْبَعْلِ فَقَالَ: الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ.

وَقَالَ النَّضْرُ بنُ شُمَيْلٍ: الْبَعْلُ: مَاءُ المَطَرِ.

1599- It is narrated on the authority of Mu'adh Ibn Jabal that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to Yemen, he said to him: "Take (the obligatory charity from the same kind of property upon which it is due: if it is) grains (you should take it) from grains; (if it is) sheep (you should take it) from sheep; (if it is) camels (you should take it) from camels (provided that they are more than twenty-four); and (if it is) cows (you should take it) from cows."

[13] The Almsgiving Due Upon Honey

1600- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Hilal, a man belonging to the sons of Mut'an brought to the Messenger of Allah "Allah's blessing and peace be upon him" one-tenth (the honey produced by) bees that were in his possession, and he had asked him (the Prophet) to make a valley called Salabah a protected zone for his benefit, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made this valley a protected zone for his benefit. When Umar Ibn Al-Khattab was appointed as caliph, Sufyan Ibn Wahb wrote to him asking him about (the judgement pertaining to) that valley, and Umar wrote in reply to his message: "If he gives to you the same as he used to give to the Messenger of Allah "Allah's blessing and peace be upon him", i.e. one-tenth the (honey produced by) his bees, then, make the valley of Salabah a protected zone for his benefit, otherwise, it is but (honey produced by) rain bees, of which anyone could eat if he wills."

1601- The same is narrated on the same authority with the addition that he used to give one water-skin (full of honey) out of ten; and he (Umar) made two valleys protected zones for their benefit, and they gave to him the same as they had given to the Messenger of Allah "Allah's blessing and peace be upon him" (concerning the obligatory charity due upon the honey of their bees), who made those valleys protected zones for their benefit.

1602- The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather with a slight variation of wording.

[14] Estimating The Amount Of Grapes (Upon Which The Obligatory Charity Is Due)

1603- It is narrated on the authority of Itab Ibn Usaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the (amount of) grapes (upon which the obligatory charity is due) should be estimated in the same way as the date-palms are estimated, and that the obligatory charity thereof should be taken as raisins, as well as that of the palms is taken as dates.

1599 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ: حدَّثنا ابنُ وَهْبٍ، عن سُلَيْمَانَ ـ يَعْنِي ابنَ بِلَالٍ ـ، عن شَرِيكِ بنِ عَبْدِ اللَّهِ بنِ أبي نَمِرٍ، عن عَطَاءِ بنِ يَسَارٍ، عن مُعَاذِ بنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَقَالَ: «**خُذِ الْحَبَّ مِنَ الْحَبِّ، وَالشَّاةَ مِنَ الْغَنَمِ، وَالْبَعِيرَ مِنَ الإِبِلِ، وَالْبَقَرَةَ مِنَ الْبَقَرِ**».

قال أَبُو دَاوُدَ: شَبَّرْتُ قِثَّاءَةً بِمِصْرَ ثَلَاثَةَ عَشَرَ شِبْرًا! وَرَأَيْتُ أُتْرُجَّةً عَلَى بَعِيرٍ بِقِطْعَتَيْنِ قُطِعَتْ وَصُيِّرَتْ عَلَى مِثْلِ عِدْلَيْنِ.

[ت13/م13] ـ بابُ زكاةِ العَسَلِ

1600 ـ حدّثنا أَحْمَدُ بنُ أبي شُعَيْبٍ الْحَرَّانِيُّ: حدَّثنا مُوسَى بنُ أَعْيَنَ، عن عَمْرِو بنِ الْحَارِثِ الْمِصْرِيِّ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قالَ: «جَاءَ هِلَالٌ أَحَدُ بَنِي مُتْعَانَ إِلَى رَسُولِ اللَّهِ ﷺ بِعُشُورِ نَحْلٍ لَهُ وَكَانَ سَأَلَهُ أَنْ يَحْمِيَ له وَادِيًا يُقَالُ لَهُ: سَلَبَةُ، فَحَمَى لَهُ رَسُولُ اللَّهِ ﷺ ذَلِكَ الْوَادِي، فَلَمَّا وَلِيَ عُمَرُ بنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، كَتَبَ سُفْيَانُ بنُ وَهْبٍ إِلَى عُمَرَ بنِ الْخَطَّابِ يَسْأَلُهُ عن ذَلِكَ؟ فَكَتَبَ عُمَرُ رضي اللَّهُ عنه: إِنْ أَدَّى إِلَيْكَ مَا كَانَ يُؤَدِّي إِلَى رَسُولِ اللَّهِ ﷺ مِنْ عُشُورِ نَحْلِهِ، فاحْمِ لَهُ سَلَبَةَ، وَإِلاَّ فَإِنَّمَا هُوَ ذُبَابُ غَيْثٍ يَأْكُلُهُ مَنْ يَشَاءُ».

1601 ـ حدّثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ: حدَّثنا الْمُغِيرَةُ ـ وَنَسَبَهُ إِلَى عَبْدِ الرَّحْمَنِ بنِ الْحَارِثِ الْمَخْزُومِيِّ ـ قال: حَدَّثَنِي أَبِي، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ أَنَّ شَبَابَةَ ـ بَطْنٌ من فَهْمٍ ـ فَذَكَرَ نَحْوَهُ. قال: «مِنْ كُلِّ عَشْرِ قِرَبٍ قِرْبَةٌ». وَقَالَ سُفْيَانُ بنُ عَبْدِ اللَّهِ الثَّقَفِيُّ قَالَ: «وَكَانَ يَحْمِي لَهُمْ وَادِيَيْنِ. زَادَ: فَأَدَّوا إِلَيْهِ مَا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ، وَحَمَى لَهُمْ وَادِيَيْهِمْ».

1602 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ الْمُؤَذِّنُ: حدَّثنا ابنُ وَهْبٍ: أخبرني أُسَامَةُ بنُ زَيْدٍ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ أَنَّ بَطْنًا من فَهْمٍ ـ بِمَعْنَى الْمُغِيرَةِ ـ قال: «مِنْ عَشْرِ قِرَبٍ قِرْبَةٌ»، وقال: وَادِيَيْنِ لَهُمْ».

[ت14/م14] ـ بابٌ في خَرْصِ العِنَبِ

1603 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ السَّرِيِّ النَّاقِطُ: حدَّثنا بِشْرُ بنُ مَنْصُورٍ، عن عَبْدِ الرَّحْمَنِ بنِ إِسْحَاقَ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن عَتَّابِ بنِ أُسَيْدٍ قال: «أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُخْرَصَ الْعِنَبُ كَمَا يُخْرَصُ النَّخْلُ، وَتُؤْخَذَ زَكَاتُهُ زَبِيبًا، كَمَا تُؤْخَذُ زكاةُ النَّخْلِ تَمْرًا».

1604- The same is narrated on the authority of Ibn Shihab through the same chain of transmission. Abu Dawud says that Sa'id did not hear anything from Itab.

[15] What About Guessing

1605- It is narrated on the authority of Abd Ar-Rahman Ibn Mas'ud that he said: Sahl Ibn Abu Hathmah came to our gathering and said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us saying: "When you guess (the amount of dates upon which the obligatory charity is due) pluck first the fruits of date-palms (in another narration) pluck (the fruits) and leave one-third (the amount of the charity due upon the fruits), otherwise if you do not single out the one-third, leave (at least) one-fourth (the amount of the charity due upon the fruits to the almsgiver perchance he would give it by himself to such as he likes)."

Abu Dawud says: The guesser leaves one-third the fruits for the craft; and so says Yahya Al-Qatan.

[16] When Should The Amount Of Dates Be Guessed

1606- It is narrated on the authority of A'ishah that she said while talking about Khaibar: The Messenger of Allah "Allah's blessing and peace be upon him" used to send Abdullah Ibn Rawahah to the Jews in order to guess the amount of dates just when they became ripe, before anyone would eat of them.

[17] Which Fruit Is Impermissible To Be Given As Obligatory Charity

1607- It is narrated on the authority of Abu Umamah Ibn Sahl from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that the very small unripe dates and the dust-coloured long dates should be taken among (the objects of) obligatory charity. Az-Zuhri says: Both are two kinds of dates in Medina.

Abu Dawud says: A Hadith like this is narrated on the authority of Az-Zuhri, through another chain of transmitters.

1608- It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered upon us (in the mosque) and a man had hung branches or a branch of dry rotten dates (in the pillar of the mosque, so that the indigent among the people would eat of it); and he (the Prophet) had a stick in his hand, with which he hastened to poke the branch, while saying: "Had the giver of this (object of) charity willed, surely, he would have given in

1604 ـ حدّثنا مُحَمَّدُ بنُ إِسْحَاقَ المُسَيَّبِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ نَافِعٍ، عن مُحَمَّدِ بنِ صَالِحٍ التَّمَّارِ، عن ابنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

قال أَبُو دَاوُدَ: وَسَعِيدٌ لَمْ يَسْمَعْ مِنْ عَتَّابٍ شَيْئًا.

[ت15/م15] ـ بابٌ في الخَرْصِ

1605 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن خُبَيْبِ بنِ عَبْدِ الرَّحْمَنِ، عن عَبْدِ الرَّحْمَنِ بنِ مَسْعُودٍ قال: جَاءَ سَهْلُ بنُ أبي حَثْمَةَ إِلَى مَجْلِسِنَا قال: أَمَرَنَا رَسُولُ اللَّهِ ﷺ، قال: «**إِذَا خَرَصْتُمْ فَجُذُّوا، وَدَعُوا الثُّلُثَ، فَإِنْ لَمْ تَدَعُوا أَوْ تَجِدُوا الثُّلُثَ، فَدَعُوا الرُّبُعَ**».

قال أَبُو دَاوُدَ: الْخَارِصُ يَدَعُ الثُّلُثَ لِلْحِرْفَةِ، وَكَذَا قَالَ يَحْيَى الْقَطَّان.

[ت16/م16] ـ بابٌ: متى يُخرَصُ التَّمْرُ؟

1606 ـ حدّثنا يَحْيَى بنُ مَعِينٍ: حدَّثنا حَجَّاجٌ، عن ابنِ جُرَيْجٍ قال: أُخْبِرْتُ عن ابنِ شِهَابٍ، عن عُرْوَةَ، عن عَائِشَةَ رضي اللَّهُ عنها أَنَّهَا قَالَتْ، وَهِيَ تَذْكُرُ شَأْنَ خَيْبَرَ: «كَانَ النَّبِيُّ ﷺ يَبْعَثُ عَبْدَ اللَّهِ بنَ رَوَاحَةَ إِلَى يَهُودَ، فَيَخْرِصُ النَّخْلَ حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ».

[ت17/م17] ـ بابُ ما لا يَجُوزُ مِنَ الثَّمرةِ في الصَّدَقةِ

1607 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا سَعِيدُ بنُ سُلَيْمَانَ: حدَّثنا عَبَّادٌ، عن سُفْيَانَ بنِ حُسَيْنٍ، عن الزُّهْرِيِّ، عن أبي أُمَامَةَ بنِ سَهْلٍ، عن أَبِيهِ قالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عن الْجُعْرُورِ وَلَوْنِ الْحُبَيْقِ أَنْ يُؤْخَذَا فِي الصَّدَقَةِ».

قال الزُّهْرِيُّ: لَوْنَيْنِ مِنْ تَمْرِ المَدِينَةِ.

قال أَبُو دَاوُدَ: أَسْنَدَهُ أَيْضًا أَبُو الْوَلِيدِ، عن سُلَيْمَانَ بنِ كَثِيرٍ، عن الزُّهْرِيِّ مثله.

1608 ـ حدّثنا نَصْرُ بنُ عَاصِمٍ الأَنْطَاكِيُّ: حدَّثنا يَحْيَى ـ يَعْنِي الْقَطَّانَ ـ، عن عَبْدِ الْحَمِيدِ بنِ جَعْفَرٍ: حَدَّثَنِي صَالِحُ بنُ أبي عَرِيبٍ، عن كَثِيرِ بنِ مُرَّةَ، عن عَوْفِ بنِ مَالِكٍ قال: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ المَسْجِدَ وَبِيَدِهِ عَصًا وَقَدْ عَلَّقَ رَجُلٌ مِنَّا حَشَفًا، فَطَعَنَ بالْعَصَا فِي ذَلِكَ الْقِنْوِ وَقَالَ: «**لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ**

charity something better than that. No doubt, the giver of this (object of) charity will eat the (reward of such) dry rotten dates on the Day of Judgement."

[18] The Almsgiving Of (Id) Al-Fitr (Breaking Fast)

1609- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of (Id) Al-Fitr therewith to purify the fasting person from whatever useless talks and obscenity (he might have committed), and feed the indigent (among the people): so, whoever fulfills it before the (Id) prayer, it is then an almsgiving accepted (by Allah); and whoever fulfills it after the (Id) prayer, it is no more than an object of charity.

[19] When Should It Be Given

1610- It is narrated on the authority of Ibn Umar that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to give the alms of (Id) Al-Fitr before people would set out for (Id) prayer (as closing date)." For that reason, Ibn Umar used to give it a day or two before that date.

[20] How Much Is The Alms Of (Id) Al-Fitr

1611- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of (Id) Al-Fitr, and said pertaining to that: "The alms of (Id) Al-Fitr (i.e. breaking the fasts) of Ramadan is a Sa' of dates or a Sa' of parley upon everyone of Muslims, free or slave, male or female."

1612- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined the alms of (Id) Al-Fitr to be given in the form of a Sa' of...and the rest is the same in which he added: Young or old...and he ordered that it should be given before the people would set out for (Id) prayer.

Abu Dawud says: The same is narrated on the authority of both Nafi' and Ubaidullah from Ibn Umar through a similar chain of transmission.

1613- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined upon everyone of Muslims, young or old, free or slave, male or female, to give a Sa' of parley or a Sa' of dates as the alms of (Id) Al-Fitr.

1614- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon

مِنْهَا»، وَقَالَ: «**إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ**».

[ت18/م18] ـ بابُ زكاةِ الفِطْرِ

1609 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ الدِّمَشْقِيُّ وَعَبْدُ اللَّهِ بنُ عَبْدِ الرَّحْمَنِ السَّمَرْقَنْدِيُّ قالا: حدَّثنا مَرْوَانُ قال عَبْدُ اللَّهِ: حدثنا أَبُو يَزِيدَ الْخَوْلاَنِيُّ ـ وَكَانَ شَيْخَ صِدْقٍ، وَكَانَ ابنُ وَهْبٍ يَرْوِي عَنْهُ، ثنَا سَيَّارُ بنُ عَبْدِ الرَّحْمَنِ ـ قال مَحْمُودٌ: الصَّدَفِيُّ ـ عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: «فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طُهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ، مَنْ أَدَّاهَا قَبْلَ الصَّلاَةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ أَدَّاهَا بَعْدَ الصَّلاَةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ».

[ت19/م19] ـ بابٌ: متى تُؤَدَّى؟

1610 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا مُوسَى بنُ عُقْبَةَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ». قَالَ: فَكَانَ ابنُ عُمَرَ يُؤَدِّيها قَبْلَ ذَلِكَ بِالْيَوْمِ وَالْيَوْمَيْنِ.

[ت20/م20] ـ بابٌ: كَمْ يُؤَدَّى في صدَقةِ الفِطْرِ؟

1611 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا مَالِكٌ وَقَرَأَهُ عَلَيَّ مَالِكٌ أَيْضًا، عن نَافِعٍ، عن ابنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ ـ قَالَ فِيهِ: فِيمَا قَرَأَهُ عَلَيَّ مَالِكٌ: «**زَكَاةُ الْفِطْرِ ـ مِنْ رَمَضَانَ: صَاعٌ مِنْ تَمْرٍ، أَوْ صَاعٌ مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ**».

1612 ـ حدّثنا يَحْيَى بنُ مُحَمَّدِ بنِ السَّكَنِ: حدَّثنا مُحَمَّدُ بنُ جَهْضَمٍ: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عن عُمَرَ بنِ نَافِعٍ، عن أَبِيهِ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قالَ: «فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا، فَذَكَرَ بِمَعْنَى مَالِكٍ. زَادَ: وَالصَّغِيرِ وَالْكَبِيرِ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلاَةِ».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ اللَّهِ الْعُمَرِيُّ، عن نَافِعٍ بِإِسْنَادِهِ قالَ: «**عَلَى كُلِّ مُسْلِمٍ**».

وَرَوَاهُ سَعِيدٌ الْجُمَحِيُّ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ قالَ فِيهِ: «**مِنَ الْمُسْلِمِينَ**»، وَالْمَشْهُورُ عَنْ عُبَيْدِ اللَّهِ لَيْسَ فِيهِ: «**مِنَ الْمُسْلِمِينَ**».

1613 ـ حدّثنا مُسَدَّدٌ، أَنَّ يَحْيَى بنَ سَعِيدٍ وَبِشْرَ بنَ الْمُفَضَّلِ حَدَّثَاهُمْ، عنْ عُبَيْدِ اللَّهِ. (ح) وحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا أَبَانُ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عمرَ، عن النَّبِيِّ ﷺ: «أَنَّهُ فَرَضَ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ، عَلَى الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ»، زَادَ مُوسَى: «وَالذَّكَرِ وَالأُنْثَى».

قال أَبُو دَاوُدَ: قَالَ فِيهِ أَيُّوبُ وَعَبْدُ اللَّهِ ـ يَعْنِي الْعُمَرِيُّ ـ فِي حَدِيثِهِما عَنْ نَافِعٍ: «**ذَكَرٍ أَوْ أُنْثَى**» أيضًا.

1614 ـ حدّثنا الْهَيْثَمُ بنُ خَالِدٍ الْجُهَنِيُّ: حدَّثنا حُسَيْنُ بنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ أَبِي رَوَّادٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قالَ: «كَانَ النَّاسُ يُخْرِجُونَ

him", the people used to give the alms of (Id) Al-Fitr in the form of a Sa' of parley or a Sa' of dates, or a Sa' of Sult (a kind of parley similar to wheat in shape), or a Sa' of raisins. When it was the time of (the caliphate of) Umar, and the wheat became more prevalent, he made half a Sa' of wheat equal to a Sa' of anyone of those (four).

1615- It is narrated on the authority of Nafi' that Abdullah Ibn Umar said: Then, the people turned into giving half a Sa' of wheat. But Abdullah kept on giving a Sa' of dates; and when the inhabitants of Medina ran short of dates one year, he gave a Sa' of parley.

1616- It is narrated on the authority of Abu Sa'id Al-Khudri: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" we, every Muslim, young or old, free or slave, used to give one Sa of food or one Sa of cottage cheese or one Sa of parley or one Sa of dates or one Sa of raisins (as almsgiving of Al-Fitr). We kept doing that until Mu'awiyah Ibn Abu Sufyan (became the Caliph and he) came as a pilgrim. He spoke to the people on the pulpit. From among what he said to them was his statement: "I think that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of dates (or any of those mentioned above)." The people adopted that opinion. Abu Sa'id said: As for me, I still give it as I used to give it (during the lifetime of The Prophet, and I would keep doing that) as long as I live.

Abu Dawud says: The same is narrated on the authority of Abu Sa'id through another chain of transmitters.

1617- The same is narrated on the authority of Isma'il with a slight variation of wording.

1618- It is narrated on the authority of Abu Sa'id that he said: I will never give (as alms of Al-Fitr) but a Sa' (of food, dates, parley, raisins, etc). during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to give a Sa' of dates, or of food, or of cottage cheese, or of raisins (or a Sa' of powder according to the narration of Sufyan). But when the people denied that addition, he left it. Abu Dawud says that this addition is false.

[21] What About Half A Sa' Of Wheat

1619- It is narrated on the authority of Abdullah Ibn Tha'labah Ibn Abu Su'air from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A Sa' of wheat is binding (as alms of Al-Fitr) upon every two (Muslims) be they old or young, free or slaves, males or females (wealthy or poor according to the narration of Sulaiman). As to the wealthy among you, Allah Almighty purifies him (with the help

صَدَقَةَ الْفِطْرِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعًا مِنْ شَعِيرٍ، أَوْ تَمْرٍ، أَوْ سُلْتٍ، أَوْ زَبِيبٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَمَّا كَانَ عُمَرُ رَحِمَهُ اللَّهُ، وَكَثُرَتِ الْحِنْطَةُ، جَعَلَ عُمَرُ نِصْفَ صَاعِ حِنْطَةٍ مَكَانَ صَاعٍ مِنْ تِلْكَ الأَشْيَاءِ».

1615 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ قالاَ: حدَّثنا حَمَّادٌ، عن أَيُّوبَ، عن نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «فَعَدَلَ النَّاسُ بَعْدُ نِصْفَ صَاعٍ مِنْ بُرٍّ قال: وَكَانَ عَبْدُ اللَّهِ يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلَ الْمَدِينَةِ التَّمْرُ عَامًا، فَأَعْطَى الشَّعِيرَ».

1616 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا دَاوُدُ ـ يَعْنِي ابنَ قَيْسٍ ـ، عَنْ عِيَاضِ بنِ عَبْدِ اللَّهِ، عنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قالَ: «كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عن كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ: صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ مُعَاوِيَةُ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَى أَنَّ مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ. فَقَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا، فَلاَ أَزَالُ أُخْرِجُهُ أَبَدًا مَا عِشْتُ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ عُلَيَّةَ وَعَبْدَةُ بنُ سُلَيْمَانَ وَغَيْرُهُمَا عن ابنِ إِسْحَاقَ، عن عَبْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ عُثْمَانَ بنِ حَكِيمِ بنِ حِزَامٍ، عن عِيَاضٍ، عنْ أَبِي سَعِيدٍ بِمَعْنَاهُ، وَذَكَرَ رَجُلٌ وَاحِدٌ فِيهِ عن ابنِ عُلَيَّةَ: «أَوْ صَاعًا مِنْ حِنْطَةٍ»، وَلَيْسَ بِمَحْفُوظٍ.

1617 ـ حدّثنا مُسَدَّدٌ: أخبرنا إِسْمَاعِيلُ، لَيْسَ فِيهِ ذِكْرُ الْحِنْطَةِ.

قال أَبُو دَاوُدَ: وَقَدْ ذَكَرَ مُعَاوِيَةُ بنُ هِشَامٍ فِي هَذَا الحدِيثِ، عن الثَّوْرِيِّ، عن زَيْدِ بنِ أَسْلَمَ، عن عِيَاضٍ، عن أَبِي سَعِيدٍ: «نِصْفُ صَاعٍ مِنْ بُرٍّ»، وَهُوَ وَهَمٌ مِنْ مُعَاوِيَةَ بنِ هِشَامٍ، أَوْ مِمَّنْ رَوَاهُ عَنْهُ.

1618 ـ حدّثنا حَامِدُ بنُ يَحْيَى: أخبرنا سُفْيَانُ. (ح) وحدَّثنا مُسَدَّدٌ، قال: حدَّثنا يَحْيَى، عن ابنِ عَجْلاَنَ سَمِعَ عِيَاضًا قالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «لاَ أُخْرِجُ أَبَدًا إِلاَّ صَاعًا، إِنَّا كُنَّا نُخْرِجُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعَ تَمْرٍ أَوْ شَعِيرٍ، أَوْ أَقِطٍ، أَوْ زَبِيبٍ». هذا حَدِيثُ يَحْيَى. زَادَ سُفْيَانُ: أَوْ صَاعًا مِنْ دَقِيقٍ. قال حَامِدٌ: فَأَنْكَرُوا عَلَيْهِ الدَّقِيقَ، فَتَرَكَهُ سُفْيَان.

قال أَبُو دَاوُدَ: فَهَذِهِ الزِّيَادَةُ وَهَمٌ مِنَ ابنِ عُيَيْنَةَ.

[ت21/م21] ـ بابُ مَنْ رَوَى نِصفَ صَاعِ مِنْ قَمْحٍ

1619 ـ حدّثنا مُسَدَّدٌ وَسُلَيْمَانُ بنُ دَاوُدَ الْعَتَكِيُّ قالا: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن النُّعْمَانِ بنِ رَاشِدٍ، عن الزُّهْرِيِّ، قال مُسَدَّدٌ: عن ثَعْلَبَةَ بن عَبْدِ اللَّهِ بنِ أَبِي صُعَيْرٍ، عن أَبِيهِ، وَقَالَ سُلَيْمَانُ بنُ دَاوُدَ: عن عَبْدِ اللَّهِ بنِ ثَعْلَبَةَ ـ أَوْ ثَعْلَبَةَ بنِ عَبْدِ اللَّهِ ـ بنِ أَبِي صُعَيْرٍ، عن أَبِيهِ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«صَاعٌ مِنْ بُرٍّ أَوْ قَمْحٍ عَلَى كُلِّ اثْنَيْنِ: صَغِيرٍ أَوْ كَبِيرٍ، حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى. أَمَّا غَنِيُّكُمْ فَيُزَكِّيهِ اللَّهُ تَعَالَى، وَأَمَّا فَقِيرُكُمْ فَيَرُدُّ اللَّهُ تَعَالَى عَلَيْهِ أَكْثَرَ مِمَّا**

of that charity), and as to the poor among you, Allah Almighty restores to him much more than what he gives."

1620- It is narrated on the authority of Abdullah Ibn Tha'labah Ibn Abu Su'air from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood among us and addressed us with the command to give the alms of Al-Fitr in the form of a Sa' of dates, or a Sa' of parley upon everyone (of Muslims) (or a Sa' of wheat to be offered by two persons according to the narration of Ali) be he young or old, free or slave.

1621- It is narrated on the authority of Abdullah Ibn Tha'labah Al-Udhri that he said: Two days before Id Al-Fitr, the Messenger of Allah "Allah's blessing and peace be upon him" addressed us...and the rest is the same.

1622- It is narrated on the authority of Al-Hasan that he said: Ibn Abbas delivered a sermon towards the end of Ramadan over the pulpit of the mosque of Basrah, in which he said to the people: "Give out the alms of your fasting." It seemed as if the people did not know (how to do so), thereupon Ibn Abbas asked: "Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basrah) and instruct them (how to give the alms of breaking their fast). No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" enjoined it to be given by every Muslim, be he free or slave, male or female, young or old, in the form of a Sa' of dates, or parley or half a Sa' of wheat." When Ali came (to Basrah), he observed the low price of those (things), thereupon he said: "Verily, Allah Almighty has enlarged livelihood for you: would that you make it a Sa' of everything (including wheat)." Al-Hasan is of the opinion that the alms of (breaking fast after the month of) Ramadan should be binding upon him, who has observed the fasts of Ramadan.

[22] One Should Hasten To Give The Obligatory Charity

1623- It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent Umar Ibn Al-Khattab to collect the obligatory charity (Zakat). He was told that Ibn Jamil, Khalid Ibn Al-Walid, and Al-Abbas Ibn Abd Al-Muttalib had refused to give Zakat. The Prophet "Allah's blessing and peace be upon him" said: "Nothing made Ibn Jamil feel angry except that he was a poor man, and was made wealthy by Allah. But you are unfair in asking Zakat from Khalid as he is keeping his armours and war equipment in Allah's Cause (for Jihad). As for Al-Abbas, I'm responsible to pay it in addition to the like

أَعْطَاهُ». زَادَ سُلَيْمَانُ في حَدِيثِهِ: «**غَنِيٍّ أَوْ فَقِيرٍ**».

1620 ـ حدّثنا عَلِيُّ بنُ الْحَسَنِ الدَّرَابِجِرْدِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ يَزِيدَ: حدَّثنا هَمَّامٌ: حدَّثنا بَكْرٌ ـ هُوَ ابنُ وَائِلٍ ـ، عن الزُّهْرِيِّ، عن ثَعْلَبَةَ بنِ عَبْدِ اللَّهِ أَوْ قال: عَبْدِ اللَّهِ بنِ ثَعْلَبَةَ، عن النَّبِيِّ ﷺ. (ح) وحدثنا مُحَمَّدُ بنُ يَحْيَى النَّيْسَابُورِيُّ: حدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا هَمَّامٌ، عن بَكْرٍ الْكُوفِيِّ ـ قال مُحَمَّدُ بنُ يَحْيَى: هُوَ بَكْرُ بنُ وَائِلِ بنِ دَاوُدَ ـ أَنَّ الزُّهْرِيَّ حَدَّثَهُمْ، عَنْ عَبْدِ اللَّهِ بنِ ثَعْلَبَةَ بنِ صُعَيْرٍ، عن أبيهِ قال: «قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا، فَأَمَرَ بِصَدَقَةِ الْفِطْرِ: صَاعَ تَمْرٍ أَوْ صَاعَ شَعِيرٍ، عَنْ كُلِّ رَأْسٍ ـ زَادَ عَلِيٌّ فِي حَدِيثِهِ: أَوْ صَاعَ بُرٍّ أَوْ قَمْحٍ بَيْنَ اثْنَيْنِ، ثُمَّ اتَّفَقَا ـ عَنِ الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْعَبْدِ».

1621 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ قال: وقالَ ابنُ شِهَابٍ، قال عَبْدُ اللَّهِ بنُ ثَعْلَبَةَ، قال أَحْمَدُ بنُ صَالِحٍ: قال الْعَدَوِيُّ ـ قال أَبُو دَاوُدَ: قال أَحْمَدُ بنُ صَالِحٍ: وَإِنَّمَا هُوَ الْعُذْرِيُّ ـ «خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ قَبْلَ الْفِطْرِ بِيَوْمَيْنِ» بِمَعْنَى حَدِيثِ الْمُقْرِىءِ.

1622 ـ حدّثنا مُحَمَّدُ بنُ الْمُثَنَّى: حدَّثنا سَهْلُ بنُ يُوسُفَ، قال حُمَيْدٌ: أخبرنا عن الْحَسَنِ، قال: «خَطَبَ ابنُ عَبَّاسٍ رحِمَهُ اللَّهُ في آخِرِ رَمَضَانَ عَلَى مِنْبَرِ الْبَصْرَةِ فَقَالَ: أَخْرِجُوا صَدَقَةَ صَوْمِكُمْ، فَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا، فَقَالَ: مَنْ هَهُنَا مِنْ أَهْلِ الْمَدِينَةِ؟ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ، فَإِنَّهُمْ لاَ يَعْلَمُونَ: فَرَضَ رَسُولُ اللَّهِ ﷺ هَذِهِ الصَّدَقَةَ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ، أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ عَلَى كُلِّ حُرٍّ أَوْ مَمْلُوكٍ، ذَكَرٍ أَوْ أُنْثَى، صَغِيرٍ أَوْ كَبِيرٍ. فَلَمَّا قَدِمَ عَلِيٌّ رضي اللَّهُ عنه رَأَى رُخْصَ السِّعْرِ قالَ: قَدْ أَوْسَعَ اللَّهُ عَلَيْكُمْ، فَلَوْ جَعَلْتُمُوهُ صَاعًا مِنْ كُلِّ شَيْءٍ. قَالَ حُمَيْدٌ: وَكَانَ الْحَسَنُ يَرَى صَدَقَةَ رَمَضَانَ عَلَى مَنْ صَامَ».

[ت22/م22] ـ بابٌ في تَعْجِيلِ الزَّكَاةِ

1623 ـ حدّثنا الْحَسَنُ بنُ الصَّبَّاحِ: حدَّثنا شَبَابَةُ، عن وَرْقَاءَ، عن أبي الزِّنَادِ، عن الأَعْرَجِ، عن أَبِي هُرَيْرَةَ قالَ: بَعَثَ النَّبِيُّ ﷺ عُمَرَ بنَ الْخَطَّابِ رَضِيَ اللَّهِ عَنْهُ عَلَى الصَّدَقَةِ، فَمَنَعَ ابنُ جَمِيلٍ، وَخَالِدُ بنُ الْوَلِيدِ، وَالْعَبَّاسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَا يَنْقِمُ ابنُ جَمِيلٍ إِلاَّ أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ، وَأَمَّا خَالِدُ بنُ الْوَلِيدِ، فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، فَقَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَه فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَأَمَّا الْعَبَّاسُ عَمُّ**

of it." Then he said: "O Umar! Do you not know that one's paternal uncle is like his father?"

1624- It is narrated on the authority of Ali that Al-Abbas asked the Messenger of Allah "Allah's blessing and peace be upon him" to give him permission to give the obligatory charity earlier even before its time was due, and he gave him permission to do so.

Abu Dawud says: The same Hadith is narrated on the authority of Hushaim from Mansur from Al-Hakam from Al-Hasan Ibn Muslim from the Messenger of Allah "Allah's blessing and peace be upon him", and the narration of Hushaim is more correct.

[23] Is It Permissible To Transfer The Obligatory Charity From Town To Town

1625- It is narrated on the authority of Ibrahim Ibn Ata' from his father that Ziyad or another governor (belonging to the Umayyads) sent Imran Ibn Husain to collect the (objects of) obligatory charity, and when he returned he asked him about the money (which he had collected), thereupon Imran said to him: "Have you sent me only to (collect and bring to you) the money? No doubt, we took it from where we used to do during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and spent it in the same way as we used to do during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

[24] Who Should Be Given The Obligatory Charity; And What Is The Limit At Which One Becomes Free Of Want

1626- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever asks to be given something of the obligatory charity, even though he has what makes him independent, it will come on the Day of Judgement in the form of sores, slashes or scratches in his face." It was said: "O Messenger of Allah! What does make one free of want?" he said: "Fifty Dirhams or gold equal to the same value."

Yahya said: Abdullah Ibn Uthman said to Sufyan: To my knowledge, Shu'bah does not relate this narration from Hakim Ibn Jubair. On that Sufyan said: Then, (you should know that) it is related to us on the authority of Zubaid from Muhammad Ibn Abd Ar-Rahman Ibn Yazid.

1627- It is narrated on the authority of Ata' Ibn Yasar from a man belonging to Banu Asad that he said: I and my family descended at Baqi Gharqad, and my family said to me: "Go to the Messenger of Allah

رَسُولِ اللَّهِ ﷺ، فَهِيَ عَلَيَّ وَمِثْلُهَا»، ثُمَّ قالَ: «**أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ الأَبِ**»، أَوْ: «**صِنْوُ أَبِيهِ**».

1624 ـ حدّثنا سَعِيدُ بنُ مَنْصُورٍ: حدَّثنا إِسْمَاعِيلُ بنُ زَكَرِيَّا، عن الْحَجَّاجِ بنِ دِينَارٍ، عن الْحَكَمِ، عن حُجَيَّةَ، عن عَلِيٍّ: «أَنَّ الْعَبَّاسَ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ الصَّدَقَةِ قَبْلَ أَنْ تَحِلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ» قالَ مَرَّةً: «فَأَذِنَ لَهُ فِي ذَلِكَ».

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ هُشَيْمٌ، عن مَنْصُورِ بنِ زَاذَان، عن الْحَكَمِ، عن الْحَسَنِ بنِ مُسْلِمٍ، عَنِ النَّبِيِّ ﷺ، وَحَدِيثُ هُشَيْمٍ أَصَحُّ.

[ت23/م23] ـ بابٌ في الزَّكاةِ: هَلْ تُحْمَلُ مِنْ بَلَدٍ إلى بَلَدٍ؟

1625 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا أبي: أخبرنا إِبْرَاهِيمُ بنُ عَطَاءٍ مَوْلَى عِمْرَانَ بنِ حُصَيْنٍ، عن أَبِيهِ: «أَنَّ زِيَادًا ـ أَوْ بَعْضَ الأُمَرَاءِ ـ بَعَثَ عِمْرَانَ بنَ حُصَيْنٍ عَلَى الصَّدَقَةِ، فَلَمَّا رَجَعَ قَالَ لِعِمْرَانَ: أَيْنَ الْمَالُ؟ قَالَ: وَلِلْمَالِ أَرْسَلْتَنِي! أَخَذْنَاهَا مِنْ حَيْثُ كُنَّا نَأْخُذُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَوَضَعْنَاهَا حَيْثُ كُنَّا نَضَعُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

[ت24/م24] ـ بابُ مَنْ يُعْطَى منَ الصدقةِ، وحَدُّ الغِنَى

1626 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا سُفْيَانُ، عن حَكِيمِ بنِ جُبَيْرٍ، عن مُحَمَّد بن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ، عن أَبِيهِ، عن عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ، جَاءَ يَوْمَ الْقِيَامَةِ خُمُوشٌ، أَوْ خُدُوشٌ، أَوْ كُدُوحٌ فِي وَجْهِهِ**»، فَقِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْغِنَى؟ قَالَ: «**خَمْسُونَ دِرْهَمًا، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ**».

قَالَ يَحْيَى: فَقَالَ عَبْدُ اللَّهِ بنُ عُثْمَانَ لِسُفْيَانَ: حِفْظِي أَنَّ شُعْبَةَ لاَ يَرْوِي عن حَكِيمِ بنِ جُبَيْرٍ، فَقَالَ سُفْيَانُ: فَقَدْ حَدَّثَنَاهُ زُبَيْدٌ، عن مُحَمَّدِ بنِ عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ.

1627 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن رَجُلٍ مِنْ بَنِي أَسَدٍ أَنَّهُ قَالَ: نَزَلْتُ أَنَا وَأَهْلِي بِبَقِيعِ الْغَرْقَدِ، فَقَالَ لِي أَهْلِي: اذْهَبْ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَلْهُ لَنَا شَيْئاً نَأْكُلُهُ، فَجَعَلُوا يَذْكُرُونَ مِنْ حَاجَتِهِمْ، فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْتُ عِنْدَهُ رَجُلاً يَسْأَلُهُ، وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «**لاَ أَجِدُ مَا أُعْطِيكَ**»، فَتَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ: لَعَمْرِي إِنَّكَ

"Allah's blessing and peace be upon him" and ask him for something to sustain us." They made a mention of their need. I went to the Messenger of Allah "Allah's blessing and peace be upon him" and found a man sitting with him, asking him for something, and the Messenger of Allah "Allah's blessing and peace be upon him" was saying to him: "I do not find anything to give to you." The man turned back from him angrily and said: "By my life, you give whomever you like." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He becomes angry with me just because I find nothing to give him. No doubt, whoever among you asks to be given anything and he has (as much money as) an ounce or the like of it (is, indeed, of those who) ask unfittingly and importunately." The man of Banu Asad said: I said (to myself): "A milch is much better for us than an ounce." The ounce is forty Dirhams. Then, I returned and did not ask the Messenger of Allah "Allah's blessing and peace be upon him" for anything. When parley and raisins were brought to the Messenger of Allah "Allah's blessing and peace be upon him", he allocated to us a portion thereof (or said similar words) until Allah Almighty made us free of want.

Abu Dawud says: As such it is narrated by Ath-Thawri as Malik says.

1628- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks to be given anything and he has (as much money as is equal to) the value of an ounce (forty Dirhams) (is of those who) ask unfittingly and importunately." I said: "No doubt, my she-camel Al-Yaqutah is better for me than an ounce (or better than forty Dirhams according to the narration of Hisham)." I then returned and did not ask him for anything. Hisham added in his narration: The ounce during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was forty Dirhams.

1629- It is narrated on the authority of Sahl Ibn Al-Hanzaliyyah that he said: Both Uyainah Ibn Hisn and Al-Aqra' Ibn Habis came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him to be given something (of the obligatory charity), and he gave them what they had asked for, and ordered Mu'awiyah to write a document for them with that. As for Al-Aqra', he took his document, and folded it in his turban and went away. As for Uyainah, he took his document and went to the Messenger of Allah "Allah's blessing and peace be upon him" where he was and said to him: "O Muhammad! Do you think I should carry to my people a document without knowing what it contains, like the document of

لَتُعْطِي مَنْ شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَغْضَبُ عَلَيَّ أَنْ لاَ أَجِدَ مَا أُعْطِيهِ، مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عِدْلُهَا فَقَدْ سَأَلَ إِلْحَافًا**». قَالَ الأَسَدِيُّ: فَقُلْتُ: لَلَقْحَةٌ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ، وَالأُوقِيَّةُ: أَرْبَعُونَ دِرْهَمًا. قَالَ: فَرَجَعْتُ وَلَمْ أَسْأَلْهُ، فَقَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ بَعْدَ ذَلِكَ شَعِيرٌ وَزَبِيبٌ، فَقَسَمَ لَنَا مِنْهُ ـ أَوْ كَمَا قَالَ ـ حَتَّى أَغْنَانَا اللَّهُ عَزَّ وَجَلَّ.

قال أَبُو دَاوُدَ: هَكَذَا رَوَاهُ الثَّوْرِيُّ كَمَا قَالَ مَالِكٌ.

1628 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَهِشَامُ بنُ عَمَّارٍ قَالاَ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ أبي الرِّجَالِ، عن عُمَارَةَ بنِ غَزِيَّةَ، عن عَبْدِ الرَّحْمَنِ بنِ أبي سَعِيدٍ الْخُدْرِيِّ، عن أَبِيهِ أبي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ**»، فَقُلْتُ: نَاقَتِي الْيَاقُوتَةُ هِيَ خَيْرٌ مِنْ أُوقِيَّةٍ ـ قَالَ هِشَامٌ: خَيْرٌ مِنْ أَرْبَعِينَ دِرْهَمًا ـ فَرَجَعْتُ فَلَمْ أَسْأَلْهُ شَيْئًا. زَادَ هِشَامٌ فِي حَدِيثِهِ: «وَكَانَتِ الأُوقِيَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعِينَ دِرْهَمًا».

1629 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا مِسْكِينٌ: حدَّثنا مُحَمَّدُ بنُ الْمُهَاجِرِ، عن رَبِيعَةَ بنِ يَزِيدَ، عن أبي كَبْشَةَ السَّلُولِيِّ: حدَّثنا سَهْلُ ابنُ الْحَنْظَلِيَّةِ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ عُيَيْنَةُ بنُ حِصْنٍ وَالأَقْرَعُ بنُ حَابِسٍ، فَسَأَلاَهُ، فَأَمَرَ لَهُمَا بِمَا سَأَلاَ، وَأَمَرَ مُعَاوِيَةَ فَكَتَبَ لَهُمَا بِمَا سَأَلاَ. فَأَمَّا الأَقْرَعُ، فَأَخَذَ كِتَابَهُ فَلَفَّهُ فِي عِمَامَتِهِ وَانْطَلَقَ، وَأَمَّا عُيَيْنَةُ فَأَخَذَ كِتَابَهُ وَأَتَى النَّبِيَّ ﷺ مَكَانَهُ، فَقَالَ: يَا مُحَمَّدُ، أَتُرَانِي حَامِلاً إِلَى قَوْمِي كِتَابًا لاَ أَدْرِي مَا فِيهِ، كَصَحِيفَةِ الْمُتَلَمِّسِ! فَأَخْبَرَ مُعَاوِيَةُ بِقَوْلِهِ رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ وَعِنْدَهُ مَا يُغْنِيهِ فَإِنَّمَا**

Al-Mutalammis?" Mu'awiyah told the Messenger of Allah "Allah's blessing and peace be upon him" of what he had said, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who asks to be given anything (of the obligatory charity) even though he has what makes him free of want has, indeed, asked more of the fire (or the fire pieces of Hell according to the narration of An-Nufaili)." They said: "O Messenger of Allah! What does make one free of want (or what is the very limit at which begging is not permissible, according to the narration of An-Nufaili)?" he said: "To have as much as to provide for his lunch and supper (or to have as much as to make him satisfied for a day and a night, or a night and a day, according to the narration of An-Nufaili)."

1630- It is narrated on the authority of Ziyad Ibn Al-Harith As-Suda'i that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and gave him the pledge of allegiance (for Islam)...and he mentioned a long narration in which he said: A man came to him and asked him to be given something of the (objects of) charity, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty has not accepted the judgement of a Prophet or of anyone (of his servants) pertaining to (the distribution of) the almsgiving other than His Judgement, according to which He divided it into eight portions (to be given to eight kinds of persons who are fitting for receiving it): if you are included in any of those, surely, I would give you your right out of it."

1631- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The needy is not that wandering one, who goes round the people, and is dismissed by one or two morsels, or one or two dates. He is the one, who neither finds enough (money) to sustain himself,, nor does he draw the attention of others so as to give him charity (since he doesn't seem to be too poor to be given, nor does he beg the people for anything)."

1632- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same, in which he added: "It is he, who abstains (from begging others), even though he does not have what makes him free of want. As for such as never asks to be given anything, nor do the people know his need so that they would give him in charity, he is the indigent."

Abu Dawud says: The same is narrated on the authority of Mu'ammar, who ascribes "the indigent" to Az-Zuhri, and this is more correct.

يَسْتَكْثِرُ مِنَ النَّارِ» ـ وَقَالَ النُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ: **«مِنْ جَمْرِ جَهَنَّمَ»** ـ فَقَالُوا: يَا رَسُولَ اللَّهِ وَمَا يُغْنِيهِ؟ ـ وَقَالَ النُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ: وَمَا الْغِنَى الَّذِي لاَ يَنْبَغِي مَعَهُ الْمَسْأَلَةُ؟ ـ قَالَ: **«قَدْرُ مَا يُغَدِّيهِ وَيُعَشِّيهِ»**. وَقَالَ النُّفَيْلِيُّ فِي مَوْضِعٍ آخَرَ: **«أَنْ يَكُونَ لَهُ شِبَعُ يَوْمٍ وَلَيْلَةٍ أَوْ لَيْلَةٍ وَيَوْمٍ»**، وَكَانَ حَدَّثَنَا بِهِ مُخْتَصَرًا عَلَى هَذِهِ الأَلْفَاظِ الَّتِي ذُكِرَتْ.

1630 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا عَبْدُ اللَّهِ ـ يَعْنِي ابنَ عُمَرَ بنِ غَانِمٍ ـ، عن عَبْدِ الرَّحْمَنِ بنِ زِيَادٍ أَنَّهُ سَمِعَ زِيَادَ بنَ نُعَيْمٍ الْحَضْرَمِيَّ أَنَّهُ سَمِعَ زِيَادَ بنَ الْحَارِثِ الصُّدَائِيَّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَبَايَعْتُهُ، فَذَكَرَ حَدِيثًا طَوِيلاً قال: فَأَتَاهُ رَجُلٌ فَقَالَ: أَعْطِنِي مِنَ الصَّدَقَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«إِنَّ اللَّهَ لَمْ يَرْضَ بِحُكمِ نَبِيٍّ وَلاَ غَيْرِهِ فِي الصَّدَقَاتِ، حَتَّى حَكَمَ فِيهَا هُوَ، فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ، فَإِنْ كُنْتَ مِنْ تِلْكَ الأَجْزَاءِ أَعْطَيْتُكَ حَقَّكَ»**.

1631 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ وَزُهَيْرُ بنُ حَرْبٍ قَالاَ: حدَّثنا جَرِيرٌ، عن الأَعْمَشِ، عن أبي صَالِحٍ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَالأُكْلَةُ وَالأُكْلَتَانِ، وَلَكِنَّ الْمِسْكِينَ الَّذِي لاَ يَسْأَلُ النَّاسَ شَيْئًا، وَلاَ يَفْطِنُونَ بِهِ فَيُعْطُونَهُ»**.

1632 ـ حدّثنا مُسَدَّدٌ وَعُبَيْدُ اللَّهِ بنُ عُمَرَ وَأَبُو كَامِلٍ، الْمَعْنَى، قَالُوا: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن أبي سَلَمَةَ، عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَذَكَرَ مِثْلَهُ قال: **«وَلَكِنَّ الْمِسْكِينَ الْمُتَعَفِّفُ»**. زَادَ مُسَدَّدٌ فِي حَدِيثِهِ: **«لَيْسَ لَهُ مَا يَسْتَغْنِي بِهِ، الَّذِي لاَ يَسْأَلُ، وَلاَ يُعْلَمُ بِحَاجَتِهِ فَيُتَصَدَّقُ عَلَيْهِ، فَذَاكَ الْمَحْرُومُ»**. وَلَمْ يَذْكُرْ مُسَدَّدٌ: **«الْمُتَعَفِّفُ الَّذِي لاَ يَسْأَلُ»**.

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بنُ ثَوْرٍ وَعَبْدُ الرَّزَّاقِ، عن مَعْمَرٍ وَجَعَلاَ «الْمَحْرُومُ» مِنْ كَلاَمِ الزُّهْرِيِّ، وَهُوَ أَصَحُّ.

1633- It is narrated on the authority of Ubaidullah Ibn Adi Ibn Al-Khiyar that he said: Two men told me that they came to the Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Pilgrimage, and asked him to give them something of the obligatory charity, thereupon he gazed at them up and down and found them healthy of strong bodies. He then said: "If you so like, I could give you, even though neither a wealthy nor a strong who is able to gain his earnings has portion in it."

1634- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The obligatory charity is not lawful for a rich, nor is it lawful for a strong healthy one (who has power to gain his earnings from his labour)."

Abu Dawud says: The same is narrated on the authority of Sa'd Ibn Ibrahim from Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight variation of wording.

[25] For Whom Among The Wealthy Could Almsgiving Be Lawful

1635- It is narrated on the authority of Ata' Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The almsgiving is unlawful for such as free of want (to take it) except in five cases: for him who fights in the Cause of Allah, for him who works to administer it, for him who is in debt, for a rich one who buys it with his own property, for a (companion of a) poor one, who is given it as charity, and he, in turn, gives it to (his companion who is) free of want."

1636- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said the same.

Abu Dawud says: The same is narrated on the authority of Zaid through another chain of transmitters, and here he said: A reliable one related to me from the Messenger of Allah "Allah's blessing and peace be upon him".

1637- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The obligatory charity is unlawful for a rich one (to take) except in case (he is a fighter) in the Cause of Allah, a wayfarer, or a poor neighbour (of a wealthy man), to whom the obligatory charity is given, and he, in turn, presents it to him, or invites him to take it."

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Sa'id from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

1633 - حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن أبِيهِ، عن عُبَيْدِ اللَّهِ بنِ عَدِيِّ بنِ الْخِيَارِ، قال: أَخْبَرَنِي رَجُلاَنِ أَنَّهُمَا أَتَيَا النَّبِيَّ ﷺ في حَجَّةِ الْوَدَاعِ، وَهُوَ يَقْسِمُ الصَّدَقَةَ، فَسَأَلاَهُ مِنْهَا، فَرَفَّعَ فِينَا الْبَصَرَ وَخَفَّضَهُ، فَرَآنَا جَلْدَيْنِ، فَقَالَ: «**إِنْ شِئْتُمَا أَعْطَيْتُكُمَا، وَلاَ حَظَّ فِيهَا لِغَنِيٍّ، وَلاَ لِقَوِيٍّ مُكْتَسِبٍ**».

1634 - حدّثنا عَبَّادُ بنُ مُوسَى الأَنْبَارِيُّ الْخُتَّلِيُّ: حدَّثنا إِبْرَاهِيمُ - يَعْنِي ابنَ سَعْدٍ - قال: أَخْبَرَنِي أَبِي، عن رَيْحَانَ بنِ يَزِيدَ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو، عن النَّبِيِّ ﷺ قَالَ: «**لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ وَلاَ لِذِي مِرَّةٍ سَوِيٍّ**».

قال أَبُو دَاوُدَ: رَوَاهُ سُفْيَانُ - يَعْنِي الثَّوْرِيَ -، عن سَعْدِ بنِ إِبْرَاهِيمَ، كَمَا قَالَ إِبْرَاهِيمُ، وَرَوَاهُ شُعْبَةُ عن سَعْدٍ قَالَ: «**لِذِي مِرَّةٍ قَوِيٍّ**»، وَالأَحَادِيثُ الأُخَرُ عن النَّبِيِّ ﷺ بَعْضُهَا: «**لِذِي مِرَّةٍ قَوِيٍّ**» وَبَعْضُهَا: «**لِذِي مِرَّةٍ سَوِيٍّ**»، وَقَالَ عَطَاءُ بنُ زُهَيْرٍ: إِنَّهُ لَقِيَ عَبْدَ اللَّهِ بنَ عَمْرٍو فَقَالَ: إِنَّ الصَّدَقَةَ لاَ تَحِلُّ لِقَوِيٍّ وَلاَ لِذِي مِرَّةٍ سَوِيٍّ.

[ت25/م25] - بابُ مَنْ يَجُوزُ لهُ أَخْذُ الصدقةِ وهُو غَنِيٌّ

1635 - حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلاَّ لِخَمْسَةٍ: لِغَازٍ فِي سَبِيلِ اللَّهِ، أَوْ لِعَامِلٍ عَلَيْهَا، أَوْ لِغَارِمٍ، أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مِسْكِينٌ فَتُصُدِّقَ عَلَى الْمِسْكِينِ، فَأَهْدَاهَا الْمِسْكِينُ لِلْغَنِيِّ**».

1636 - حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن زَيْدِ بنِ أَسْلَمَ، عن عَطَاءِ بنِ يَسَارٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: وَرَوَاهُ ابنُ عُيَيْنَةَ، عن زَيْدٍ كَمَا قَالَ مَالِكٌ. وَرَوَاهُ الثَّوْرِيُّ عن زَيْدٍ قال: حَدَّثَنِي الثَّبْتُ عن النَّبِيِّ ﷺ.

1637 - حدّثنا مُحَمَّدُ بنُ عَوْفٍ الطَّائِيُّ: حدَّثنا الْفِرْيَابِيُّ: حدَّثنا سُفْيَانُ، عن عِمْرَانَ الْبَارِقِيِّ، عن عَطِيَّةَ، عن أبي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لاَ تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ إِلاَّ فِي سَبِيلِ اللَّهِ، أَوِ ابنِ السَّبِيلِ، أَوْ جَارٍ فَقِيرٍ يُتَصَدَّقُ عَلَيْهِ، فَيُهْدِي لَكَ أَوْ يَدْعُوكَ**».

قال أَبُو دَاوُدَ: رَوَاهُ فِرَاسٌ وَابنُ أَبِي لَيْلَى عن عَطِيَّةَ، عن أَبِي سَعِيدٍ، عن النَّبِيِّ ﷺ مِثْلَهُ.

[26] How Much Is A Person Given Out Of The Obligatory Charity?

1638- It is narrated on the authority of Bushair Ibn Yasar that a man from the Ansar called Sahl Ibn Abu Hathmah pretended that the Messenger of Allah "Allah's blessing and peace be upon him" gave him as blood-money one hundred camels out of the camels assigned to the obligatory charity, i.e. the blood-money of the Ansari person who was killed at Khaibar.

[27] When Does Begging Become Permissible

1639- It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Begging is a stain (of shame) therewith one stains his face: one then could keep his face stained (by begging others) if he so likes, and one could leave it if he so likes, unless one begs from a person endued with the power of authority, or he finds it necessary and has no way but to do it."

1640- It is narrated on the authority of Qabisah Ibn Mukhariq Al-Hilali that he said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah "Allah's blessing and peace be upon him" and begged him for something in that respect. He said: "Wait until the charity is brought to us, so that we would order that something be given to you." Then, he said: "O Qabisah! (You should know that) begging is not lawful except for one of the following three types of persons: If one brought debt upon himself (in order to make such things as to make peace among people), begging would be lawful for him till he fulfills it, after which he must stop begging; if one was befallen by a catastrophe, which destroyed his property, begging would be lawful for him till he gets what sustains him or provides him with reasonable subsistence; and if a person was struck by poverty, as confirmed by three intelligent men of his people saying: "So-and-so was befallen by a great poverty", then, begging would be lawful for him till he gets what sustains him or provides him with fair subsistence. O Qabisah! Barring those three, begging is forbidden, and such as practices it does what is forbidden."

1641- It is narrated on the authority of Anas Ibn Malik that he said: A man from amongst the Ansar came to beg something from the Messenger of Allah "Allah's blessing and peace be upon him" who asked him: "Do you have any (luggage) in your house?" he said: "We have a rough mat, with a portion of which we get ourselves covered, and we spread the other portion; and we further have a vessel, in which we drink water." He said: "Bring them to me." He did accordingly, and the Messenger of Allah

[ت26/م26] ـ بابٌ: كم يُعطَى الرَّجلُ الواحِدُ منَ الزكاةِ

1638 ـ حدّثنا الْحَسَنُ بنُ مُحَمَّدِ بنِ الصَّبَّاحِ: حدّثنا أَبو نُعَيْمٍ: حَدَّثَنِي سَعِيدُ بنُ عُبَيْدٍ الطَّائِيُّ، عن بُشَيْرِ بنِ يَسَارٍ، وَزَعَمَ أَنَّ رَجُلاً مِنَ الأَنْصَارِ يُقَالُ لَهُ سَهْلُ بنُ أَبِي حَثْمَةَ أَخْبَرَهُ: «أَنَّ النَّبِيَّ ﷺ وَدَاهُ بِمِئَةٍ مِنْ إِبِلِ الصَّدَقَةِ يَعْنِي: دِيَةَ الأَنْصَارِيِّ الَّذِي قُتِلَ بِخَيْبَرَ».

[ت27/م...] ـ بابُ ما تَجوزُ فيهِ المسألةُ

1639 ـ حدّثنا حَفْصُ بنُ عُمَرَ النَّمَرِيُّ: حدَّثنا شُعْبَةُ، عن عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ، عن زَيْدِ بنِ عُقْبَةَ الْفَزَارِيِّ، عن سَمُرَةَ، عن النَّبِيِّ ﷺ قالَ: «**الْمَسَائِلُ كُدُوحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهُ، فَمَنْ شَاءَ أَبْقَى عَلَى وَجْهِهِ، وَمَنْ شَاءَ تَرَكَ؛ إِلاَّ أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ، أَوْ فِي أَمْرٍ لاَ يَجِدُ مِنْهُ بُدًّا**».

1640 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن هَارُونَ بنِ رِبَابٍ، قال: حَدَّثَنِي كِنَانَةُ بنُ نُعَيْمٍ العَدَوِيُّ، عن قَبِيصَةَ بنِ مُخَارِقٍ الْهِلاَلِيِّ قَالَ: تَحَمَّلْتُ حَمَالَةً، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «**أَقِمْ يَا قَبِيصَةُ حَتَّى تَأْتِيَنَا الصَّدَقَةُ، فَنَأْمُرَ لَكَ بِهَا**»، ثُمَّ قَالَ: «**يَا قَبِيصَةُ، إِنَّ الْمَسْأَلَةَ لاَ تَحِلُّ إِلاَّ لأَحَدِ ثَلاَثَةٍ: رَجُلٌ تَحَمَّلَ حَمَالَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، فَسَأَلَ حَتَّى يُصِيبَهَا، ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ فَاجْتَاحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ**»، أَوْ قَالَ: «**سِدَادًا مِنْ عَيْشٍ، وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُولَ ثَلاَثَةٌ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: قَدْ أَصَابَتْ فُلاَنًا الفَاقَةُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ ـ أَوْ سِدَادًا مِنْ عَيْشٍ ـ ثُمَّ يُمْسِكُ، وَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ: سُحْتٌ، يَأْكُلُهَا صَاحِبُهَا سُحْتًا**».

1641 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: أخبرَنَا عِيسَى بنُ يُونُسَ، عن الأَخْضَرِ بنِ عَجْلاَنَ، عن أَبِي بَكْرٍ الْحَنَفِيِّ، عن أَنَسِ بنِ مَالِكٍ: أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَتَى النَّبِيَّ ﷺ يَسْأَلُهُ، فَقَالَ: «**أَمَا فِي بَيْتِكَ شَيْءٌ؟**» قَالَ: بَلَى، حِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ، وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ. قَالَ: «**ائْتِنِي بِهِمَا**». قَالَ: فَأَتَاهُ بِهِمَا، فَأَخَذَهُمَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ وَقَالَ: «**مَنْ يَشْتَرِي هَذَيْنِ؟**» قَالَ

"Allah's blessing and peace be upon him" took them with his hand and said: "Who does buy those?" a man said: "I take them for a Dirham." He said: "Who will add to a Dirham?" he said it twice or thrice, after which another man said: "I take them for two Dirhams." He gave them to him, and took both Dirhams, which he gave to the Ansari one and said: "By one of them, buy some food and give it to your family and by the other, buy an adze, and bring it to me." He did accordingly, and the Messenger of Allah "Allah's blessing and peace be upon him" took it, and straightened a stick in it with his own hand, and then (gave it to him and) said: "Go and collect bundles of fire wood (and get your earnings from selling them), and let not me see you for fifteen days." He kept collecting bundles of fire wood and selling them and (when the term given to him elapsed) he came (to the Prophet) with ten Dirhams he gained. On that he (the Prophet) said to him: "Buy food by some of them, and a garment by some." He further said: "This is much better for you than to come (and beg from others), for begging will be a spot on your face on the Day of Judgement. No doubt, begging is not fitting but for three: one of severe poverty, or one of grievous debt, or one who has (to pay a) blood (money, and in case he fails to do, he will be killed; and this is) painful."

[28] It Is Undesirable To Beg Others

1642- It is narrated on the authority of Abu Muslim Al-Khawlani that he said: The one beloved and reliable, since he is dear to me, and reliable in my sight: Awf Ibn Malik told me: We, nine, eight, or seven men, were sitting with The Messenger of Allah "Allah's blessing and peace be upon him" when he said to us: "Wouldn't you give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him"?" However, that was just a short time after we had given the pledge of allegiance. We said: "We've given you, O Messenger of Allah, the pledge of allegiance." He said (once again): "Would you not give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him"?" we said: "We've given you the pledge of allegiance, O Messenger of Allah." He said: "Would you not give the pledge of allegiance to The Messenger of Allah "Allah's blessing and peace be upon him"?" then, we stretched our hands and said: "We give you the pledge of allegiance, O Messenger of Allah." A man said: "For what (conditions) would we give the pledge of allegiance to you O Messenger of Allah?" he said: "(You should give the pledge of allegiance) to worship Allah Alone and associate nothing with Him (in worship), to offer the five (obligatory daily) prayers, to obey (and he uttered a word secretly), and not to beg the people for

رَجُلٌ: أَنَا آخُذُهُمَا بِدِرْهَمٍ، قالَ: «**مَنْ يَزِيدُ عَلَى دِرْهَمٍ؟**» مَرَّتَيْنِ أَوْ ثَلاَثًا، قَالَ رَجُلٌ: أَنَا آخُذُهُمَا بِدِرْهَمَيْنِ، فَأَعْطَاهُمَا إِيَّاهُ، وَأَخَذَ الدِّرْهَمَيْنِ، فَأَعْطَاهُمَا الأَنْصَارِيَّ وقال: «**اشْتَرِ بِأَحَدِهِمَا طَعَامًا، فَانْبِذْهُ إِلَى أَهْلِكَ، وَاشْتَرِ بالآخَرِ قَدُومًا، فَأْتِنِي بِهِ**»، فَأَتَاهُ بِهِ فَشَدَّ فِيهِ رَسُولُ اللَّهِ ﷺ عُودًا بِيَدِهِ، ثُمَّ قَالَ لَهُ: «**اذْهَبْ فَاحْتَطِبْ، وَبِعْ وَلاَ أَرَيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا**»؛ فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيعُ، فَجَاءَ وَقَدْ أَصَابَ عَشَرَةَ دَرَاهِمَ، فَاشْتَرَى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ الْمَسْأَلَةُ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ، إِنَّ الْمَسْأَلَةَ لاَ تَصْلُحُ إِلاَّ لِثَلاَثَةٍ: لِذِي فَقْرٍ مُدْقِعٍ، أَوْ لِذِي غُرْمٍ مُفْظِعٍ، أَوْ لِذِي دَمٍ مُوجِعٍ**».

[ت28/م27] ـ بابُ كراهيةِ المَسألةِ

1642 ـ حدّثنا هِشَامُ بنُ عَمَّارٍ: حدَّثنا الْوَلِيدُ: حدَّثنا سَعِيدُ بنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ ـ يَعْنِي ابنَ يَزِيدَ ـ، عن أَبِي إِدْرِيسَ الخَوْلاَنِيِّ، عن أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ، قال: حَدَّثَنِي الْحَبِيبُ الأَمِينُ ـ أَمَّا هُوَ إِلَيَّ فَحَبِيبٌ، وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ ـ عَوْفُ بنُ مَالِكٍ قال: «كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ سَبْعَةً أَوْ ثَمَانِيَةً أَوْ تِسْعَةً، فَقَالَ: «**أَلاَ تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟**» وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ، قُلْنَا: قَدْ بَايَعْنَاكَ! حَتَّى قَالَهَا ثَلاَثًا، فَبَسَطْنَا أَيْدِينَا فَبَايَعْنَاهُ. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، إِنَّا قَدْ بَايَعْنَاكَ فَعَلَى مَا نُبَايِعُكَ؟ قال: «**أَنْ تَعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئًا، وَتُصَلُّوا الصَّلَوَاتِ الْخَمْسَ، وَتَسْمَعُوا وَتُطِيعُوا**»، وَأَسَرَّ كَلِمَةً خَفِيَّةً قَالَ: «**وَلاَ تَسْأَلُوا النَّاسَ شَيْئًا**». قَالَ: فَلَقَدْ كَانَ بَعْضُ أُولَئِكَ النَّفَرِ يَسْقُطُ سَوْطُهُ، فَمَا يَسْأَلُ أَحَدًا أَنْ يُنَاوِلَهُ إِيَّاهُ».

anything." (From this time) if a whip fell from anyone of these (who were present with me and they never begged the people for anything), he would never ask anyone to bring it up to him.

Abu Dawud says: This narration of Hisham is not related but on the authority of Sa'id.

1643- It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who does guarantee to me not to beg anything from the people, so that I would assure the Garden to him?" Thawban said: "I do." Henceforth, he never asked anyone for anything.

[29] Abstention (From Begging Others)

1644- It is narrated on the authority of Abu Sa'id that some people from the Ansar begged the Messenger of Allah "Allah's blessing and peace be upon him" and he gave them, and they begged him once again and he gave him until what he had was consumed. On that he said: "Had I had more good, surely, I would not have kept it from you. Whoever abstains from asking others for some financial help, will be given by Allah who saves him from begging others, and whoever seeks to be independent (from begging others), Allah makes him self-sufficient, and whoever keeps patient, Allah helps him patiently persevere; and none is given better than (the gift of) constant patience."

1645- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is befallen by great poverty, which he refers to the people (to give him), it will not be removed. But if he refers it to Allah, Allah Almighty will make him independent (free of want) either by speedy death or by speedy richness."

1646- It is narrated on the authority of Ibn Al-Firasi that Al-Firasi said to the Messenger of Allah "Allah's blessing and peace be upon him": "(Is it permissible for me) to beg others O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, and if it is necessary for you to beg, do not beg but the righteous."

1647- It is narrated on the authority of Ibn As-Sa'idi that he said: Umar Ibn Al-Khattab appointed me to collect the (objects of) obligatory charity, and when I finished from collecting it and fulfilling it to him, he gave me the charge assigned to an employee for his job, thereupon I said: "No doubt, I've worked for the sake of Allah, and my reward is incumbent upon

قال أَبُو دَاوُدَ: حَدِيثُ هِشَامٍ لَمْ يَرْوِهِ إِلاَّ سَعِيدٌ.

1643 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبِي: حدَّثنا شُعْبَةُ، عن عَاصِمٍ، عن أبِي الْعَالِيَةِ، عن ثَوْبَانَ ـ قال: وَكَانَ ثَوْبَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ تَكَفَّلَ لِي أَنْ لاَ يَسْأَلَ النَّاسَ شَيْئًا، وَأَتَكَفَّلُ لَهُ بِالْجَنَّةِ؟**»، فَقَالَ ثَوْبَانُ: أَنَا فَكَانَ لاَ يَسْأَلُ أَحَدًا شَيْئًا.

[ت29/م28] ـ بابٌ في الاسْتِعفافِ

1644 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عَطَاءِ بنِ يَزِيدَ اللَّيْثِيِّ، عن أبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا مِنَ الأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «**مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ، فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِف يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ أَوْسَعَ مِنَ الصَّبْرِ**».

1645 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ. (ح) وحدَّثنا عَبْدُ المَلِكِ بنُ حَبِيبٍ أبُو مَرْوَانَ: حدَّثنا ابنُ المُبَارَكِ وَهَذَا حَدِيثُهُ، عن بَشِيرِ بنِ سَلْمَانَ، عن سَيَّارٍ أبِي حَمْزَةَ، عن طَارِقٍ، عن ابنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ، لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، أَوْشَكَ اللَّهُ لَهُ بِالْغِنَى: إِمَّا بِمَوْتٍ عَاجِلٍ، أَوْ غِنًى عَاجِلٍ**».

1646 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ بنُ سَعْدٍ، عن جَعْفَرِ بنِ رَبِيعَةَ، عن بَكْرِ بنِ سَوَادَةَ، عن مُسْلِمِ بنِ مَخْشِيٍّ، عن ابنِ الفِرَاسِيِّ، أَنَّ الْفِرَاسِيَّ قال لِرَسُولِ اللَّهِ ﷺ: أَسْأَلُ يَا رَسُولَ اللَّهِ؟ فَقَالَ النَّبِيُّ ﷺ: «**لاَ، وَإِنْ كُنْتَ سَائِلاً لاَ بُدَّ فَسَلِ الصَّالِحِينَ**».

1647 ـ حدّثنا أبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا لَيْثٌ، عن بُكَيْرِ بنِ عَبْدِ اللَّهِ بنِ الأَشَجِّ، عن بُسْرِ بنِ سَعِيدٍ، عن ابنِ السَّاعِدِيِّ قال: اسْتَعْمَلَنِي عُمَرُ رضي اللَّهُ عنه عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا وَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ، فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ، قال: خُذْ مَا أُعْطِيتَ، فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ

Allah." On that he said: "You should accept what is given to you, for I did a job during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and when he gave me the charge of my labour and I said the same as you said, the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you are given anything without begging it, accept it, and give in charity (out of it).""

1648- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said from over the pulpit, and he was talking about charity, and the abstention from begging it: "The upper hand which gives (or abstains from begging according to another narration) is much better than the lower hand which begs."

1649- It is narrated on the authority of Malik Ibn Nadlah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hands are of three types: the Hand of Allah, and it is the highest; the hand of such as gives in charity, and it follows it; and the hand of such as begs, and it is the lower: so, you should give (in charity) what remains (out of your spending), and do not overpower yourself (by giving what is beyond your capacity)."

[30] What About Giving Out Of the Charity To Banu Hashim?

1650- It is narrated on the authority of Abu Rafi' that the Messenger of Allah "Allah's blessing and peace be upon him" sent a man from Makhzum to collect (the objects of) obligatory charity, and he said to Abu Rafi': "Come with me, so that you would get a portion thereof." He said: "No, until I go to the Messenger of Allah "Allah's blessing and peace be upon him" and ask him about that." He went to him, and asked him about that, thereupon he said: "Indeed, the freed slave of a people belongs to them; and the charity is unlawful for us, (sons of Hashim)."

1651- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him", so many times, came upon a fallen date on the ground, and he did not know its owner (i.e. it was lawful for anyone to pick up and eat), and nothing prevented him from taking it except his fear it might be (from the objects of) charity.

1652- It is narrated on the authority of Anas that once, the Messenger of Allah "Allah's blessing and peace be upon him" found a date, and he said: "Had it not been for fear it might belong to (the objects of) charity, I would have eaten it."

رَسُولِ اللَّهِ ﷺ فعَمَّلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: **«إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَهُ، فَكُلْ وَتَصَدَّقْ»**.

1648 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ ـ وَهُوَ عَلَى المِنْبَرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ مِنْهَا وَالمَسْأَلَةَ ـ: **«الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا: الْمُنْفِقَةُ، وَالسُّفْلَى: السَّائِلَةُ»**.

قال أَبُو دَاوُدَ: اخْتُلِفَ عَلَى أَيُّوبَ، عن نَافِعٍ في هَذَا الْحَدِيثِ. فَقَالَ عَبْدُ الْوَارِثِ: الْيَدُ الْعُلْيَا: الْمُتَعَفِّفَةُ. وَقَالَ أَكْثَرُهُمْ عن حَمَّادِ بنِ زَيْدٍ عَنْ أَيُّوبَ: الْيَدُ الْعُلْيَا: الْمُنْفِقَةُ. وَقَالَ وَاحِدٌ عن حَمَّادٍ: الْمُتَعَفِّفَةُ.

1649 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عُبَيْدَةُ بنُ حُمَيْدٍ التَّيْمِيُّ، قال: حَدَّثَنِي أَبُو الزَّعْرَاءِ، عن أَبِي الأَحْوَصِ، عن أَبِيهِ مَالِكِ بنِ نَضْلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ **«الأَيْدِي ثَلاَثَةٌ: فَيَدُ اللَّهِ الْعُلْيَا، وَيَدُ الْمُعْطِي الَّتِي تَلِيهَا، وَيَدُ السَّائِلِ السُّفْلَى؛ فَأَعْطِ الفَضْلَ وَلاَ تَعْجِزْ عَنْ نَفْسِكَ»**.

[ت30/م29] ـ بابُ الصدقةِ على بنِي هاشِمٍ

1650 ـ حدّثنا مُحَمَّدُ بنُ كثيرٍ: أخبرنا شُعْبَةُ، عن الْحَكَمِ، عن ابنِ أَبِي رَافِعٍ، عن أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلاً عَلَى الصَّدَقَةِ مِنْ بَنِي مَخْزُومٍ، فَقَالَ لأَبِي رَافِعٍ: اصْحَبْنِي، فَإِنَّكَ تُصِيبُ مِنْهَا، قَالَ: حَتَّى آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ، فَأَتَاهُ فَسَأَلَهُ فَقَالَ: **«مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ، وَإِنَّا لاَ تَحِلُّ لَنَا الصَّدَقَةُ»**.

1651 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ وَمُسْلِمُ بنُ إِبْرَاهِيمَ، المعنى، قَالاَ: حدَّثنا حَمَّادٌ، عن قَتَادَةَ، عن أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَمُرُّ بالتَّمْرَةِ العَائِرَةِ، فَمَا يَمْنَعُهُ مِنْ أَخْذِهَا إِلاَّ مَخَافَةُ أَنْ تَكُونَ صَدَقَةً».

1652 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا أَبِي، عن خَالِدِ بنِ قَيْسٍ، عن قَتَادَةَ، عن أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: **«لَوْلاَ أَنِّي أَخَافُ أَنْ تَكُونَ صَدَقَةً لأَكَلْتُهَا»**.

Abu Dawud says: As such it is narrated on the authority of Hisham from Qatadah.

1653- It is narrated on the authority of Ibn Abbas that he said: My father sent me to the Messenger of Allah "Allah's blessing and peace be upon him" with some camels he gave to him (to exchange them for others from those) of the charity.

1654- The same is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, with the following addition: "So that he would exchange them for others (from those of the charity when they were brought to him)."

[31] A Poor Might Give As A Gift To A Wealthy Out Of Charity Given To Him

1655- It is narrated on the authority of Anas that meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he asked: "What is that?" it was said: "That was given to Barirah (the freed slave-woman of A'ishah) out of charity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and a gift for us."

[32] When One Gives An Object Of Charity, And Then Inherits It

1656- It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I gave my mother a slave-girl out of charity, and then she (my mother) died and left her." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, your reward has been assured to you (by Allah for your charity), and she (the slave-girl) has returned to you by way of inheritance."

(...) It is narrated on the authority of Ibn Buraidah from his father that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I gave my mother an object of charity, and when she died, that object of charity has returned to me by way of inheritance." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your reward has been affirmed to you (by Allah), and your object of charity has returned to you (as your heritage from your mother)." She said: "O Messenger of Allah! My mother died and did not perform Hajj." He said: "Perform Hajj on behalf of your mother." She said: "My mother died and a fasting of month was due on her: should I observe fasts on her behalf?" he said: "Yes, observe fasts on her behalf."

قال أَبُو دَاوُدَ: رَوَاهُ هِشَامٌ، عن قَتَادَةَ هَكَذَا.

1653 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ المُحَارِبِيُّ: حدَّثنا مُحَمَّدُ بنُ فُضَيْلٍ، عن الأَعْمَشِ، عن حَبِيبِ بنِ أبِي ثَابِتٍ، عن كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ، عن ابنِ عَبَّاسٍ قال: «بَعَثَنِي أَبِي إِلَى النَّبِيِّ ﷺ فِي إِبِلٍ أَعْطَاهَا إِيَّاهُ مِنَ الصَّدَقَةِ».

1654 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَعُثْمَانُ بنُ أَبِي شَيْبَةَ قَالاَ: حدَّثنا مُحَمَّدٌ ـ هُوَ ابنُ أَبِي عُبَيْدَةَ ـ، عن أَبِيهِ، عن الأَعْمَشِ، عن سَالِمٍ، عن كُرَيْبٍ مَوْلَى ابنِ عَبَّاسٍ، عن ابنِ عَبَّاسٍ نَحْوَهُ. زَادَ أَبِي: «يُبْدِلُهَا لَهُ».

[ت31/م30] ـ بابٌ: الفقيرُ يُهدي للغَنِيِّ منَ الصدقةِ

1655 ـ حدّثنا عَمْرُو بنُ مَرْزُوقٍ، قال: أخبرنا شُعْبَةُ، عن قَتَادَةَ، عن أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ قالَ: «**مَا هَذَا؟**» قَالُوا: شَيْءٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «**هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ**».

[ت32/م31] ـ بابُ مَنْ تَصدَّقَ بصدقةٍ ثُمَّ وَرِثَها

1656 ـ حدّثنا أَحْمَدُ بنُ عَبْدِ اللَّهِ بنِ يُونُسَ: حدَّثنا زُهَيْرٌ: حدَّثنا عَبْدُ اللَّهِ بنُ عَطَاءٍ، عن عَبْدِ اللَّهِ بنِ بُرَيْدَةَ، عن أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ، وَإِنَّهَا مَاتَتْ وَتَرَكَتْ تِلْكَ الْوَلِيدَةَ قال: «**قَدْ وَجَبَ أَجْرُكِ، وَرَجَعَتْ إِلَيْكِ فِي المِيرَاثِ**».

. . . ـ حدّثنا ع: حدَّثنا حَكَمٌ: حدَّثنا أَبُو الْحَسَنِ بنِ رُزَيْقٍ: حدَّثنا الْحُسَيْنُ بنُ إِسْمَاعِيلَ الْمُحَامِلِيُّ: حدَّثنا يَعْقُوبُ الدَّوْرَقِيُّ قَالَ: حدَّثنا أَبُو مُعَاوِيَةَ: حدَّثنا عَبْدُ اللَّهِ بنُ عَطَاءٍ، عن ابنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَتَتِ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِصَدَقَةٍ فَمَاتَتْ، فَرَجَعَتِ الصَّدَقَةُ إِلَيَّ مِيرَاثًا! فَقَالَ رَسُولُ اللَّهِ ﷺ: «**وَجَبَ أَجْرُكِ، وَرَجِعَتْ إِلَيْكِ صَدَقَتُكِ**»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَلَمْ تَحُجَّ قَالَ: «**فَحُجِّي عَنْهَا**»، قَالَتْ: إِنَّ أُمِّي مَاتَتْ، وَعَلَيْهَا صَوْمُ شَهْرٍ، أَوَ أَصُومُ عَنْهَا؟ قَالَ: «**نَعَم، فَصُومِي عَنْهَا**».

[33] The Rights Due Upon Property

1657- It is narrated on the authority of Abdullah that he said: We considered such neighbourly needs as a bucket and a vessel of the things that should be given to others by way of borrowing.

1658- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No owner of a treasure (of gold or silver) does not pay what is right on it (as charity), except that on The Day of Judgement, plates of fire would be beaten out for him ,and then they would be heated in the fire of Hell, with which, his sides, his forehead and his back would be cauterized. Whenever these cool down, (the heating of them) would be repeated during a day, that would be as long as fifty thousand years of what you reckon, until it is judged among the slaves (of Allah). By then, he would be shown his path whether to take him to the Garden or to the (fire of) Hell. No owner of cattle and sheep does not pay what is due upon them, but that on The Day of Judgement, a soft sandy plain would be spread for them, and none of them would be missing, with twisted horns, without horns or with a broken horn. They all would gore him with their horns and trample him with their hoofs. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years of what you reckon, until it is judged among the slaves. By then, he would be shown his path, whether to take him to the Garden or to the (fire of) Hell. No owner of camels does not pay what is due upon them, but that on The Day of Judgement, a soft sandy plain would be set for them, as extensive as possible. No single young one of them would be missing, and they all would trample him with their hoofs and bite him with their mouths. The more the first of them passes over him, the more the last of them would be made to return during a day that would be as long as fifty thousand years of what you reckon, until it is judged among the slaves (of Allah). By then, he would be shown his path whether to take him to the Garden or to the (fire of) Hell."

1659- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the following addition pertaining to the camels: "and one of the rights due upon them is to milk them on the day they come down to water."

1660- It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said the same, and he (Abu Hurairah) asked him: "What is the right due

[ت33/م32] ـ بابٌ في حُقوقِ المالِ

1657 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا أَبُو عَوَانَةَ، عن عَاصِمِ بنِ أبي النَّجُودِ، عن شَقِيقٍ، عن عَبْدِ اللَّهِ قال: «كُنَّا نَعُدُّ المَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَارِيَةَ الدَّلْوِ وَالْقِدْرِ».

1658 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن سُهَيْلِ بنِ أَبِي صَالِحٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**مَا مِنْ صَاحِبِ كَنْزٍ لاَ يُؤَدِّي حَقَّهُ إِلاَّ جَعَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يُحْمَى عَلَيْهَا في نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهَتُهُ، وَجَنْبُهُ، وَظَهْرُهُ، حَتَّى يَقْضِيَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ. وَمَا مِنْ صَاحِبِ غَنَمٍ لاَ يُؤَدِّي حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرَ مَا كَانَتْ، فَيُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَنْطَحُهُ بِقُرُونِهَا وَتَطَؤُهُ بِأَظْلاَفِهَا، لَيْسَ فِيهَا عَقْصَاءُ، وَلاَ جَلْحَاءُ، كُلَّمَا مَضَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَى سَبِيلَهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ. وَمَا مِنْ صَاحِبِ إِبِلٍ لاَ يُؤَدِّي حَقَّهَا إِلاَّ جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرَ مَا كَانَتْ، فَيُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَطَؤُهُ بِأَخْفَافِهَا، كُلَّمَا مَضَتْ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولاَهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ، ثُمَّ يُرَى سَبِيلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ**».

1659 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ: حدَّثنا ابنُ أَبِي فُدَيْكٍ، عن هِشَامِ بنِ سَعْدٍ، عن زَيْدِ بنِ أَسْلَمَ، عن أَبِي صَالِحٍ، عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ نَحْوَهُ، قال في قِصَّةِ الإِبِلِ بَعْدَ قَوْلِهِ: «**لاَ يُؤَدِّي حَقَّهَا**» قال: «**وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وِرْدِهَا**».

1660 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا شُعْبَةُ، عن قَتَادَةَ، عن أَبِي عُمَرَ الْغُدَانِيِّ، عن أَبِي هُرَيْرَةَ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، نَحْوَ هَذِهِ الْقِصَّةِ، فَقَالَ لَهُ ـ يَعْنِي لأَبِي هُرَيْرَةَ ـ: فَمَا حَقُّ الإِبِلِ؟ قالَ: «تُعْطِي

upon camels?" he said: "It is that you give the best among them (in charity), give as gift the milk of the milch among them, to let them carry (others as riding mounts), to let the male among them copulate (with the female of others for birth), and to provide others with milk to drink."

1661- It is narrated on the authority of Ubaid Ibn Umair that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is the right due upon camels...and the rest is the same, and added: "And to lend the buckets (of water to others once they need them)."

1662- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that out of ten Wasaqs (of dates), a punch of dates should be hung in the mosque for the indigent (and needy people to eat).

1663- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him" on journey, a man came riding a she-camel belonging to him, and he started turning it right and left, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has surplus mount, let him allow such as has none to utilize it, and he, who has surplus food, let him give it to such as has nothing" to the extent that we thought there was no right for anyone of us to have any surplus.

1664- It is narrated on the authority of Ibn Abbas that he said: When it was revealed: "And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty" (At-Tawbah 34) the Muslims felt it hard, thereupon Umar said to them: "Let me release you (by asking the Prophet about it)." He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! Your companions felt (the significance of) that Holy Verse hard on themselves." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has not enjoined the obligatory charity (upon you) but to purify the surplus of your property; and he enjoined (the obligatory shares of) inheritance to be taken by those to come after you." On that Umar magnified Allah. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the best treasure a man might hoard? It is the good righteous woman (as being his wife): when he looks at her, he becomes well-pleased (because of her beauty), and when he orders her (to do anything provided that it is legal) she soon obeys him, and when he is absent from her, she keeps him (in both herself and his property)."

الْكَرِيمَةَ وَتَمْنَحُ الْغَزِيرَةَ، وَتُفْقِرُ الظَّهْرَ، وَتُطَرِّقُ الْفَحْلَ، وَتَسْقِي اللَّبَنَ».

1661 ـ حدّثنا يَحْيَى بنُ خَلَفٍ: حدَّثنا أَبُو عَاصِمٍ، عن ابنِ جُرَيْجٍ قالَ: قالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بنَ عُمَيْرٍ قالَ: قالَ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا حَقُّ الإِبِلِ؟ فَذَكَرَ نَحْوَهُ وزَادَ: «**وَإِعَارَةُ دَلْوِهَا**».

1662 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حَبَّانَ، عن عَمِّهِ واسِعِ بنِ حَبَّانَ، عن جَابِرِ بنِ عَبْدِ اللَّهِ: «**أَنَّ النَّبِيَّ ﷺ أَمَرَ مِنْ كُلِّ جَادٍّ عَشَرَةَ أَوْسُقٍ مِنَ التَّمْرِ، بِقِنْوٍ يُعَلَّقُ فِي الْمَسْجِدِ لِلْمَسَاكِينِ**».

1663 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ وَمُوسَى بنُ إِسْمَاعِيلَ قَالاَ: حدَّثنا أَبُو الأَشْهَبِ، عن أَبِي نَضْرَةَ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قال: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى نَاقَةٍ لَهُ، فَجَعَلَ يُصَرِّفُهَا يَمِينًا وَشِمَالاً، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كَانَ عِنْدَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ ظَهْرَ لَهُ، وَمَنْ كَانَ عِنْدَهُ فَضْلُ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لاَ زَادَ لَهُ**»، حَتَّى ظَنَنَّا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا فِي الْفَضْلِ.

1664 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا يَحْيَى بنُ يَعْلَى الْمُحَارِبِيُّ: حدَّثنا أبي: حدَّثنا غَيْلاَنُ، عن جَعْفَرِ بنِ إِيَاسٍ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ قال: لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ﴾ [التوبة: 34] قال: كَبُرَ ذَلِكَ عَلَى الْمُسْلِمِينَ، فَقَالَ عُمَرُ رضي اللَّهُ عنه: أَنَا أُفَرِّجُ عَنْكُمْ، فانْطَلَقَ فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنَّهُ كَبُرَ عَلَى أَصْحَابِكَ هَذِهِ الآيَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ لَمْ يَفْرِضِ الزَّكَاةَ إِلاَّ لِيُطَيِّبَ مَا بَقِيَ مِنْ أَمْوَالِكُمْ، وَإِنَّمَا فَرَضَ الْمَوَارِيثَ لِتَكُونَ لِمَنْ بَعْدَكُمْ**»، قَالَ: فَكَبَّرَ عُمَرُ، ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**أَلاَ أُخْبِرُكَ بِخَيْرِ مَا يَكْنِزُ الْمَرْءُ؟ الْمَرْأَةُ الصَّالِحَةُ: إِذَا نَظَرَ إِلَيْهَا سَرَّتْهُ، وَإِذَا أَمَرَهَا أَطَاعَتْهُ، وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ**».

[34] The Right Of The Beggar

1665- It is narrated on the authority of Husain Ibn Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The beggar has a right (to be given) even though he comes riding a horse."

1666- A Hadith like this is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him".

1667- It is narrated on the authority of Umm Bujail, and she was one of those who gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" that she said: "O Messenger of Allah! An indigent might stand near my gate, and it happens that I find nothing to give him (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Even if you find nothing to give him but a burnt hoof, give it to him."

[35] Giving In Charity The Non-Muslims Who Live In Accordance With The Covenant Of Safety From The Muslims

1668- It is narrated on the authority of Asma', daughter of Abu Bakr As-Siddiq, and her mother was Qatilah Bint Al-Uzza or Abd Al-Uzza, that she said: My mother came to me when he (The Prophet) entered into treaty with Quraish, prompted by a desire (for my kindness towards her) even though she did not agree on my embracing to Islam, and she was unbeliever. . I asked The Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My mother came to me prompted by a desire (for my kindness), and she is unbeliever: should I treat her kindly?" He said: "Yes, treat her kindly."

[36] What Is That Which Is Unlawful To Be Withheld

1669- It is narrated on the authority of Buhaisah from her father that she said: My father asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted, and he then entered in between him and his outer garment, and started kissing, and passing his hand over his body, and then he asked him: "O Prophet of Allah! What is that which is unlawful to be withheld (from others)?" he said: "The Water." He asked once again: "O Prophet of Allah! What is that which is unlawful to be withheld (from others)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "The salt." He asked for the third time: "O Prophet of Allah! What is that which is unlawful to be withheld (from others)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "To do good is much better for you."

[ت34/م33] ـ بابُ حقِّ السائلِ

1665 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ: حدَّثنا مُصْعَبُ بنُ مُحَمَّدِ بنِ شُرَحْبِيلَ، حَدَّثَنِي يَعْلَى بنُ أبي يَحْيَى، عنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عن حُسَيْنِ بنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ**».

1666 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا زُهَيْرٌ، عن شَيْخٍ ـ قالَ: رَأَيْتُ سُفْيَانَ عِنْدَهُ ـ عن فَاطِمَةَ بِنْتِ حُسَيْنٍ عن أَبِيهَا، عن عَلِيٍّ، عن النَّبِيِّ ﷺ مِثْلَهُ.

1667 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عنْ سَعِيدِ بنِ أبي سَعِيدٍ، عن عَبْدِ الرَّحْمَنِ بنِ بُجَيْدٍ، عن جَدَّتِهِ أُمِّ بُجَيْدٍ ـ وَكَانَتْ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ ـ أَنَّهَا قَالَتْ لَهُ: يَا رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْكَ، إِنَّ المِسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**إِنْ لَمْ تَجِدِي لَهُ شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلاَّ ظِلْفًا مُحَرَّقًا، فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ**».

[ت35/م34] ـ بابُ الصدقةِ على أهلِ الذِّمةِ

1668 ـ حدّثنا أَحْمَدُ بنُ أبي شُعَيْبٍ الْحَرَّانِيُّ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن أَبِيهِ، عن أَسْمَاءَ قَالَتْ: قَدِمَتْ عَلَيَّ أُمِّي رَاغِبَةً فِي عَهْدِ قُرَيْشٍ، وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ، أَفَأَصِلُهَا؟ قالَ: «**نَعَمْ، فَصِلي أُمَّكِ**».

[ت36/م35] ـ بابُ ما لا يجُوزُ مَنْعُهُ

1669 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حدَّثنا أبي: حدَّثنا كَهْمَسٌ، عنْ سَيَّارِ بنِ مَنْظُورٍ ـ رَجُلٌ مِنْ بَنِي فَزَارَةَ ـ، عن أَبِيهِ، عن امْرَأَةٍ يُقَالُ لَهَا بُهَيْسَةَ، عن أَبِيهَا قالتِ: اسْتَأْذَنَ أَبِي النَّبِيَّ ﷺ، فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ فَجَعَلَ يُقَبِّلُ وَيَلْتَزِمُ ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ؟ قَالَ: «**الْمَاءُ**». قَالَ: يَا نَبِيَّ اللَّهِ، مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ؟ قال: «**المِلْحُ**». قالَ: يَا نَبِيَّ اللَّهِ، مَا الشَّيْءُ الَّذِي لاَ يَحِلُّ مَنْعُهُ؟ قال: «**أَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ**».

[37] Begging In Mosques

1670- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is there among you such as has given food to an indigent today?" Abu Bakr said: "When I entered the mosque, I found a beggar, who was begging, and at the same time I found a fragment of bread in the hand of Abd Ar-Rahman from whom I took it and gave it to him (the beggar)."

[38] It Is Undesirable To Beg By The Countenance Of Allah

1671- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing other than the Garden should be begged by the Countenance of Allah Almighty."

[39] The Gift Of Such As Asks You By (The Name Of) Allah Almighty

1672- It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks refuge with Allah (from the evil of anything), give him shelter (and avert evil from him in exaltation of the Name of Allah); and he, who asks you for anything by (the Name of) Allah, give him (in adoration of the Name of Allah); and he, who invites you (to any good) answer his invitation; and he, who does a favour to you, give him reward for that, and in case you find nothing to reward him with, invoke good for him until you feel you give (the like of) such a reward."

[40] A Man Gives Out Of His Property

1673- It is narrated on the authority of Jabir Ibn Abdullah Al-Ansari that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man brought to him the like of an egg of gold, and gave it to him saying: "O Messenger of Allah! I've got that (egg) out of a mine, and I have nothing other than it in my possession: take it as an object of charity." The Messenger of Allah "Allah's blessing and peace be upon him" turned back from him (and did not accept it). He came to him from his right side, and said to him the same, but he turned back from him (and did not accept it). He came to him from his left side (and said the same), but the Messenger of Allah "Allah's blessing and peace be upon him" turned back from him (and refused to take it). But when he came to him from behind, the Messenger of Allah "Allah's blessing and peace be upon him" took it from him, and threw him with it, and had it touched him, surely, it would have pained him severely. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "One of you brings all what

[ت37/م36] - بابُ المسألةِ في المَساجدِ

1670 - حدّثنا بِشْرُ بنُ آدَمَ: حدَّثنا عَبْدُ اللَّهِ بنُ بَكْرٍ السَّهْمِيُّ: حدَّثنا مُبَارَكُ بنُ فَضَالَةَ، عنْ ثَابِتٍ الْبُنَانِيِّ، عنْ عَبْدِ الرَّحْمَنِ بنِ أبِي لَيْلَى، عن عَبْدِ الرَّحْمَنِ بنِ أبِي بَكْرٍ رَضِيَ اللَّهِ عَنْهُمَا قال: قالَ رَسُولُ اللَّهِ ﷺ: «**هَلْ فِيكُمْ أَحَدٌ أَطْعَمَ الْيَوْمَ مِسْكِينًا؟**» فَقَالَ أَبُو بَكْرٍ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا أَنَا بِسَائِلٍ يَسْأَلُ، فَوَجَدْتُ كِسْرَةَ خُبْزٍ فِي يَدِ عَبْدِ الرَّحْمَنِ، فَأَخَذْتُهَا مِنْهُ فَدَفَعْتُهَا إِلَيْهِ.

[ت38/م37] - بابُ كراهيةِ المسألةِ بوجهِ اللَّهِ تعالى

1671 - حدّثنا أَبُو الْعَبَّاسِ الْقِلَّوْرِيُّ: حدَّثنا يَعْقُوبُ بنُ إِسْحَاقَ الْحَضْرَمِيُّ، عن سُلَيْمَانَ بنِ مُعَاذٍ التَّيْمِيِّ: حدَّثنا ابنُ الْمُنْكَدِرِ، عن جَابِرٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ يُسْأَلُ بِوَجْهِ اللَّهِ إِلاَّ الْجَنَّةُ**».

[ت39/م38] - بابُ عَطيةِ مِنْ سَألَ باللَّهِ عَزَّ وجلَّ

1672 - حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعْمَشِ، عن مُجَاهِدٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ قال: قال رَسُولُ اللَّهِ ﷺ: «**مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُوا بِهِ، فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ**».

[ت40/م39] - بابُ الرجلِ يُخْرِجُ مِنْ مالِهِ

1673 - حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن عَاصِمِ بنِ عُمَرَ بنِ قَتَادَةَ، عن مَحْمُودِ بنِ لَبِيدٍ، عن جَابِرِ بنِ عَبْدِ اللَّهِ الأَنْصَارِيِّ قال: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ بِمِثْلِ بَيْضَةٍ مِنْ ذَهَبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ هَذِهِ مِنْ مَعْدِنٍ، فَخُذْهَا، فَهِيَ صَدَقَةٌ مَا أَمْلِكُ غَيْرَهَا، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَتَاهُ مِنْ قِبَلِ رُكْنِهِ الأَيْمَنِ فَقَالَ مِثْلَ ذَلِكَ، فَأَعْرَضَ عَنْهُ، ثُمَّ أَتَاهُ مِنْ قِبَلِ رُكْنِهِ الأَيْسَرِ، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَتَاهُ مِنْ خَلْفِهِ، فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَحَذَفَهُ بِهَا، فَلَوْ أَصَابَتْهُ لأَوْجَعَتْهُ، أَوْ لَعَقَرَتْهُ،

is in his possession and (gives it) saying: "This is out of charity", and then he sits begging from others. No doubt, the best object of charity is that given by a wealthy person (from the money which is left after his expenses)."

1674- The same is narrated on the authority of Ibn Ishaq, through a similar chain of transmitters, with the following addition that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take your property, since we are not in need of it."

1675- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man entered the mosque, where the Messenger of Allah "Allah's blessing and peace be upon him" ordered that some garments (assigned to the charity) should be spread (on the ground) and he commanded that two of them should be given to him. Then, when he made a call for giving in charity, the man came and spread one of both garments (to be given in charity), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take your garment!"

1676- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the best object of charity is that which one leaves for he is not in need of it, or that which is given by a wealthy one (who is not in need of it); and you should start (giving in charity) with your dependents."

[41] The Concession Pertaining To That

1677- It is narrated on the authority of Abu Hurairah that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which object of charity is the best?" he said: "It is that given by a poor one, no matter trivial it might be; and you should start (giving in charity) with your dependents."

1678- It is narrated on the authority of Zaid Ibn Aslam from his father that he said: I heard Umar Ibn Al-Khattab having said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" commanded us to give in charity, and it happened that I had property at that time, thereupon I said to myself: "Today, let me precede Abu Bakr (to the good, and I will be pleased) if I even could precede him only one day." I brought half my property to the Messenger of Allah "Allah's blessing and peace be upon him", who said to me: "What have you left for your family?" I said: "The like of it." Then, Abu Bakr brought all of his property to the Messenger of Allah "Allah's blessing and peace be upon him", who asked him: "What have you left for your family?" he said: "I've left for them

فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يَأْتِي أَحَدُكُمْ بِمَا يَمْلِكُ فَيَقُولُ: هَذِهِ صَدَقَةٌ، ثُمَّ يَقْعُدُ يَسْتَكِفُّ النَّاسَ! خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى**».

1674 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا ابنُ إِدْرِيسَ، عن ابنِ إِسْحَاقَ بِإِسْنَادِهِ وَمَعْنَاهُ. زَادَ: «**خُذْ عَنَّا مَالَكَ؛ لاَ حَاجَةَ لَنَا بِهِ**».

1675 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ: حدَّثنا سُفْيَانُ، عن ابنِ عَجْلاَنَ، عن عِيَاضِ بنِ عَبْدِ اللَّهِ بنِ سَعْدٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، فَأَمَرَ النَّبِيُّ ﷺ النَّاسَ أَنْ يَطَّرِحُوا ثِيَابًا، فَطَرَحُوا، فَأَمَرَ لَهُ مِنْهَا بِثَوْبَيْنِ، ثُمَّ حَثَّ عَلَى الصَّدَقَةِ، فَجَاءَ فَطَرَحَ أَحَدَ الثَّوْبَيْنِ، فَصَاحَ بِهِ وَقَالَ: «**خُذْ ثَوْبَكَ**»».

1676 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعْمَشِ، عن أبي صَالِحٍ، عن أَبِي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**إِنَّ خَيْرَ الصَّدَقَةِ مَا تَرَكَ غِنًى، أَوْ تُصُدِّقَ بِهِ عن ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ**».

[ت41/م40] ـ بابُ الرُّخصَةِ في ذلكَ

1677 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ وَيَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ الرَّمْلِيُّ قالاَ: حدَّثنا اللَّيْثُ، عن أبي الزُّبَيْرِ، عن يَحْيَى بنِ جَعْدَةَ، عن أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قال: «**جُهْدُ الْمُقِلِّ، وَابْدَأْ بِمَنْ تَعُولُ**».

1678 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَعُثْمَانُ بنُ أبي شَيْبَةَ، وَهَذَا حَدِيثُهُ قالاَ: حدَّثنا الْفَضْلُ بنُ دُكَيْنٍ: حدَّثنا هِشَامُ بنُ سَعْدٍ، عن زَيْدِ بنِ أَسْلَمَ، عن أَبِيهِ قال: سَمِعْتُ عُمَرَ بنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا أَنْ نَتَصَدَّقَ، فَوَافَقَ ذَلِكَ مَالاً عِنْدِي، فَقُلْتُ: الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ، إِنْ سَبَقْتُهُ يَوْمًا. فَجِئْتُ بِنِصْفِ مَالِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «**مَا أَبْقَيْتَ لأَهْلِكَ؟**» فَقُلْتُ: مِثْلَهُ. قال: وَأَتَى أَبُو بَكْرٍ رضي اللَّهُ عنه بِكُلِّ مَا عِنْدَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**مَا أَبْقَيْتَ لأَهْلِكَ؟**» قال: **أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ. قُلْتُ**: **لاَ**

Allah and His Messenger." On that I said: "I should never compete with you over anything afterwards."

[42] The Excellence Of Providing Others With Water

1679- It is narrated on the authority of Qatadah from Sa'id that Sa'd came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked: "Which object of charity is much dearer in your sight?" he said: "(It is to provide others with) water."

1680- The same is narrated on the authority of Sa'd Ibn Ubadah from the Messenger of Allah "Allah's blessing and peace be upon him".

1681- It is narrated on the authority of Sa'd Ibn Ubadah that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The mother of Sa'd died: which object of charity is better (to be given on her behalf)?" he said: "(It is to provide others with) water." On that he dug a well (for the people to utilize) and said: "(The reward of) this is for the mother of Sa'd."

1682- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Anyone of the Muslims dresses another Muslim with a dress at the time he (the latter) has no garment (to be dressed in), Allah will dress him from the green (silk garments) of the Garden; and anyone of the Muslims gives food to another Muslim while being hungry at that time, Allah will give him food from the fruits of the Garden; and anyone of the Muslims gives water to another Muslim while being thirsty at that time, Allah will give him water from the sealed nocturne (of the Garden)."

[43] What About The Gift Of A Milch Animal

1683- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are forty (items of deed), the highest of which is the gift of a milch goat, and no man does even one of them, expecting its reward, and (he does it) out of faith in what is promised pertaining to it, but that Allah will admit him to the Garden for it."

Abu Dawud says: According to the narration of Musaddad, Hassan said: We counted what follows the gift of a milch goat (in reward), such as returning the greeting with peace, saying to the sneezer: "Might Allah bestow mercy upon you" (in case he says: "Praise be to Allah", removing what is harmful from the way, and the like of that, but we failed to reach fifteen items.

أُسَابِقُكَ إِلَى شَيْءٍ أَبَدًا».

[ت42/م41] ـ بابٌ في فَضلِ سَقْيِ الماءِ

1679 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا هَمَّامٌ، عن قَتَادَةَ، عن سَعِيدٍ، أَنَّ سَعْدًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ الصَّدَقَةِ أَعْجَبُ إِلَيْكَ؟ قال: «**الْمَاءُ**».

1680 ـ حدّثنا مُحَمَّدُ بنُ عَبْدِ الرَّحِيمِ: حدَّثنا مُحَمَّدُ بنُ عَرْعَرَةَ، عن شُعْبَةَ، عن قَتَادَةَ، عن سَعِيدِ بنِ الْمُسَيَّبِ وَالْحَسَنِ، عن سَعْدِ بنِ عُبَادَةَ، عن النَّبِيِّ ﷺ نَحْوَهُ.

1681 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا إِسْرَائِيلُ، عن أبي إِسْحَاقَ، عن رَجُلٍ، عن سَعْدِ بنِ عُبَادَةَ أَنَّهُ قال: «يَا رَسُولَ اللَّهِ، إِنَّ أُمَّ سَعْدٍ مَاتَتْ، فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قال: «**الْمَاءُ**»، قال: فَحَفَرَ بِئْرًا وَقَالَ: هَذِهِ لأُمِّ سَعْدٍ».

1682 ـ حدّثنا عَلِيُّ بنُ الْحُسَيْنِ بنِ إِبْرَاهِيمَ بنِ إِشْكَابَ: حدَّثنا أَبُو بَدْرٍ: حدَّثنا أبو خَالِدٍ ـ الَّذِي كَانَ يَنْزِلُ فِي بَنِي دَالاَنَ ـ، عن نُبَيْحٍ، عن أبي سَعِيدٍ، عن النَّبِيِّ ﷺ قال: «**أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثِمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَإٍ سَقَاهُ اللَّهُ عَزَّ وَجَلَّ مِنَ الرَّحِيقِ الْمَخْتُومِ**».

[ت43/م42] ـ بابٌ في المَنِيحَةِ

1683 ـ حدّثنا إِبْرَاهِيمُ بنُ مُوسَى، قال: أخبرنا إِسْرَائِيلُ. (ح) وحدَّثنا مُسَدَّدٌ: حدَّثنا عِيسَى ـ وَهَذَا حَدِيثُ مُسَدَّدٍ وَهُوَ أَتَمُّ ـ عن الأَوْزَاعِيِّ، عن حَسَّانَ بنِ عَطِيَّةَ، عن أبي كَبْشَةَ السَّلُولِيِّ قال: سَمِعْتُ عَبْدَ اللَّهِ بنَ عَمْرٍو يَقُولُ: قال رَسُولُ اللَّهِ ﷺ: «**أَرْبَعُونَ خَصْلَةً أَعْلاَهُنَّ مَنِيحَةُ الْعَنْزِ، مَا يَعْمَلُ رَجُلٌ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا، وَتَصْدِيقَ مَوْعُودِهَا، إِلاَّ أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ**».

قال أَبُو دَاوُدَ: فِي حَدِيثِ مُسَدَّدٍ: قال حَسَّانُ: فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ: مِنْ رَدِّ السَّلاَمِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِمَاطَةِ الأَذَى عن الطَّرِيقِ وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً.

[44] The Reward Of The Storekeeper

1684- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The storekeeper who carries out the orders of his master and pays fully what he is ordered to give with good pleasure and heart, affording to that person to whom he is ordered to pay, is regarded as one of the two almsgivers."

[45] A Woman Gives In Charity From Her Husband's Foodstuff

1685- It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something of the foodstuff which is in the house of her husband without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it, and (the reward of anyone of them) would not reduce the reward of the others."

1686- It is narrated on the authority of Sa'd that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" took the pledge of allegiance from women, a respected woman seemingly from Mudar stood and said: "O Messenger of Allah! We are dependents of our fathers and sons (and husbands according to Abu Dawud): what is lawful for us to take from their property?" he said: "It is lawful for you to eat bread, grains and dates, and give gifts thereof."

Abu Dawud says: As such it is narrated on the authority of Ath-Thawri from Yunus.

1687- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman gives in charity out of the earnings of her husband without his command, she will have half the reward."

1688- It is narrated on the authority of Abu Hurairah that he said in reply to a question whether a woman could give in charity from the (property in the) house of her husband (without his leave): "No, except from the food that sustains her, and the reward then is divided between them; and it is unlawful for her to give in charity from the property of her husband without his leave."

[46] Keeping Good Relations With One's Kith And Kin

1689- It is narrated on the authority of Anas Ibn Malik that he said: When the following Verse was revealed: "By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you

[ت44/م43] ـ بابُ أَجْرِ الخازِنِ

1684 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ وَمُحَمَّدُ بنُ الْعَلاَءِ ـ الْمَعْنَى وَاحِد ـ قالا: حدَّثنا أبُو أُسَامَةَ، عن بُرَيْدِ بن عَبْدِ اللَّهِ بن أبي بُرْدَةَ، عن أبي بُرْدَةَ، عن أبي مُوسَى، قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ الْخَازِنَ الأَمِينَ الَّذِي يُعْطِي مَا أُمِرَ بِهِ كَامِلاً، مُوَفَّرًا، طَيِّبَةً بِهِ نَفْسُهُ، حَتَّى يَدْفَعَهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ: أَحَدُ الْمُتَصَدِّقَيْنِ»**.

[ت45/م44] ـ بابُ المرأةِ تتصدقُ منْ بيتِ زوجِها

1685 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أبُو عَوَانَةَ، عن مَنْصُورٍ، عن شَقِيقٍ، عن مَسْرُوقٍ، عن عَائِشَةَ رضي اللَّهُ عنها قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُ مَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُ مَا اكْتَسَبَ، وَلِخَازِنِهِ مِثْلُ ذٰلِكَ، لاَ يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ»**.

1686 ـ حدّثنا مُحَمَّدُ بنُ سَوَّارٍ المِصْرِيُّ: حدَّثنا عَبْدُ السَّلاَمِ بنُ حَرْبٍ، عن يُونُسَ بنِ عُبَيْدٍ، عن زِيَادِ بنِ جُبَيْرِ بنِ حَيَّةَ، عن سَعْدٍ قال: لَمَّا بَايَعَ رَسُولُ اللَّهِ ﷺ النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيلَةٌ، كَأَنَّهَا مِنْ نِسَاءِ مُضَرَ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّا كَلٌّ عَلَى آبَائِنَا وَأَبْنَائِنَا! ـ قال أَبُو دَاوُدَ: وَأَرَى فِيهِ ـ: وَأَزْوَاجِنَا، فَمَا يَحِلُّ لَنَا مِنْ أَمْوَالِهِمْ؟ فَقَالَ: **«الرَّطْبُ تَأْكُلْنَهُ وَتُهْدِينَهُ»**.

قال أَبُو دَاوُدَ: الرَّطْبُ: الْخُبْزُ وَالْبَقْلُ وَالرُّطَبُ.

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ الثَّوْرِيُّ عن يُونُسَ.

1687 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن هَمَّامِ بنِ مُنَبِّهٍ قال: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِهِ، فَلَهَا نِصْفُ أَجْرِهِ»**.

1688 ـ حدّثنا مُحَمَّدُ بنُ سَوَّارٍ المِصْرِيُّ: حدَّثنا عَبْدَةُ، عن عَبْدِ الْمَلِكِ، عن عَطَاءٍ، عن أَبِي هُرَيْرَةَ، فِي الْمَرْأَةِ تَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا، قال: لاَ، إِلاَّ مِنْ قُوتِهَا وَالأَجْرُ بَيْنَهُمَا، وَلاَ يَحِلُّ لَهَا أَنْ تَصَدَّقَ مِنْ مَالِ زَوْجِهَا إِلاَّ بِإِذْنِهِ.

قال أَبُو دَاوُدَ: هٰذَا يُضَعِّفُ حَدِيثَ هَمَّامٍ.

[ت46/م45] ـ بابٌ في صِلةِ الرَّحِمِ

1689 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ ـ هُوَ ابنُ سَلَمَةَ ـ، عن ثَابِتٍ، عن أَنَسٍ قال: «لَمَّا نَزَلَتْ: ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: 92]، قال أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ أَرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا؛ فَإِنِّي أُشْهِدُكَ أَنِّي قَدْ

give, of a truth Allah knoweth it well" (Al Imran 92), Abu Talhah said (to The Prophet): "I think that our Lord asks us (to give in charity) from our property. So, I make you witness, O Messenger of Allah, that I've given the garden of Bairuha (in charity) for the sake of Allah." He (The Prophet) said: "Then, give it to your kith and kin." So, he (Abu Talhah) distributed it between Hassan Ibn Thabit and Ubai Ibn Ka'b.

1690- It is narrated on the authority of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: I had a slave-girl and I emancipated her (by way of charity), and when the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, I told him, thereupon he said: "Allah has given you the reward of that, but had you given her (as a gift) to your brothers, you would have received greater reward."

1691- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded (the Muslims) to give in charity, thereupon a man said: "O Messenger of Allah! I have only a Dinar." He said: "Give it in charity to yourself." He said: "I have another Dinar." He said: "Give it in charity to your child." He said: "I have a third one." He said: "Give it in charity to your wife." He said: "I have a fourth one." He said: "Give it in charity to your servant." He said: "I have a fifth one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have better knowledge (of such as is in need so that you might give it to him in charity)."

1692- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sufficient for a sin that a man ruins his dependents (by spending all of his property even in charity, leaving nothing to them)."

1693- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is pleased to have his sustenance enlarged for him, and his lifetime prolonged, let him keep good relation with his kith and kin."

1694- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: Allah Almighty says: "I'm (Allah) the Rahman (Most Gracious), and it is Rahem (one's kith and kin) and so I've given it a name derived from Mine: whoever keeps good relation with it, I also keep good relation with him; and whoever severs (relation with) it, I will cut off (relation with) him."

جَعَلْتُ أَرْضِي بِأَرِيحَاءَ لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**اجْعَلْهَا فِي قَرَابَتِكَ**»، فَقَسَمَهَا بَيْنَ حَسَّانَ بنِ ثَابِتٍ وَأُبَيِّ بنِ كَعْبٍ».

قال أَبُو دَاوُدَ: وَبَلَغَنِي عن الأَنْصَارِيِّ مُحَمَّدِ بنِ عَبْدِ اللَّهِ قال: أَبُو طَلْحَةَ: زَيْدُ بنُ سَهْلِ بنِ الأَسْوَدِ بنِ حَرَامِ بنِ عَمْرِو بنِ زَيْدِ مَنَاةَ بنِ عَدِيِّ بنِ عَمْرِو بنِ مَالِكِ بنِ النَّجَّارِ، وَحَسَّانُ بنُ ثَابِتِ بنِ الْمُنْذِرِ بنِ حَرَامٍ، يَجْتَمِعَانِ إِلَى حَرَامٍ، وَهُوَ الأَبُ الثَّالِثُ، وَأُبَيُّ بنُ كَعْبِ بنِ قَيْسِ بنِ عَتِيكِ بنِ زَيْدِ بنِ مُعَاوِيَةَ بنِ عَمْرِو بنِ مَالِكِ بنِ النَّجَّارِ، فَعَمْرٌو يَجْمَعُ حَسَّانَ وَأَبَا طَلْحَةَ وَأُبَيًّا. قَالَ الأَنْصَارِيُّ: بَيْنَ أُبَيٍّ وَأَبِي طَلْحَةَ سِتَّةُ آبَاءٍ.

1690 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن عَبْدَةَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن بُكَيْرِ بنِ عَبْدِ اللَّهِ بنِ الأَشَجِّ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَتْ لِي جَارِيَةٌ فَأَعْتَقْتُهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فأخبَرْتُهُ، فَقَالَ: «**آجَرَكِ اللَّهُ، أَمَا إِنَّكِ لَوْ كُنْتِ أَعْطَيْتِها أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ**».

1691 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن مُحَمَّدِ بنِ عَجْلاَنَ، عن الْمَقْبُرِيِّ، عن أَبِي هُرَيْرَةَ قال: أَمَرَ النَّبِيُّ ﷺ بالصَّدَقَةِ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. قال: فَقَالَ: «**تَصَدَّقْ بِهِ عَلَى نَفْسِكَ**». قال: عِنْدِي آخَرُ قال: «**تَصَدَّقْ بِهِ عَلَى وَلَدِكَ**». قال: عِنْدِي آخَرُ. قال: «**تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ**»، أَوْ قَالَ: «**زَوْجِكَ**». قال: عِنْدِي آخَرُ. قَالَ: «**تَصَدَّقْ بِهِ عَلَى خَادِمِكَ**». قال: عِنْدِي آخَرُ. قال: «**أَنْتَ أَبْصَرُ**».

1692 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ: حدَّثنا أَبُو إِسْحَاقَ، عن وَهْبِ بنِ جَابِرٍ الْخَيْوَانِيِّ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: قال رَسُولُ اللَّهِ ﷺ: «**كَفَى بالمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ**».

1693 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ وَيَعْقُوبُ بنُ كَعْبٍ وَهَذَا حَدِيثُهُ قالا: حدَّثنا ابنُ وَهْبٍ قال: أخبرني يُونُسُ، عن الزُّهْرِيِّ، عن أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ فِي رِزْقِهِ، وَيُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ**».

1694 ـ حدّثنا مُسَدَّدٌ وَأَبُو بَكْرِ بنُ أبي شَيْبَةَ قالا: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن أبي سَلَمَةَ، عن عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**قال اللَّهُ تَعَالَى: أَنَا الرَّحْمَنُ، وَهِيَ الرَّحِمُ، شَقَقْتُ لَهَا اسْمًا مِنَ اسْمِي، مَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ**».

1695- It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same.

1696- It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as severs the relation with his kith and kin never enters the Garden."

1697- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The true keeper of good relation is not him who keeps good relation with such as keeps good relation with him; but the true keeper of good relation is him, who keeps good relation even with such as severs relation with him."

[47] What About Niggardliness

1698- It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a speech, in which he said: "Beware of niggardliness, for it is niggardliness which has ruined those before you: because of it, they were prompted to be stingy and greedy, and they became so, and because of it they were prompted to sever relations with their kinship, and they did accordingly, and because of it they were prompted to be wicked, and they became so."

1699- It is narrated on the authority of Asma' Bint Abu Bakr that she said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have no property (in my possession) other than what Az-Zubair (my husband) brings to me in his house: should I give in charity out of it?" he said: "Give in charity out of it, and do not keep (from giving others) perchance Allah Almighty keeps from giving you."

1700- It is narrated on the authority of A'ishah that she made a mention of a number of indigent (whom she could give in charity, or a number of the objects of charity), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give in charity (as much as you can), and do not calculate (the number of those whom you give, or the objects of charity you give), perchance Allah reckons (what He bestows) upon you."

1695 ـ حدّثنا مُحَمَّدُ بنُ الْمُتَوَكِّلِ الْعَسْقَلاَنِيُّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ الرَّدَّادَ اللَّيْثِيَّ أَخْبَرَهُ، عن عَبْدِ الرَّحْمَنِ بن عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ بِمَعْنَاهُ.

1696 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن مُحَمَّدِ بنِ جُبَيْرِ بن مُطْعِمٍ، عن أبيهِ، يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: «**لاَ يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ**».

1697 ـ حدّثنا ابنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن الأَعْمَشِ وَالْحَسَنِ بنِ عَمْرٍو وَفِطْرٍ، عن مُجَاهِدٍ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو ـ قال سُفْيَانُ: وَلَمْ يَرْفَعْهُ سُلَيْمَانُ إِلَى النَّبِيِّ ﷺ، وَرَفَعَهُ فِطْرٌ وَالْحَسَنُ ـ قال: قال رَسُولُ اللَّهِ ﷺ: «**لَيْسَ الْوَاصِلُ بالْمُكَافِىءِ، وَلَكِنَّ الْوَاصِلَ هُوَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا**».

[ت47/م46] ـ بابٌ في الشُّحِّ

1698 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ، عن عَمْرِو بنِ مُرَّةَ، عن عَبْدِ اللَّهِ بنِ الْحَارِثِ، عن أبي كَثِيرٍ، عن عَبْدِ اللَّهِ بنِ عَمْرٍو قال: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «**إِيَّاكُمْ وَالشُّحَّ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بالشُّحِّ، أَمَرَهُمْ بالْبُخْلِ فَبَخِلُوا، وَأَمَرَهُمْ بالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بالْفُجُورِ فَفَجَرُوا**».

1699 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ: حدَّثنا أَيُّوبُ: حدَّثنا عَبْدُ اللَّهِ بنُ أبي مُلَيْكَةَ: حَدَّثَتْنِي أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لِي شَيْءٌ إِلاَّ مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ بَيْتَهُ، أَفَأُعْطِي مِنْهُ؟ قال: «**أَعْطِي وَلاَ تُوكِي، فَيُوكَى عَلَيْكِ**».

1700 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ، أخبرنا أَيُّوبُ، عن عَبْدِ اللَّهِ بنِ أبي مُلَيْكَةَ، عن عَائِشَةَ أَنَّهَا ذَكَرَتْ عِدَّةً مِنْ مَسَاكِينَ. قال أَبُو دَاوُدَ: وَقَالَ غَيْرُهُ: أَوْ عِدَّةَ مِنْ صَدَقَةٍ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «**أَعْطِي وَلاَ تُحْصِي فَيُحْصَى عَلَيْكِ**».

(4/10) THE BOOK OF THE LOST THING THAT IS PICKED UP

[1] Making Public Announcement Of The Lost Thing That Is Picked Up

1701- It is narrated on the authority of Suwaid Ibn Ghafalah that he said: I took part in a holy battle with Zaid Ibn Suhan and Salman Ibn Rabie'ah, and I picked a whip, and they ordered me to throw it, but I rejected saying: "No, either I should find its owner or I shall utilize it." Then, during my pilgrimage, I came upon Medina, and went to Ubai Ibn Ka'b and made a mention of that to him, thereupon he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", I found a purse containing one hundred Dinars. So I asked him about it, and he said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement of it (for another year)." I did, but none turned up to claim it. I asked him (for the third time) and he said: "Make public announcement of it (for another year)." When I asked him (for the fourth time) he said: "Remember its container and the string with which it is tied and count the money it contains: if its owner comes (and recognizes it), give it to him; otherwise, (utilize it) as your property." He (the narrator) said: I do not know whether he said: Make a public announcement of it for a year" thrice or once.

1702- The same is narrated on the authority of Shu'bah, through another chain of transmitters, in which he said: "Make a public announcement of it for a year" thrice. I do not know whether he said that to him thrice at the same time, or in three successive years.

1703- The same is narrated on the authority of Salamah Ibn Kuhail through a similar chain of transmission, in which he said: "Make a public announcement of it for two or three years. Then, count what it contains, and be aware of the description of its container and the string with which it is tied: if its owner comes and recognizes the amount (of money it contains) and the (description of the) string therewith it is tied, give it to him."

Abu Dawud says: This addition is made only in the narration of Hammad.

1704- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: A man asked The Prophet "Allah's blessing and peace be upon him" about picking up a fallen lost thing. The Prophet "Allah's blessing and

[10/4] ـ كتابُ اللُّقَطَةِ

[ت1/م1] ـ بابُ التعريف باللقطة

1701 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا شُعْبَةُ، عن سَلَمَةَ بنِ كُهَيْلٍ، عن سُوَيْدِ بنِ غَفَلَةَ قال: غَزَوْتُ مَعَ زَيْدِ بنِ صُوحَانَ وَسَلْمَانَ بنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا، فَقَالا لِيَ: اطْرَحْهُ. فَقُلْتُ: لاَ، وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ وَإِلاَّ اسْتَمْتَعْتُ بِهِ، قال: فَحَجَجْتُ فَمَرَرْتُ عَلَى المَدِينَةِ، فَسَأَلْتُ أُبَيَّ بنَ كَعْبٍ، فَقَالَ: وَجَدْتُ صُرَّةً فِيهَا مِئَةُ دِينَارٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «**عَرِّفْهَا حَوْلاً**»، فَعَرَّفْتُهَا حَوْلاً، ثُمَّ أَتَيْتُهُ فَقَالَ: «**عَرِّفْهَا حَوْلاً**»، فَعَرَّفْتُهَا حَوْلاً، ثُمَّ أَتَيْتُهُ، فَقَالَ: «**عَرِّفْهَا حَوْلاً**»، فَعَرّفتُها حَوْلاً، ثُمَّ أَتَيْتُهُ فَقُلْتُ: لَمْ أَجِدْ مَنْ يَعْرِفُها، فَقَالَ: «**احْفَظْ عَدَدَهَا وَوِعَاءَهَا وَوِكَاءَهَا، فَإِنْ جاءَ صَاحِبُهَا، وَإِلاَّ فَاسْتَمْتِعْ بِهَا**» وَقَالَ: وَلاَ أَدْرِي أَثَلاَثًا قال: «**عَرِّفْهَا**»، أَوْ مَرَّةً وَاحِدَةً.

1702 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ بِمَعْنَاهُ، قال: «**عَرِّفْهَا حَوْلاً**»، وَقَالَ: ثَلاَثَ مِرَارٍ، قال: فَلاَ أَدْرِي قال لَهُ ذَلِكَ في سَنَةٍ، أَوْ فِي ثَلاَثِ سِنِينَ؟!

1703 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا سَلَمَةُ بنُ كُهَيْلٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قالَ فِي التَّعْرِيفِ: قال: «**عَامَيْنِ أَوْ ثَلاَثَةً**»، وَقَالَ: «**اعْرِفْ عَدَدَهَا وَوِعَاءَهَا وَوِكَاءَهَا**»، زَادَ: «**فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عَدَدَهَا وَوِكَاءَهَا، فَادْفَعْهَا إِلَيْهِ**».

قال أَبُو دَاوُدَ: لَيْسَ يَقُولُ هَذِهِ الْكَلِمَةَ إِلاَّ حَمَّادٌ فِي هَذَا الْحَدِيثِ يَعْنِي: «فَعَرَفَ عَدَدَهَا».

1704 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ، عن رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمَنِ، عن يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عن زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللُّقَطَةِ، فَقَالَ: «**عَرِّفْهَا سَنَةً، ثُمَّ اعْرِفْ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ**

peace be upon him" replied: "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." He further asked about (taking) the lost sheep, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is for you, your brother (who might be another person once he finds it), or even for the wolf." Then the person asked about the lost camel. On that, The Prophet "Allah's blessing and peace be upon him" got angry and his cheeks or his Face became red and he said: "You have no concern with it as it has its water container, and its feet till its owner finds it."

1705- The same is narrated on the authority of Malik through the same chain of transmission, but with the following addition: "and it will reach water, and eat (the leaves) of trees till its owner finds it." Pertaining to the lost sheep, he did not tell him to take it. Concerning the lost thing that is picked up, he said: "Make public announcement about it for one year: if its owner comes (and recognizes it) give it to him."

Abu Dawud says: A Hadith like it is narrated on the authority of Rabie'ah, through many transmitters, and no mention is made by them of taking it.

1706- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" was asked about picking up a lost thing. The Prophet "Allah's blessing and peace be upon him" said: "Remember the description of its container and the string with which it is tied; and make public announcement about it for one year. If its owner comes to demand it (and he recognizes it correctly), give it to him); otherwise, dispose of it; and if its owner comes to demand it (and he recognizes it well), give it to him."

1707- It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" was asked about picking up a lost thing...and he mentioned a Hadith like that of Rabie'ah, in which he said: "Make public announcement about it for one year. If its owner comes to demand it (and he recognizes it correctly), give it to him; otherwise, remember the description of its container and the string with which it is tied, and mix it with your property; and if its owner comes to demand it (and he recognizes it well), give it to him."

1708- The same is narrated on the authority of both Yahya Ibn Sa'id and Rabie'ah, through a similar chain of transmission, in which he said: "and if its owner comes to demand it and he recognizes well its container and

اسْتَنْفِقْ بِهَا، فَإِنْ جَاءَ رَبُّهَا، فَأَدِّهَا إِلَيْهِ»، فَقَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْغَنَمِ؟ فَقَالَ: «**خُذْهَا، فَإِنَّمَا هِيَ لَكَ، أَوْ لأَخِيكَ، أَوْ لِلذِّئْبِ**»، قال: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الإِبِلِ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوْ احْمَرَّ وَجْهُهُ، وَقَالَ: «**مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَأْتِيَهَا رَبُّهَا**».

1705 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ: أخبرني مَالِكٌ بِإِسْنَادِهِ وَمَعْنَاهُ، زَادَ: «**سِقَاؤُهَا، تَرِدُ الْمَاءَ، وَتَأْكُلُ الشَّجَرَ**»، وَلَمْ يَقُلْ: «**خُذْهَا**» فِي ضَالَّةِ الشَّاءِ، وَقَال في اللُّقَطَةِ: «**عَرِّفْهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلاَّ فَشَأْنَكَ بِهَا**»، وَلَمْ يَذْكُرِ «**اسْتَنْفِقْ**».

قال أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ وَسُلَيْمَانُ بنُ بِلاَلٍ وَحَمَّادُ بنُ سَلَمَةَ عن رَبِيعَةَ مِثْلَهُ، لَمْ يَقُولُوا: «**خُذْهَا**».

1706 ـ حدّثنا مُحَمَّدُ بنُ رَافِعٍ وَهَارُونُ بنُ عَبْدِ اللَّهِ ـ المَعْنَى ـ قالاَ: حدَّثنا ابنُ أبي فُدَيْكٍ، عن الضَّحَّاكِ، يَعْنِي ابنَ عُثْمَانَ، عن بُسْرِ بنِ سَعِيدٍ، عن زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اللُّقَطَةِ؟ فَقَالَ: «**عَرِّفْهَا سَنَةً، فَإِنْ جَاءَ بَاغِيهَا فَأَدِّهَا إِلَيْهِ وَإِلاَّ فَاعْرِفْ عِفَاصَهَا وَوِكَاءَهَا ثُمَّ كُلْهَا، فَإِنْ جَاءَ بَاغِيهَا فَأَدِّهَا إِلَيْهِ**».

1707 ـ حدّثنا أَحْمَدُ بنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بنُ طَهْمَانَ، عن عَبَّادِ بنِ إِسْحَاقَ، عن عَبْدِ اللَّهِ بنِ يَزِيدَ، عن أَبِيهِ يَزِيدَ مَوْلَى الْمُنْبَعِثِ، عن زَيْدِ بنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قال: سُئِلَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ رَبِيعَةَ، قال: وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**تُعَرِّفُهَا حَوْلاً، فَإِنْ جَاءَ صَاحِبُهَا دَفَعْتَهَا إِلَيْهِ، وَإِلاَّ عَرَفْتَ وِكَاءَهَا وَعِفَاصَهَا، ثُمَّ أَفِضْهَا فِي مَالِكَ، فَإِنْ جَاءَ صَاحِبُهَا، فَادْفَعْهَا إِلَيْهِ**»».

1708 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ، عن حَمَّادِ بنِ سَلَمَةَ، عن يَحْيَى بنِ سَعِيدٍ وَرَبِيعَةَ بِإِسْنَادِ قُتَيْبَةَ وَمَعْنَاهُ، زَادَ فِيهِ: «**فَإِنْ جَاءَ بَاغِيهَا فَعَرَفَ عِفَاصَهَا وَعَدَدَهَا فَادْفَعْهَا إِلَيْهِ**» وَقَالَ حَمَّادٌ أَيْضًا: عن عُبَيْدِ اللَّهِ بنِ عُمَرَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ، عن النَّبِيِّ ﷺ مِثْلَهُ.

amount, give it to him." The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: This addition: "and he recognizes well its container and amount" as transmitted by Hammad Ibn Salamah in the narrations of Salamah Ibn Kuhail, Yahya Ibn Sa'id, Ubaidullah Ibn Umar, and Rabie'ah, is not famous in the remaining narrations of this Hadith. According to the narrations of Uqbah Ibn Suwaid from his father and Umar Ibn Al-Khattab, and both from the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Make public announcement about it for one year."

1709- It is narrated on the authority of Mutarrif Ibn Abdullah from Ayad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds a lost thing which he has picked it, let him take two just witnesses, and let not him conceal nor change anything in it: if he finds its owner, let him give it to him, otherwise, it is Allah's property, which He bestowed upon such as He pleases (of His servants)."

1710- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the permissibility of picking up) the fruits hung (in the trees) thereupon he said: "If one gets and eats because of hungry, and does not store in his garment, there is no blame on him, and if one brings out anything of it, he shall afford the like of it and bear the punishment; and if one steals from it after being (plucked and) kept in the drying place, as much as to reach the price of a shield (three Dirhams), cutting off (his hand) becomes binding; and if one steals what is less than that, he shall afford twice the like of it and bear the punishment..." and he mentioned the same concerning the lost sheep and camel. He was asked about picking up a fallen thing, thereupon he said: "If it is found in a road trodden by the people, make public announce about it for one year: if its owner comes to demand it, give it to him, and if he does not come, it becomes your own property. What is found in the waste land, one-fifth, as in the case of a buried treasure (should be given to the state)."

1711- The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather, through the same chain of transmitters, in which he said about the lost sheep: "Keep it."

قال أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ الَّتِي زَادَ حَمَّادُ بنُ سَلَمَةَ فِي حَدِيثِ سَلَمَةَ بنِ كُهَيْلٍ وَيَحْيَى بنِ سَعِيدٍ وَعُبَيْدِ اللَّهِ بنِ عُمَرَ وَرَبِيعَةَ: «**إِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا وَوِكَاءَهَا، فَادْفَعْهَا إِلَيْهِ**» لَيْسَتْ بِمَحْفُوظَةٍ: «**فَعَرَفَ عِفَاصَهَا وَوِكَاءَهَا**». وَحَدِيثُ عُقْبَةَ بنِ سُوَيْدٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ أَيْضًا قال: «**عَرِّفْهَا سَنَةً**» وَحَدِيثُ عُمَرَ بنِ الْخَطَّابِ أَيْضًا عن النَّبِيِّ ﷺ قال: «**عَرِّفْهَا سَنَةً**».

1709 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدٌ ـ يَعْنِي الطَّحَّانَ ـ (ح) وحدَّثنا مُوسَى ـ يَعْنِي ابنَ إِسْمَاعِيلَ ـ: حدَّثنا وُهَيْبٌ، ـ يَعْنِي ابنَ خَالِدٍ ـ المَعْنَى، عن خَالِدٍ الْحَذَّاءِ، عن أبي الْعَلاَءِ، عن مُطَرِّفٍ ـ يَعْنِي ابنَ عَبْدِ اللَّهِ ـ، عن عِيَاضِ بنِ حِمَارٍ، قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ وَجَدَ لُقَطَةً فَلْيُشْهِدْ ذَا عَدْلٍ أَوْ ذَوَيْ عَدْلٍ، وَلاَ يَكْتُمْ، وَلاَ يُغَيِّبْ، فَإِنْ وَجَدَ صَاحِبَها فَلْيَرُدَّهَا عَلَيْهِ، وَإِلاَّ فَهُوَ مَالُ اللَّهِ عَزَّ وَجَلَّ يُؤْتِيهِ مَنْ يَشَاءُ**».

1710 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلاَنَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ، عن رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمَرِ المُعَلَّقِ فَقَالَ: «**مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلاَ شَيْءَ عَلَيْهِ، وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ، فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ، وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمِجَنِّ، فَعَلَيْهِ الْقَطْعُ ومن سرقَ دونَ ذَلِكَ فعليه غرامةُ مثليْهِ والعقوبةُ**»، وَذَكَرَ فِي ضَالَّةِ الْغَنَمِ وَالإِبِلِ كَمَا ذَكَرَه غَيْرُهُ، قال: وَسُئِلَ عَنِ اللُّقَطَةِ فَقَالَ: «**مَا كَانَ مِنْهَا فِي طَرِيقِ المِيتَاءِ أَوْ الْقَرْيَةِ الْجَامِعَةِ فَعَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا فَادْفَعْهَا إِلَيْهِ، وَإِنْ لَمْ يَأْتِ فَهِيَ لَكَ، وَمَا كَانَ فِي الْخَرَابِ يَعْنِي فَفِيهَا وَفِي الرِّكَازِ الْخُمُسُ**»

1711 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا أَبُو أُسَامَةَ، عن الْوَلِيدِ ـ يَعْنِي ابنَ كَثِيرٍ ـ، حَدَّثَنِي عَمْرُو بنُ شُعَيْبٍ بِإِسْنَادِهِ بِهَذَا، قال في ضَالَّةِ الشَّاءِ، قال: «**فَاجْمَعْهَا**».

1712- The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said concerning the lost sheep: "It is either for you, for your brother (who might be another person), or for the wolf: then take it."

1713- The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him", through a similar chain of transmitters, in which he said about the lost sheep: "Keep it until its owner comes to demand it."

1714- It is narrated on the authority of Abu Sa'id Al-Khudri that Ali Ibn Abu Talib found a Dinar (on the way), and he brought it to Fatimah, who asked the Messenger of Allah "Allah's blessing and peace be upon him" about it, thereupon he said: "It is a sustenance bestowed by Allah Almighty (upon such of His servants as He pleases)." The Messenger of Allah "Allah's blessing and peace be upon him" ate (food bought) from it, and so did both Ali and Fatimah. Later on, a woman came to him and asked for the Dinar (claiming it was hers and she lost it). Allah's Messenger "Allah's blessing and peace be upon him" said: "O Ali! Give the Dinar to her."

1715- It is narrated on the authority of Ali that he picked up a Dinar therewith he bought baking powder, but the seller recognized him, and returned the Dinar (besides the baking powder) to him (in admiration of his position). Ali took the Dinar, from which he cut off two Qirats, therewith he bought meat.

1716- It is narrated on the authority of Sahl Ibn Sa'd that Ali entered upon Fatimah, and found both Hasan and Husain (his sons) weeping. He asked about the reason for their weeping, and she told him that they were weeping because of severe hunger. Then Ali came out and found a Dinar in the market. He came (with it) to Fatimah and told her, thereupon she said to him: "Go to so and so from among the Jews, and buy baking powder from him for us." He went to the Jew and bought baking powder, and the Jew said to him: "Are you the son-in-law of him, who pretends he is a Prophet?" Ali answered in the affirmative. Then the Jew said to him: "Take then the Dirham, and the baking powder besides." He came out and went to Fatimah and told her, thereupon she said to her: "Go to so and so, the butcher, and buy meat for us by a Dirham." He went and mortgaged the Dinar for meat by a Dirham. He brought it to her, and she made dough, and set up the oven and baked (bread). She then sent to her father (the Messenger of Allah "Allah's blessing and peace be upon him"), and when he came to them she said: "O Messenger of Allah! Let me mention the story of that to you: if

1712 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أَبُو عَوَانَةَ، عن عُبَيْدِ اللَّهِ بنِ الأَخْنَسِ، عن عَمْرِو بنِ شُعَيْبٍ بِهَذَا بِإِسْنَادِهِ، وَقَالَ فِي ضَالَّةِ الْغَنَمِ: «**لَكَ أَوْ لأَخِيكَ أَوْ لِلذِّئْبِ، خُذْهَا قَطُّ**». وَكَذَا قَالَ فِيهِ أَيُّوبُ وَيَعْقُوبُ بنُ عَطَاءٍ، عن عَمْرِو بنِ شُعَيْبٍ، عن النَّبِيِّ ﷺ قال: «**فَخُذْهَا**».

1713 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ. (ح)، وحدَّثنا ابنُ الْعَلاَءِ: حدَّثنا ابنُ إِدْرِيسَ، عن ابنِ إِسْحَاقَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أبِيهِ، عن جَدِّهِ، عن النَّبِيِّ ﷺ بِهَذَا. قالَ فِي ضَالَّةِ الشَّاءِ: «**فَاجْمَعْهَا حَتَّى يَأْتِيهَا بَاغِيهَا**».

1714 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ، عن عَمْرِو بنِ الْحَارِثِ، عن بُكَيْرِ بنِ الأَشَجِّ، عن عُبَيْدِ اللَّهِ بنِ مِقْسَمٍ، حَدَّثَهُ عَنْ رَجُلٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ: أَنَّ عَلِيَّ بنَ أَبِي طَالِبٍ وَجَدَ دِينَارًا فَأَتَى بِهِ فَاطِمَةَ، فَسَأَلَتْ عَنْهُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «**هُوَ رِزْقُ اللَّهِ**»، فَأَكَلَ مِنْهُ رَسُولُ اللَّهِ ﷺ وَأَكَلَ عَلِيٌّ وَفَاطِمَةُ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَتْهُ امْرَأَةٌ تَنْشُدُ الدِّينَارَ، فَقَالَ النَّبِيُّ ﷺ: «**يَا عَلِيُّ أَدِّ الدِّينَارَ**».

1715 ـ حدّثنا الْهَيْثَمُ بنُ خَالِدٍ الْجُهَنِيُّ: حدَّثنا وَكِيعٌ، عن سَعْدِ بنِ أَوْسٍ، عن بِلاَلِ بنِ يَحْيَى الْعَبْسِيِّ، عن عَلِيٍّ: «أَنَّهُ الْتَقَطَ دِينَارًا فَاشْتَرَى بِهِ دَقِيقًا، فَعَرَفَهُ صَاحِبُ الدَّقِيقِ، فَرَدَّ عَلَيْهِ الدِّينَارَ، فَأَخَذَهُ عَلِيٌّ فَقَطَعَ مِنْهُ قِيرَاطَيْنِ فَاشْتَرَى بِهِ لَحْمًا».

1716 ـ حدّثنا جَعْفَرُ بنُ مُسَافِرٍ التِّنِّيسِيُّ: حدَّثنا ابنُ أبي فُدَيْكٍ: حدَّثنا مُوسَى بنُ يَعْقُوبَ الزَّمْعِيُّ، عن أَبِي حَازِمٍ، عن سَهْلِ بنِ سَعْدٍ أَخْبَرَهُ: «أَنَّ عَلِيَّ بنَ أَبِي طَالِبٍ دَخَلَ عَلَى فَاطِمَةَ وَحَسَنٌ وَحُسَيْنٌ يَبْكِيَانِ، فَقَالَ: مَا يُبْكِيهِمَا؟ قَالَتْ: الْجُوعُ، فَخَرَجَ عَلِيٌّ فَوَجَدَ دِينَارًا بالسُّوقِ، فَجَاءَ إِلَى فَاطِمَةَ وَأَخْبَرَهَا، فَقَالَتْ: اذْهَبْ إِلَى فُلاَنٍ الْيَهُودِيِّ فَخُذْ لَنَا دَقِيقًا فَجَاءَ الْيَهُودِيَّ، فَاشْتَرَى دَقِيقًا بِهِ، فَقَالَ الْيَهُودِيُّ: أَنْتَ خَتَنُ هَذَا الَّذِي يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قال: فَخُذْ دِينَارَكَ وَلَكَ الدَّقِيقُ، فَخَرَجَ عَلِيٌّ حَتَّى جَاءَ بِهِ فَاطِمَةَ فَأَخْبَرَهَا، فَقَالَتْ: اذْهَبْ إِلَى فُلاَنٍ الْجَزَّارِ، فَخُذْ لَنَا بِدِرْهَمٍ لَحْمًا، فَذَهَبَ فَرَهَنَ الدِّينَارَ بِدِرْهَمٍ لَحْمٍ فَجَاءَ بِهِ، فَعَجَنَتْ، وَنَصَبَتْ وَخَبَزَتْ وَأَرْسَلَتْ إِلَى أَبِيهَا، فَجَاءَهُمْ، فَقَالَتْ:

you see it lawful for us, we shall eat it, and so will you do with us. It happened that such and such...thereupon he said: "Eat it in the Name of Allah." They ate of it, and while they were still in their place, behold! a young man was beseeching (the Muslims by) Allah and Islam for his Dinar. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be brought to him, and he asked him, thereupon he said: "It has fallen from me in the market." The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "O Ali! Go to such and such butcher and say to him: The Messenger of Allah "Allah's blessing and peace be upon him" tells you to bring back the Dinar, and he owes you your Dirham." He brought it back, and the Messenger of Allah "Allah's blessing and peace be upon him" gave it to the young man.

1717- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us concession pertaining to the fallen stick, whip or rope and the like of that, which one might pick up in order to utilize.

Abu Dawud says: The same is narrated through the same chain of transmitters on the authority of Al-Mughirah: Abu Salamah Ibn Muslim from Abu Az-Zubair from Jabir Ibn Abdullah.

1718- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (punishment of) concealing a lost camel is to bring it back and the like of it besides."

1719- It is narrated on the authority of Abd Ar-Rahman Ibn Uthman At-Taimi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade picking up the fallen thing during pilgrimage, i.e. one should leave it until its owner comes to take it.

1720- It is narrated on the authority of Al-Mundhir Ibn Jarir that he said: I was in the company of (my father) Jarir in Al-Bawazij when the cows went away, and then (on their return) he saw a cow which he did not recognize (since it was not of those belonging to his herd). He asked: "What is that?" they said: "It is a cow which has caught up with the (herd of) cows." He ordered that it should be driven away and when it disappeared, he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "None but a straying person gives shelter to (and joins) a lost thing (to his property)."

يَا رَسُولَ اللَّهِ، أَذْكُرُ لَكَ، فَإِنْ رَأَيْتَهُ لَنَا حَلاَلاً أَكَلْنَاهُ وَأَكَلْتَ مَعَنَا مِنْ شَأْنِهِ كَذَا وَكَذَا. قال: «**كُلُوا بِاسْمِ اللَّهِ**». فَأَكَلُوا منه، فَبَيْنَا هُمْ مَكَانَهُمْ إِذْ غُلاَمٌ يَنْشُدُ اللَّهَ وَالإِسْلاَمَ الدِّينَارَ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ فَدُعِيَ لَهُ، فَسَأَلَهُ، فَقَالَ: سَقَطَ مِنِّي فِي السُّوقِ، فَقَالَ النَّبِيُّ ﷺ: «**يَا عَلِيُّ، اذْهَبْ إِلَى الْجَزَّارِ فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ يَقُولُ لَكَ: أَرْسِلْ إِلَيَّ بِالدِّينَارِ، وَدِرْهَمُكَ عَلَيَّ**»، فَأَرْسَلَ بِهِ فَدَفَعَهُ رَسُولُ اللَّهِ ﷺ إِلَيْهِ».

1717 ـ حدّثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ: حدَّثنا مُحَمَّدُ بنُ شُعَيْبٍ، عن المُغِيرَةِ بنِ زِيَادٍ، عن أبي الزُّبَيْرِ المَكِّيِّ أَنَّهُ حَدَّثَهُ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قالَ: «رَخَّصَ لَنَا رَسُولُ اللَّهِ ﷺ فِي الْعَصَا وَالسَّوْطِ وَالْحَبْلِ وَأَشْبَاهِهِ: يَلْتَقِطُهُ الرَّجُلُ يَنْتَفِعُ بِهِ».

قال أَبُو دَاوُدَ: رَوَاهُ النُّعْمَانُ بنُ عَبْدِ السَّلاَمِ، عن المُغِيرَةِ أبي سَلَمَةَ، بِإِسْنَادِهِ. وَرَوَاهُ شَبَابَةُ، عن مُغِيرَةَ بنِ مُسْلِمٍ، عن أبي الزُّبَيْرِ، عن جَابِرٍ قال: «كَانُوا»، لَمْ يَذْكُرُوا النَّبِيَّ ﷺ.

1718 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن عَمْرِو بنِ مُسْلِمٍ، عن عِكْرِمَةَ، أَحْسَبُهُ عن أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قال: «**ضَالَّةُ الإِبِلِ المَكْتُومَةُ غَرَامَتُهَا وَمِثْلُهَا مَعَهَا**».

1719 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ مَوْهَبٍ وَأَحْمَدُ بنُ صَالِحٍ قالاَ: حدَّثنا ابنُ وَهْبٍ: أخبرني عَمْرٌو، عن بُكَيْرٍ، عن يَحْيَى بنِ عَبْدِ الرَّحْمَنِ بنِ حَاطِبٍ، عن عَبْدِ الرَّحْمَنِ بنِ عُثْمَانَ التَّيْمِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُقَطَةِ الْحَاجِّ». قال أَحْمَدُ: قال ابنُ وَهْبٍ: يَعْنِي فِي لُقَطَةِ الْحَاجِّ يَتْرُكُهَا حَتَّى يَجِدَهَا صَاحِبُهَا.

قال ابنُ مَوْهِبٍ: عَنْ عَمْرٍو.

1720 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا خَالِدٌ، عن ابنِ أبي حَيَّانَ التَّيْمِيِّ، عن المُنْذِرِ بنِ جَرِيرٍ قال: كُنْتُ مَعَ جَرِيرٍ بِالبَوَازِيجِ، فَجَاءَ الرَّاعِي بِالْبَقَرِ، وَفِيهَا بَقَرَةٌ لَيْسَتْ مِنْهَا، فَقَالَ لَهُ جَرِيرٌ: مَا هَذِهِ؟ قَالَ: لَحِقَتْ بِالْبَقَرِ لاَ نَدْرِي لِمَنْ هِيَ، فَقَالَ جَرِيرٌ: أَخْرِجُوهَا فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لاَ يَأْوِي الضَّالَّةَ إِلاَّ ضَالٌّ**».

(5/11) THE BOOK OF CEREMONIES

[1] The Obligation Of Hajj

1721- It is narrated on the authority of Ibn Abbas that Al-Aqra' Ibn Habis asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! Is it binding to perform Hajj every year or (it is sufficient to do it) once (during one's lifetime)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is sufficient to) perform Hajj once (to fulfill the obligation); and what is beyond that is voluntary."

1722-It is narrated on the authority of Abu Waqid Al-Laithi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said to his wives during the Farewell Hajj: "This (Hajj only is sufficient for you to carry out what is binding upon you) and then stick to the straw mats (i.e. do not set out of your houses)."

[2] Is It Legal For A Woman To Perform Hajj Without Being In The Company Of Mahram?

(Her husband or anyone unlawful for her to marry such as her father, son, brother, etc)

1723- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not legal for a Muslim woman to set out on journey (even as short as to be covered in) one night unless she is in the company of Mahram (her husband or anyone unlawful for her to marry such as her father, son, brother, etc)."

1724- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not legal for a woman who has faith in Allah an the Last day to set out on journey (even as short as to be covered in) a night and a day...and the rest is the same.

1725- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same with a slight variation of wording.

1726- It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is illegal for a woman who has faith in Allah and His Messenger to set out on journey of three nights and more unless she is in the company of her father, brother, husband, son, or such as unlawful for her to marry."

[5/11] ـ كتاب المناسك

[ت1/م1] ـ باب فرض الحج

1721 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ وَعُثْمانُ بن أبي شَيْبَةَ، المَعْنى، قالاَ: حدَّثنا يَزِيدُ بنُ هارُونَ، عن سُفْيَانَ بنِ حُسَيْنٍ، عن الزُّهْرِيِّ، عن أبي سِنَانٍ، عن ابنِ عَبَّاسٍ: أَنَّ الأَقْرَعَ بنَ حَابِسٍ سَأَلَ النَّبيَّ ﷺ فقال: يَا رَسُولَ اللَّهِ، الْحَجُّ في كلِ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً؟ قال: «**بَلْ مَرَّةً وَاحِدَةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ**».

قال أَبُو دَاوُدَ: هُوَ أبُو سِنَانٍ الدُّؤَلِيُّ، كَذَا قال عَبْدُ الْجَلِيلِ بنُ حُمَيْدٍ، وَسُلَيْمَانُ بنُ كَثِيرٍ جَمِيعاً عن الزُّهْرِيِّ، وَقال عُقَيْلٌ: عن سِنَان.

1722 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ بنُ مُحمَّدٍ، عن زَيْدِ بنِ أَسْلَمَ، عن ابنٍ لأَبِي وَاقِدٍ اللَّيْثِيِّ، عن أبيهِ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ لأَزْوَاجِه في حَجَّةِ الوَدَاعِ: «**هَذِهِ، ثُمَّ ظُهُورُ الْحُصْرِ**».

[ت2/م2] ـ باب في المرأة تَحجُّ بغير مَحْرم

1723 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ الثَّقَفِيُّ: حدَّثنا اللَّيْثُ بنُ سَعْدٍ، عن سَعِيدِ بنِ أبي سَعِيدٍ، عن أَبِيهِ أَنَّ أَبَا هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**لا يَحِلُّ لامْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ إلاَّ وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا**».

1724 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ وَالنُّفَيْلِيُّ، عن مَالِكٍ. (ح) وحدَّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا بِشْرُ بنُ عُمَرَ: حَدَّثَني مَالِكٌ، عن سَعِيدِ بنِ أبي سَعِيدٍ ـ قال الْحَسَنُ في حَدِيثِهِ: عن أَبِيهِ، ثُمَّ اتَّفَقُوا: ـ عن أبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «**لاَ يَحِلُّ لامِرَأَةٍ تُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ يَوْماً وَلَيْلَةً**». فَذَكَرَ مَعْنَاهُ.

قال النُّفَيْلِيُّ: حدَّثنا مَالِكٌ.

قال أَبُو دَاوُدَ: لم يَذْكُر الْقَعْنَبِيُّ وَالنُّفَيْلِيُّ عن أبيهِ، رَوَاهُ ابنُ وَهْبٍ وَعُثْمَانُ بنُ عُمَرَ، عن مَالِكٍ كما قالَ الْقَعْنَبِيُّ.

1725 ـ حدّثنا يُوسُفُ بنُ مُوسَى، عن جَرِيرٍ، عن سُهَيْلٍ، عن سَعِيدِ بنِ أبي سَعِيدٍ، عن أبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ، وَذَكَرَ نَحْوَهُ إلاَّ أَنَّهُ قال: «**بَرِيداً**».

1726 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ وَهَنَّادٌ، أَنَّ أَبَا مُعَاوِيَةَ وَوَكِيعاً حَدَّثَاهُمْ، عن الأَعمَشِ، عن أبي صَالِحٍ، عن أبي سَعِيدٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**لا يَحِلُّ لامْرَأَةٍ تُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أَنْ تُسَافِرَ سَفراً فَوْقَ ثَلاَثَةِ أَيَّامٍ فَصَاعِداً، إلاَّ وَمَعَهَا أَبُوهَا أَوْ أَخُوهَا أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا**».

1727- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A woman should not set out on journey for three nights unless she is in the company of a Mahram (her husband or such as unlawful for her to marry)."

1728- It is narrated on the authority of Nafi' that Ibn Umar used to make a freed slave-woman belonging to him called Safiyyah ride behind him on journey (from Medina) to Mecca.

[3] There Is No Celibacy In Islam

1729- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no celibacy in Islam." (i.e. there is no abstention from marriage in Islam, or as far as woman is concerned, there is no point to refrain from Hajj on the claim that she has no Muhrim to accompany her in the journey).

[4] Taking Provision In The Journey Of Hajj

1730- It is narrated on the authority of Ibn Abbas that he said: They used to perform hajj, with no provisions they would take with them in the journey. According to Abu Mas'ud, the people of Yemen, or some inhabitants of Yemen used to perform Hajj, taking no provisions with them, on the basis of their saying: "We are the ones who put their trust in god." On that occasion, Allah Almighty revealed: "And take a provision (with you) for the journey, but the best of provisions is right conduct." (Al-Baqarah 197)

[5] Practicing Trade During Hajj

1731- It is narrated on the authority of Abdullah Ibn Abbas that he recited the following Holy Verse: "It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)." (Al-Baqarah 198) then he said: "They used not to practice traffic at Mina, thereupon they were given permission to do once they poured down from Arafat."

[6]

1732- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever intends to perform Hajj let him hasten on."

[7] The hireling

1733- It is narrated on the authority of Abu Umamah At-Taimi that he said: I used to be hired in that respect (i.e. in the journey of Hajj to take care of the pilgrims), and some people told me that no (reward of) Hajj

1727 ـ حدّثنا أَحْمَدُ بنُ حَنْبلٍ: حدَّثنا يَحيى بنُ سَعيدٍ، عن عُبَيْدِ اللَّهِ، قال: حَدَّثني نَافِعٌ، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ قالَ: «**لاَ تُسَافِرُ الْمَرْأَةُ ثَلاَثاً إلاَّ وَمَعَهَا ذُو مَحْرَمٍ**».

1728 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: حدَّثنا أبو أَحْمَدَ: حدَّثنا سُفْيَانُ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ: «**أَنَّ ابنَ عُمَرَ كَانَ يُرْدِفُ مَوْلاَةً لَهُ يُقالُ لَها صَفِيَّةُ تُسَافِرُ مَعَهُ إِلَى مَكَّةَ**».

[ت3/م3] ـ باب: «لا صَرُورةَ في الإسلام»

1729 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أبو خَالِدٍ ـ يَعْني سُلَيْمَانَ بنَ حَيَّانَ الأَحْمَرَ ـ عن ابن جُرَيْجٍ، عن عُمَرَ بنِ عَطَاءٍ ـ يَعْني ابنَ أبي خَوّارٍ ـ، عن عِكْرِمَةَ، عن ابن عَبَّاسٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ صَرُورَةَ في الإِسْلاَمِ**».

[ت4/م4] ـ باب التَّزَوُّد في الحَجِّ

1730 ـ حدّثنا أَحْمَدُ بنُ الْفُرَاتِ ـ يَعْنِي أَبَا مَسْعُودٍ الرَّازِيَّ ـ وَمُحمَّدُ بنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ، وَهٰذَا لَفْظُهُ، قالاَ: حدَّثنا شَبَابَةُ، عن وَرْقَاءَ، عن عَمْرِو بن دِينَارٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: كانُوا يَحُجُّونَ وَلاَ يَتَزَوَّدُونَ. قال أبو مَسْعُودٍ: كَانَ أَهْلُ الْيَمَنِ ـ أَوْ نَاسٌ مِنْ أَهْلِ الْيَمَنِ ـ يَحُجُّونَ ولا يَتَزَوَّدُونَ وَيقولُونَ: نَحْنُ الْمُتَوَكِّلُونَ، فأَنْزَلَ اللَّهُ عَزَّ وَجلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ﴾ [البقرة: 197].

[ت5/م5] ـ بابُ التِّجارة في الحَجِّ

1731 ـ حدّثنا يُوسُفُ بنُ مُوسَى: حدَّثنا جَرِيرٌ، عن يَزِيدِ بنِ أبي زِيَادٍ، عن مُجَاهِدٍ، عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ قال: «قَرَأَ هَذِهِ الآيَةَ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة: 198]، قال: كَانُوا لا يَتَّجِرُونَ بِمِنًى فأُمِرُوا بالتِّجَارَةِ إذَا أفاضُوا مِنْ عَرَفاتٍ».

[ت6/م6] ـ بابٌ

1732 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أبو مُعَاوِيَةَ مُحمَّدُ بنُ خَازِمٍ، عن الأَعْمَشِ، عن الْحَسَنِ بنِ عَمْرٍو، عن مِهْرَانَ أبي صَفْوانَ، عن ابنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «**مَن أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ**».

[ت7/م7] ـ باب الكَرِيِّ

1733 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا الْعَلاَءُ بنُ الْمُسَيَّبِ: حدَّثنا أبو أُمَامَةَ التَّيْمِيُّ قال: كُنْتُ رَجُلاً أُكْرِي في هٰذَا الْوَجْهِ، وكَانَ نَاسٌ يَقُولُونَ لي: إِنَّهُ لَيْسَ لَكَ حَجٌّ، فَلَقِيتُ ابنَ عُمَرَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ إِنِّي رَجُلٌ أُكْرِي

would be reckoned for me. I met Ibn Umar to whom I said: "O Abu Abd Ar-Rahman! I am accustomed to be hired (in the journeys of Hajj) and some people tell me that no (reward of) Hajj is reckoned for me." Ibn Umar asked me: "Do you not assume Ihram (for Hajj), recite Talbiyah, circumambulate (the House and compass Safa and Marwah round), pour down from Arafat, and throw the Jimar?" I answered in the affirmative, thereupon he said: "Then, (the reward of) Hajj is reckoned for you. A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and raised to him the same question as you did, but the Messenger of Allah "Allah's blessing and peace be upon him" kept silent and gave no reply to him until the following Holy Verse was revealed: "It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)." (Al-Baqarah 198) the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody to invite) him, and he recited the Holy Verse to him, and said: "(The reward of) Hajj is reckoned for you."

1734- It is narrated on the authority of Ibn Abbas that at first, the people used to enter into transactions during Hajj at Mina, Arafat, the market of Dhul-Majaz, during the seasons, but they feared to do so while being in the state of Ihram. On that occasion Allah Almighty revealed: "It is no crime in you if you seek of the bounty of your Lord (during the seasons of pilgrimage)." (Al-Baqarah 198)

1735- It is narrated on the authority of Abdullah Ibn Abbas that during the early days of enjoining Hajj, the people used to practice traffic...and the rest is the same up to the seasons.

[8] The Boy Performs Hajj

1736- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was at Rawha' when he met many riders, whom he saluted and asked: "Who are you?" they said: "We are the Muslims." They asked: "And who are you?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him"." On that a woman was scared and took hold of the forearm of a boy and brought him out of her howdah and said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Will (the reward of) Hajj be reckoned for that (boy)?" he said: "Yes, and you will receive a reward (like it)."

[9] The Places Of Assuming Ihram

1737- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the

في هٰذَا الْوَجْهِ وَإِنَّ نَاساً يَقُولُونَ لي: إِنَّهُ لَيْسَ لَكَ حَجٌّ، فقال ابنُ عُمَرَ: أَلَيْسَ تُحْرِمُ وَتُلَبِّي، وَتَطُوفُ بالْبَيْتِ، وَتُفِيضُ مِنْ عَرَفَاتٍ، وَتَرْمِي الْجِمَارَ؟ قال: قُلْتُ: بَلَى، قال: فإنَّ لَكَ حَجًّا، جَاءَ رَجُلٌ إلى النَّبيِّ ﷺ فَسأَلَهُ عَنْ مِثْلِ ما سَأَلْتَنِي عَنْهُ، فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ فَلَمْ يُجِبْهُ حَتَّى نَزَلَتْ هٰذِهِ الآيَةُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة: 198] فأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَرأَ عَلَيْهِ هٰذِهِ الآيَةَ وَقال: «**لَكَ حَجٌّ**».

1734 ـ حدّثنا مُحمَّدُ بنُ بَشَّارٍ: حدَّثنا حَمَّادُ بنُ مَسْعَدَةَ: حدَّثنا ابنُ أبي ذِئْبٍ، عن عَطَاءِ بنِ أبي رَبَاحٍ، عن عُبَيْدِ بن عُمَيْرٍ، عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ: «أَنَّ النَّاسَ في أَوَّلِ الْحَجِّ كَانُوا يَتَبايَعُونَ بِمِنًى، وَعَرَفَةَ، وَسُوقِ ذِي المَجَازِ مَواسِمِ الْحَجِّ فَخافُوا الْبَيْعَ وَهُمْ حُرُمٌ، فأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُواْ فَضْلًا مِّن رَّبِّكُمْ﴾ [البقرة: 198] في مَواسِمِ الْحَجِّ قال: فحدَّثني عُبَيْدُ بنُ عُمَيْرٍ أَنَّهُ كَانَ يَقْرَؤُهَا في المُصْحَفِ».

1735 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ أبي فُدَيْكٍ: أخبرني ابنُ أبي ذِئْبٍ، عن عُبَيْدِ بنِ عُمَيْرٍ، قال أَحْمَدُ بنُ صَالِحٍ كلاماً مَعْنَاهُ أَنَّهُ مَوْلَى ابنِ عَبَّاسٍ، عن عَبْدِ اللَّهِ بنِ عَباسٍ: «أَنَّ النَّاسَ في أَوَّلِ ما كَانَ الْحَجُّ كَانُوا يَبِيعُونَ» فَذَكَرَ مَعْنَاهُ إِلىَ قَوْلِهِ: «مَوَاسِمِ الْحَجِّ».

[ت8/م8] ـ باب في الصبيِّ يحجّ

1736 ـ حدّثنا أَحْمَدُ بنُ حَنْبَل: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن إِبراهِيمَ بنِ عُقْبَةَ، عن كُرَيْبٍ، عن ابنِ عَبَّاسٍ قال: «كَانَ رَسُولُ اللَّهِ ﷺ بالرَّوْحَاءِ فَلَقِيَ رَكْباً فَسَلَّمَ عَلَيْهِمْ فَقالوا: «مَنِ الْقَوْمُ؟» فَقالُوا: المُسْلِمُونَ، فَقالُوا: فَمَنْ أَنْتُمْ؟ قالُوا «رَسُولُ اللَّهِ ﷺ»، فَفَزِعَتْ امْرَأَةٌ فَأَخَذَتْ بِعَضُدِ صَبِيٍّ فاخْرَجَتْهُ مِنْ مِحَفَّتِهَا. فَقالَتْ: يَا رَسُولَ اللَّهِ هَلْ لِهٰذَا حَجٌّ؟ قَالَ: «**نَعَمْ، وَلَكِ أَجْرٌ**».

[ت9/م9] ـ باب في المواقيت

1737 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ. (ح)، وَحدثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا مالِكٌ، عن نَافِعٍ، عن ابنِ عُمَرَ قالَ: «وَقَّتَ رَسُولُ اللَّهِ ﷺ لأَهْلِ المَدِينَةِ ذا

Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn (Al-Manazil) for the people of Najd, and I was told that he made Yalamlam for the people of Yemen.

1738- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made as the Miqat (the place from where people could assume Ihram)...and the rest is the same, with the following addition: These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umrah. Whoever lives within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

1739- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" made Dhat-Irq as the place of assuming Ihram (for both Hajj and Umrah) for the inhabitants of Iraq.

1740- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made Aqiq as the place of assuming Ihram (for both Hajj and Umrah) for the people of the East.

1741- It is narrated on the authority of Umm Salamah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who assumes Ihram for Hajj or Umrah from the Farthest Mosque to the Sacred Mosque, his earlier and later sins will be forgiven for him (or the Garden becomes assured to him, Abdullah is in doubt as to which of both he said)."

Abu Dawud says: Allah's Mercy is upon Waki'! he assumed Ihram for Hajj from the Farthest Mosque to (the Sacred House of) Mecca.

1742- It is narrated on the authority of Al-Harith Ibn Amr As-Sahmi that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was at Mina or Arafat, and the people were surrounding him, and the desert dwellers were coming (in groups), and the more they saw his face, the more they said: "This is a blessed countenance." He fixed Dhat-Irq as the place of assuming Ihram for the inhabitants of Iraq.

[10] The Menstruating Woman Assumes Ihram For Hajj

1743- It is narrated on the authority of A'ishah that she said: Asma' Bint Umais (the wife of Abu Bakr) was confined because of parturition after she

الْحُلَيْفَةِ، وَلأَهْلِ الشَّامِ الْجُحْفَةَ، وَلأَهْلِ نَجْدٍ قَرْنَ، وَبَلَغَنِي أَنَّهُ وَقَّتَ لأَهْلِ الْيَمَنِ يَلَمْلَمَ».

1738 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادٌ، عن عمرِو بنِ دِينَارٍ، عن طَاوُسٍ، عنْ ابنِ عباسٍ وعنْ ابنِ طاوسٍ عن أبيهِ قالاَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ، بِمَعْنَاهُ؛ وَقالَ أَحَدُهُمَا: وَلأَهْلِ اليَمَنِ يَلَمْلَمَ، وَقالَ أَحَدُهُما: أَلَمْلَمَ، قالَ: «**فَهُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ، مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنَ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كانَ دُونَ ذَلِكَ**». قَالَ ابنُ طَاوسٍ: مِنْ حَيْثُ أَنْشَأَ، قَالَ: وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يُهِلُّونَ مِنْهَا.

1739 ـ حدّثنا هِشَامُ بنُ بَهْرَامَ المَدَائِنِيُّ: حدَّثنا المُعَافَى بنُ عِمْرَانَ، عن أَفْلَحَ ـ يَعْني ابنَ حُمَيْدٍ ـ، عن الْقَاسِمِ بنِ مُحمَّدٍ، عنْ عَائِشَةَ رضي اللَّهِ عنها: «أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لأَهْلِ العِرَاقِ ذَاتَ عِرْقٍ».

1740 ـ حدّثنا أَحْمَدُ بنُ مُحمَّدِ بنِ حَنْبَلٍ: حدَّثنا وَكِيعٌ: حدَّثنا سُفْيَانُ، عن يَزِيدَ بنِ أبي زِيَادٍ، عن مُحمَّدِ بنِ عَلِيِّ بنِ عَبْدِ اللَّهِ بن عَبَّاسٍ، عن ابنِ عبَّاسٍ قال: «وَقَّتَ رَسُولُ اللَّهِ ﷺ لأَهْلِ المَشْرِقِ الْعَقِيقَ».

1741 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ أبي فُدَيْكٍ، عن عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمٰنِ بن يُحَنَّسَ، عن يَحيَى بنِ أبي سُفيانَ الأَخْنَسِيِّ، عن جَدَّتِهِ حُكَيْمَةَ، عنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ أَهَلَّ بِحَجَّةٍ أَوْ عُمْرَةٍ مِنَ المَسْجِدِ الأَقْصَى إلى المَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ**» أَوْ «**وَجَبَتْ لَهُ الْجَنَّةُ**»، شَكَّ عَبْدُ اللَّهِ أَيَّتَهُمَا قالَ.

قال أَبُو دَاوُدَ: يَرْحَمُ اللَّهُ وَكِيعاً! أَحْرَمَ مِنْ بَيْتِ المَقْدِسِ يَعْنِي إِلَى مَكَّةَ.

1742 ـ حدّثنا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بنُ عَمْرِو بنِ أبي الْحَجَّاجِ: حدَّثنا عَبْدُ الْوَارِثِ: حدَّثنا عُتْبَةُ بنُ عَبْدِ المَلِكِ السَّهْمِيُّ: حَدَّثَني زُرَارَةُ بنُ كُرَيمٍ، أَنَّ الْحَارِثَ بنَ عَمْرٍو السَّهْمِيَّ حَدَّثَهُ قال: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِمِنًى أَوْ بِعَرَفَاتٍ، وَقَدْ أَطَافَ بِهِ النَّاسُ. قالَ: فَتَجِيءُ الأَعْرَابُ فإذَا رَأَوْا وَجْهَهُ قالُوا: هٰذَا وَجْهٌ مُبارَكٌ. قالَ: ووَقَّتَ ذَاتَ عِرْقٍ لأَهْلِ الْعِرَاقِ».

[ت10/م10] ـ باب الحائض تُهِلُّ بالحج

1743 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا عَبْدَةُ، عن عُبَيْدِ اللَّهِ، عن عَبْدِ الرَّحْمٰنِ بن الْقَاسِمِ، عن أبِيهِ، عن عَائِشَةَ قالَتْ: «نُفِسَتْ أَسْماءُ بِنْتُ عُمَيْسٍ

had delivered Muhammad Ibn Abu Bakr while being at (a placed called) Ash-Shajarah, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" told Abu Bakr to order her to take bath and assume Ihram for Hajj.

1744- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the menstruating or the confined woman because of parturition comes upon the place of assuming Ihram, she could take bath, assume Ihram for Hajj, and do all the ceremonies except the circumambulation of the House until she becomes clean."

[11] Applying Perfume On Assuming Ihram

1745- It is narrated on the authority of A'ishah that she said: I used to apply perfume to the body of the Messenger of Allah "Allah's blessing and peace be upon him" on his assuming Ihram before he would assume Ihram (for Hajj), and on his putting off Ihram before he would put off Ihram.

1746- It is narrated on the authority of A'ishah that she said: It seems as if I'm looking at the glitter of the musk in the parting of the hair of the Messenger of Allah "Allah's blessing and peace be upon him" while being in the state of Ihram.

[12] Matting The Hair Together

1747- It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having assumed Ihram (for Hajj with the help of Talbiyah) while matting his hair together.

1748- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" matted his hair together with the honey.

[13] Offering Camels As Sacrifice

1749- It is narrated on the authority of Ibn Abbas that in the year of Hudaibiyah, the Messenger of Allah "Allah's blessing and peace be upon him" offered, among his sacrificial animals, a camel belonging to Abu Jahl (Father of Ignorance), in whose head there was a ring of silver, of those hung in the nose, (or of gold according to Ibn Minhal), in order to tease the infidels (according to An-Nufaili).

بِمُحَمَّدِ بنِ أبي بَكْرٍ بالشَّجَرَةِ، فأمَرَ رَسُولُ اللَّهِ ﷺ أبا بَكْرٍ أنْ تَغتَسِلَ وَتُهِلَّ».

1744 ـ حدّثنا مُحمَّدُ بنُ عِيسَى وَإسْمَاعِيلُ بنُ إبراهِيمَ أبُو مَعْمَرٍ قالاَ: حدَّثنا مَرْوَانُ بنُ شُجَاعٍ، عن خُصَيْفٍ، عن عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ، عن ابنِ عباسٍ أنَّ النَّبيَّ ﷺ قالَ: **«الْحَائِضُ وَالنُّفَسَاءُ إذَا أتَتَا عَلَى الْوَقْتِ تَغْتَسِلاَنِ وَتُحْرِمَانِ وَتَقْضِيَانِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بالْبَيْتِ»**.

قال أبُو مَعْمَرٍ في حَدِيثِهِ: **«حَتَّى تَطْهُرَا»**، وَلَمْ يَذْكُرِ ابنُ عِيسَى عِكْرِمَةَ وَمُجَاهِداً.

قالَ: عنْ عَطَاءٍ عنِ ابنِ عَبَّاسٍ، وَلَمْ يَقُلْ ابنُ عِيسَى **«كُلَّهَا»** قالَ: **«المناسِكَ إلاَّ الطَّوَافَ بالْبَيْتِ»**.

[ت11/م11] ـ باب الطِّيب عند الإحرام

1745 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ. (ح)، وَحدثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا مَالِكٌ، عن عَبْدِ الرَّحْمٰنِ بنِ الْقَاسِمِ، عنْ أبِيهِ، عنْ عَائِشَةَ قَالَتْ: «كُنْتُ أُطَيِّبُ رَسُولَ اللَّهِ ﷺ لإحْرَامِهِ قَبْلَ أنْ يُحْرِمَ، ولإحْلاَلِهِ قَبْلَ أنْ يَطُوفَ بالْبَيْتِ».

1746 ـ حدّثنا مُحمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا إسْمَاعِيلُ بنُ زَكَرِيَّا، عن الْحَسَنِ بنِ عُبَيْدِ اللَّهِ، عن إبراهِيمَ، عن الأسْوَدِ، عن عَائِشَةَ رَضِيَ اللَّهِ عَنْهَا قَالَتْ: «كأنِّي أنْظُرُ إلَى وَبِيصِ المِسْكِ في مَفْرِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ».

[ت12/م12] ـ باب التلبيد

1747 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ المَهْرِيُّ: حدَّثنا ابنُ وَهْبٍ: أخبرَني يُونُسُ، عن ابنِ شِهَابٍ، عنْ سَالِمٍ ـ يَعْنِي ابنَ عَبْدِ اللَّهِ ـ، عنْ أبِيهِ قَالَ: «سَمِعْتُ النَّبيَّ ﷺ يُهِلُّ مُلَبِّداً».

1748 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ: حدَّثنا عَبْدُ الأعْلَى: حدَّثنا مُحمَّدُ بنُ إسْحَاقَ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أنَّ النَّبيَّ ﷺ لَبَّدَ رَأْسَهُ بِالْعَسَلِ».

[ت13/م13] ـ باب في الهَدْي

1749 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحمَّدُ بنُ سَلَمَةَ: حدَّثنا مُحمَّدُ بنُ إسْحَاقَ. (ح) وحدَّثنا مُحمَّدُ بنُ المِنْهَالِ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، عن ابنِ إسْحَاقَ، المَعْنَى، قال: قال عَبْدُ اللَّهِ ـ يَعْنِي ابنَ أبي نَجِيحٍ ـ: حَدَّثَنِي مُجَاهِدٌ، عن ابنِ عَبَّاسٍ: «أنَّ رَسُولَ اللَّهِ ﷺ أهْدَى عَامَ الْحُدَيْبِيَةِ فِي هدَايا رَسُولِ اللَّهِ ﷺ جَمَلاً كَانَ لأبِي جَهْلٍ في رَأْسِهِ بُرَةُ فِضَّةٍ. قال ابنُ مِنْهَالٍ: بُرَةٌ مِنْ ذَهَبٍ، زَادَ النُّفَيْلِيُّ: يَغِيظُ بِذٰلِكَ المُشْرِكِينَ».

[14] Offering Cows As Sacrifice

1750- It is narrated on the authority of A'ishah that during the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed a cow on behalf of the family of the Messenger of Allah "Allah's blessing and peace be upon him".

1751- It is narrated on the authority of Abu Hurairah that Allah's Messenger "Allah's blessing and peace be upon him" sacrificed a cow on behalf of his wives who performed Umrah with him, and they all joined in it.

[15] Marking The Sacrificial Animals

1752- It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr prayer at Dhul-Hulaifah, and then he ordered that his sacrificial camel should be brought to him, which he marked (by piercing it) in the right side of its hump, (until it bled) and then he removed the blood and garlanded it with the help of a pair of sandals. Then, his riding mount was brought to him, and when he sat on it and it stood upright with him he assumed Ihram for Hajj (by reciting Talbiyah).

1753- The same is narrated on the authority of Shu'bah, in which he said that he removed the blood from it with his hand.

Abu Dawud says: The same is narrated also on the authority of Hammam, in which he said that he removed the blood with his finger.

Abu Dawud says: This is one of the narrations belonging to the inhabitants of Basrah, and it is unique to them.

1754- It is narrated on the authority of both Al-Miswar Ibn Makhramah and Marwan that they said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (with the intention to perform Umrah) in the year of Hudaibiyah, and when he reached Dhul-Hulaifah, he garlanded the sacrificial animals, marked them, and then assumed Ihram (for Umrah).

1755- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed garlanded sheep.

[16] Changing The Sacrificial Animals

1756- It is narrated on the authority of Salim Ibn Abdullah from his father that he said: Once, Umar Ibn Al-Khattab offered as sacrifice a camel of Bukht (the highest class of camels), and then three hundred Dinars were offered to him for it. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! I've

[ت14/م14] ـ بابٌ في هَدْيِ البقر

1750 ـ حدّثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ: أخبرني يُونُسُ، عن ابن شِهَابٍ، عن عَمْرَةَ بِنْتَ عَبْدِ الرَّحْمَٰنِ، عن عَائِشَةَ زَوْجِ النَّبيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ عَنْ آلِ مُحمَّدٍ ﷺ في حَجَّةِ الْوَدَاعِ بَقَرَةً وَاحِدَةً».

1751 ـ حدّثنا عَمْرُو بنُ عُثْمَانَ وَمُحمَّدُ بنُ مَهْرَانَ الرَّازِيُّ قالاَ: حدَّثنا الْوَلِيدُ، عنِ الأوزَاعِيِّ، عنْ يَحْيَى، عنْ أبي سَلَمَةَ، عن أَبي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ ذَبَحَ عَمَّنِ اعْتَمَرَ مِنْ نِسَائِهِ بَقَرَةً بَيْنَهُنَّ».

[ت15/م15] ـ باب في الإِشْعار

1752 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيالِسِيُّ وَحَفْصُ بنُ عُمَرَ، المَعْنى، قالاَ: حدَّثنا شُعْبَةُ، عن قَتَادَةَ، قال أَبُو الْوَلِيدِ: قالَ: سَمِعْتُ أبا حَسَّانَ، عن ابن عباسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِذِي الْحُلَيْفَةِ ثُمَّ دعا بِبَدَنَةٍ فَأَشْعَرَهَا مِنْ صَفْحَةِ سَنامِهَا الأيْمَنِ، ثُمَّ سَلَتَ عَنْهَا الدَّمَ وَقَلَّدَهَا بِنَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بالْحَجِّ».

1753 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ بِهٰذَا الْحَدِيثِ بِمَعْنَى أبي الْوَلِيدِ. قالَ: «ثُمَّ سَلَتَ الدَّمَ بِيَدِهِ».

قال أَبُو دَاوُدَ: رَوَاهُ هَمَّامٌ قَالَ: سَلَتَ الدَّمَ عَنْها بِإِصْبَعِهِ.

قال أَبُو دَاوُدَ: هٰذَا مِنْ سُنَنِ أَهْلِ الْبَصْرَةِ الَّذِي تَفَرَّدُوا بِهِ.

1754 ـ حدّثنا عَبْدُ الأعْلَى بنُ حَمَّادٍ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عنِ الزُّهْرِيِّ، عن عُرْوَةَ، عن المِسْوَرِ بنِ مَخْرَمَةَ وَمَرْوَانَ أَنَّهُمَا قالاَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْحُدَيْبِيةِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَلَّدَ الهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ».

1755 ـ حدّثنا هَنَّادٌ: حدَّثنا وَكِيعٌ، عنْ سُفْيَانَ، عنْ مَنْصُورٍ والأعْمشِ، عنْ إبراهِيمَ، عنِ الأسْوَدِ، عنْ عَائِشَةَ رَضِيَ اللَّهِ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى غَنماً مُقَلَّدَةً».

[ت16/م16] ـ باب تبديل الهَدْي

1756 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحمَّدٍ النُّفَيْلِيُّ: حدَّثنا مُحمَّدُ بنُ سَلَمَةَ، عن أبي عَبْدِ الرَّحِيم ـ قالَ أبو داود: أَبُو عَبْدِ الرَّحِيم خَالِدُ بنُ أبي يَزِيدَ خَالُ مُحمَّدٍ يَعْنِي ابنَ سَلَمَةَ رَوَى عَنْهُ حَجَّاجُ بنُ مُحمَّدٍ عنْ جَهْمِ بنِ الْجَارُودِ، عنْ سَالِمِ بنِ عَبْدِ اللَّهِ، عنْ

offered as sacrifice a camel of Bukht and then three hundred Dinars were offered to me for it: should I sell it and purchase camels (and offer them as sacrifice) by its price?" he said: "No, but slaughter it rightly." Abu Dawud says: This (rejection of the Prophet) was because he had marked it.

[17] When One Sends His Sacrifices And Remains (At Home)

1757- It is narrated on the authority of A'ishah that she said: I twisted with my own hand the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he marked and garlanded them, and sent them to the House and remained in Medina, during which he did not make unlawful for himself what is lawful (for a non-Muhrim).

1758- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer sacrificial animals (to the Ka'bah) while being in Medina, and I used to twist the garlands of his sacrificial animals, and (during his stay in Medina) he did not abstain from what a non-Muhrim should keep from.

1759- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his sacrificial animals (to the House from Medina), and it is I who twisted with my own hands their garlands from the carded wool, and he remained non-Muhrim among us, and came to have from his wives the same as a non-Muhrim could have from his wives.

[18] Riding The Sacrificial Camel

1760- It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel, and said to him: "Ride it!" he said: "But it is a sacrificial camel!" the Messenger of Allah "Allah's blessing and peace be upon him" said once again: "Ride it (and added in the second or the third time) might Allah bestow mercy upon you!"

1761- It is narrated on the authority of Abu Az-Zubair that he said: I asked Jabir Ibn Abdullah about riding the sacrificial camel, thereupon he said: I heard the Prophet "Allah's blessing and peace be upon him" saying: "Ride it fairly if you are forced to do it, until you find a mount."

[19] When A Sacrificial Animal Is Damaged Before Reaching The House

1762- It is narrated on the authority of Najiyah Al-Aslami that the Messenger of Allah "Allah's blessing and peace be upon him" sent

أبِيهِ قالَ: أُهْدِيَ عُمَرُ بنُ الْخَطَّابِ بُخْتِيّاً فَأُعْطِيَ بِها ثلاثمائةِ دِينَارٍ، فَأَتى النَّبيَّ ﷺ فَقالَ: يَا رَسُولَ اللَّهِ إنِّي أُهْدِيْتُ بُخْتِيّاً، فأُعْطِيتُ بِهَا ثَلاثمائةِ دِينَارٍ، أفَأَبِيعُهَا وَأَشْتَرِي بِثَمَنِهَا بُدْناً؟ قالَ «**لاَ، انْحَرْهَا إِيَّاهَا**».

قال أَبُو دَاوُدَ: هٰذَا لأنَّهُ كَانَ أَشْعَرَهَا.

[ت17/م17] ـ باب مَنْ بَعَثَ بهديه وأقام

1757 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حدَّثنا أَفْلَحُ بنُ حُمَيْدٍ، عن الْقَاسِمِ، عنْ عَائِشَةَ قالَتْ: «فَتَلْتُ قَلائِدَ بُدْنِ رَسُولِ اللَّهِ ﷺ بِيَدِيَّ، ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، ثُمَّ بَعَثَ بِهَا إلى الْبَيْتِ، وَأَقَامَ بالْمَدِينَةِ فما حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلاّ».

1758 ـ حدّثنا يَزِيدُ بنُ خَالِدٍ الرَّمْلِيُّ الْهَمْدَانِيُّ وَقُتَيْبَةُ بنُ سَعِيدٍ، أنَّ اللَّيْثَ بنَ سَعْدٍ حَدَّثَهُمْ، عن ابن شِهَابٍ، عنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ أنَّ عَائِشَةَ رضي اللَّهُ عنها قالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ فأَفْتِلُ قَلائِدَ هَدْيِهِ، ثُمَّ لا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ».

1759 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرُ بنُ الْمُفَضَّلِ: حدَّثنا ابنُ عَوْنٍ، عن الْقَاسِمِ بنِ مُحمَّدٍ، وَعنْ إبراهِيمَ ـ زَعَمَ أَنَّهُ سَمِعَهُ مِنْهُمَا جَمِيعاً وَلَمْ يَحْفَظْ حَدِيثَ هٰذَا مِنْ حَدِيثِ هٰذَا، وَلاَ حَدِيثَ هٰذَا مِنْ حديثِ هَذَا ـ قالاَ: قالَتْ أُمُّ الْمُؤْمِنِينَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ بالهَدْيِ فَأَنَا فَتَلْتُ قَلاَئِدَهَا بِيَدِي مِنْ عِهْنٍ كَانَ عِنْدَنَا، ثُمَّ أَصْبَحَ فِينا حَلالاً يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ».

[ت18/م18] ـ باب في ركوب البُدْنِ

1760 ـ حدّثنا الْقَعْنَبِيُّ فيمَا قَرَأَ عَلَى مَالِكٍ، عنْ أبي الزِّنَادِ، عن الأعْرَجِ، عنْ أَبي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلاً يَسُوقُ بَدَنَةً فَقَالَ: «**ارْكَبْهَا**» قالَ: إِنَّهَا بَدَنَةٌ، فقَالَ: «**ارْكَبْهَا وَيْلَكَ**» في الثَّانِيَةِ أَوْ في الثَّالِثَةِ».

1761 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن ابْنِ جُرَيْجٍ قالَ: أخبرَنِي أَبُو الزُّبَيْرِ قالَ: سَأَلْتُ جَابِرَ بنَ عَبْدِ اللَّهِ عنْ رُكُوبِ الْهَدْيِ فَقالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**ارْكَبْهَا بالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا حَتَّى تَجِدَ ظَهْراً**».

[ت19/م19] ـ باب في الهدي إذا عَطِبَ قبل أن يَبْلُغ

1762 ـ حدّثنا مُحمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عنْ هِشَامٍ، عنْ أَبِيهِ، عنْ نَاجِيَةَ الأَسْلَميِّ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَهُ بِهَدْيٍ فَقالَ: «**إِنْ عَطِبَ مِنْهَا شَيْءٌ فَانْحَرْهُ، ثُمَّ**

sacrificial animals with him (to the House) and said to him: "If harm befalls anyone of them (on the way) slaughter it, and leave it to the people."

1763- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" sent eighteen sacrificial camels with so and so Al-Aslami (to the House), and he said to him: "Tell me (what to do) if anyone of them is harmed, and it becomes difficult upon me (to take it with me)." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, slaughter it, dye its sandal with its blood, and make it lie on its side, and neither you nor anyone of your companions should eat of it."

Abu Dawud says: The statement "and neither you nor anyone of your companions should eat of it" is unique to that narration.

1764- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ali said: When the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrificial camels, he slew thirty of them with his own hand, and confided to me to slay the rest of them.

1765- It is narrated on the authority of Abdullah Ibn Qurt that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest day in the Sight of Allah Almighty is the Day of Nahr (slaughtering sacrifice, i.e. the tenth of Dhul-Hijjah), followed by that next to it." Five or six sacrificial camels were brought closer to the Messenger of Allah "Allah's blessing and peace be upon him", and they started stretching their forelegs to him, and then they became down on their sides(after having been slain)...and he said a hidden word which I did not hear properly. I asked him: What has he said? He said: He said: "If anyone so likes, let him cut off (a portion thereof)."

1766- It is narrated on the authority of Gharafah Ibn Al-Harith Al-Kindi that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Hajj when the sacrificial animals were brought to him, thereupon he said: "Invite Abu Hasan (i.e. Ali) to me." Ali was called upon for him, to whom he said: "Catch hold of the lower portion of the spear"; and the Messenger of Allah "Allah's blessing and peace be upon him" caught hold of its upper portion, therewith both pierced the sacrificial camels. When they finished, he rode his mule, and made Ali ride behind him.

[20] How Should A Sacrificial Camel Be Slaughtered

1767- It is narrated on the authority of both Jabir and Abd Ar-Rahman Ibn Sabit that the Messenger of Allah "Allah's blessing and peace be upon

اصْبُغْ نَعْلَهُ في دَمِهِ، ثُمَّ خَلِّ بَيْنَهُ وَبَيْنَ الناسِ».

1763 - حدّثنا سُلَيْمَانُ بنُ حَرْبٍ وَمُسَدَّدٌ، قالا: حدثنا حمَّاد. (ح) وحدَّثنا مُسدَّدٌ، حدَّثنا عَبْدُ الوارث وهذا حديث مُسدَّدٍ عنْ أبي التَّيَّاحِ، عنْ مُوسَى بنِ سَلَمَةَ، عن ابن عَبَّاسٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ فُلاَناً الأَسْلَمِيَّ وَبَعَثَ مَعَهُ بِثَمَان عَشْرَةَ بَدَنَةً، فَقَالَ: أَرَأَيْتَ إِنْ أُزْحِفَ عَلَيَّ مِنْهَا شَيْءٌ؟ قَالَ: «**تَنْحَرُهَا ثُمَّ تَصْبُغُ نَعْلَهَا في دَمِهَا، ثُمَّ اضْرِبْهَا عَلَى صَفْحَتِهَا، وَلاَ تَأْكُلْ مِنْهَا أَنْتَ وَلاَ أَحَدٌ مِنْ أَصْحَابِكَ**» أَوْ قَالَ: «**مِنْ أَهْلِ رُفْقَتِكَ**»

قال أَبو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ مِنْ هٰذَا الْحَدِيثِ قَوْلُهُ: «**وَلاَ تَأْكُلْ مِنْهَا أَنْتَ وَلاَ أَحْدٌ مِنْ أَهْلِ رُفْقَتِكَ**».

وَقَالَ في حَدِيثِ عَبْدِ الْوَارِثِ: «**ثُمَّ اجْعَلْهُ عَلَى صَفْحَتِها**» مَكَانَ «**اضْرِبْهَا**».

قال أَبُو دَاوُدَ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: إِذَا أَقَمْتَ الإِسْنَادَ وَالمَعْنى كَفاكَ.

1764 - حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا مُحمَّدُ وَيَعْلَى ابْنَا عُبَيْدٍ، قالاَ: حدَّثنا مُحمَّدُ بنُ إِسْحَاقَ، عن ابنِ أبي نَجِيحٍ، عن مُجَاهِدٍ، عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى، عن عَلِيٍّ رضي اللَّهِ عنه قال: «لَمَّا نَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ فَنَحَرَ ثَلاَثِينَ بِيَدِهِ، وَأَمَرَنِي فَنَحَرْتُ سائِرَهَا».

1765 - حدّثنا إِبراهِيمُ بنُ مُوسَى الرَّازِيُّ: أخبرنا عِيسَى. (ح)، وحدَّثنا مُسَدَّدٌ: حدَّثنا عِيسَى، وَهٰذَا لَفْظُ إِبراهِيمَ عن ثَوْرٍ، عن رَاشِدِ بن سَعْدٍ، عن عَبْدِ اللَّهِ بن عَامِرِ بن لُحَيٍّ، عن عَبْدِ اللَّهِ بنِ قُرْطٍ، عن النَّبِيِّ ﷺ قال: «**إِنَّ أَعْظَمَ الأَيَّامِ عِنْدَ اللَّهِ تبارك وتعالى يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ**». قال عِيسَى: قال ثَوْرٌ: وَهُوَ الْيَوْمُ الثَّانِي. وَقال: وَقُرِّبَ لِرَسُولِ اللَّهِ ﷺ بَدَنَاتٌ خَمْسٌ أَوْ سِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ إِلَيْهِ بِأَيَّتِهِنَّ يَبْدَأُ، فَلَمَّا وَجَبَتْ جُنُوبُهَا قال: فَتَكَلَّمَ بِكَلِمَةٍ خَفِيَّةٍ لَمْ أَفْهَمْهَا، فَقُلْتُ: مَا قَالَ؟ قال: «**مَنْ شَاءَ اقْتَطَعَ**».

1766 - حدّثنا مُحمَّدُ بنُ حَاتِمٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ: حدَّثنا عَبْدُ اللَّهِ بنُ الْمُبَارَكِ، عن حَرْمَلَةَ بنِ عِمْرَانَ، عنْ عَبْدِ اللَّهِ بنِ الْحَارِثِ الأَزْدِيِّ قال: سَمِعْتُ غَرَفَةَ بنَ الْحَارِثِ الْكِنْدِيَّ قال: «شَهِدْتُ رَسُولَ اللَّهِ ﷺ في حَجَّةِ الْوَدَاعِ وَأُتِيَ بِالْبُدْنِ فَقال: «**ادْعُوا لِي أَبَا حَسَنٍ**» فَدُعِيَ لَهُ عَلِيٌّ رضي اللَّهِ عنه فَقال لَهُ: «**خُذْ بِأَسْفَلِ الْحَرْبَةِ**» وَأَخَذَ رَسُولُ اللَّهِ ﷺ بِأَعْلاَهَا، ثُمَّ طَعَنَا بِهَا في الْبُدْنَ، فَلمَّا فَرَغَ رَكِبَ بَغْلَتَهُ وَأَرْدَفَ عَلِيّاً رَضِيَ اللَّهُ عَنْهُ».

[ت20/م20] ـ باب كيف تُنحرُ البُدْنُ؟

1767 - حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أبُو خَالِدٍ الأَحْمَرُ، عن ابنِ جُرَيْجٍ، عن أبي الزُّبَيْرِ، عن جَابِرٍ، وَأخبرني عَبْدُ الرَّحْمٰنِ بنُ سابِطٍ: «أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ

him" used to slaughter the sacrificial camel with its left leg tied, while standing on its remaining legs.

1768- It is narrated on the authority of Ziyad Ibn Jubair that he said: I was in the company of Ibn Umar at Mina when he came upon a man slaughtering his sacrificial camel while lying, thereupon he said: "Let it stand up on three legs, with the left one tied, in accordance with the sunnah of Muhammad the Messenger of Allah "Allah's blessing and peace be upon him"."

1769- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded me to supervise (the operation of slaughtering) his sacrificial camels, and distribute their hide and give nothing of it to the butcher, even though we give him out of our bounty.

[21] The Time Of Assuming Ihram

1770- It is narrated on the authority of Sa'id Ibn Jubair that he said: I said to Abdullah Ibn Abbas: "O Abu Al-Abbas! I am astonished by the fact that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" differ about the time of his starting Talbiyah just when he finished from prayer!" he said: "No doubt, I have the best knowledge among the people of that. It was but one Hajj performed by the Messenger of Allah "Allah's blessing and peace be upon him" (even though he assumed Talbiyah thrice), and this is why they differ. The Messenger of Allah "Allah's blessing and peace be upon him" set out with the intention to perform Hajj, and when he offered a two-rak'ah prayer in his mosque at Dhul-Hulaifah, he sat down and assumed Talbiyah for Hajj just after he had finished from his two-rak'ah prayer. Some people (who were present there) heard that and learnt it from him. When he rode his she-camel, and it stood upright with him, he assumed Talbiyah for Hajj once again, which some people heard from him, for they then were coming in groups one after another. They heard him reciting Talbiyah just when his she-camel stood upright with him. Thus, they said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" assumed Talbiyah (for Hajj) just when his she-camel proceeded with him." Then, the Messenger of Allah "Allah's blessing and peace be upon him" went on, and when he rose up the hill of Al-Baida', he assumed Talbiyah (for the third time) which some people heard from him, and said: "Indeed, he assumed Talbiyah just when he rose up the hill of Al-Baida'." By Allah, he sat down in his praying place and assumed Talbiyah, and when his she-camel proceeded with him he

كَانُوا يَنْحَرُونَ الْبَدَنَةَ مَعْقُولَةَ الْيُسْرَى قَائِمَةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا».

1768 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا هُشَيْمٌ: أخبرنا يُونُسُ: أخبرني زِيَادُ بنُ جُبَيْرٍ قال: «كُنْتُ مَعَ ابنِ عُمَرَ بِمِنًى فَمَرَّ بِرَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ وَهِيَ بَارِكَةٌ فَقال: ابْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحمَّدٍ ﷺ».

1769 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا سُفْيَانُ ـ يَعْني ابنَ عُيَيْنَةَ ـ، عن عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عن مُجَاهِدٍ، عن عَبْدِ الرَّحْمٰنِ بن أبي لَيْلَى، عن عَلِيٍّ قال: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أنْ أَقُومَ عَلَى بُدْنِهِ وَأَقْسِمَ جُلُودَهَا وَجِلاَلَها، وَأَمَرَنِي أَنْ لا أُعْطِيَ الْجَزَّارَ مِنْهَا شَيْئاً، وَقال: «**نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا**».

[ت21/م21] ـ باب في وقت الإحرام

1770 ـ حدّثنا مُحمَّدُ بنُ مَنْصُورٍ: حدَّثنا يَعْقُوبُ ـ يَعْني ابنَ إبراهِيمَ ـ: حدَّثنا أبِي، عن ابنِ إسْحَاقَ، قال: حدثني خُصَيْفُ بنُ عَبْدِ الرَّحْمَنِ الْجَزْرِيُّ، عن سَعِيدِ بنِ جُبَيْرٍ قال: «قُلْتُ لِعَبْدِ اللَّهِ بنِ عَبَّاسٍ: يَا أَبَا الْعَبَّاسِ عَجِبْتُ لاِخْتِلاَفِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ في إهْلاَلِ رَسُولِ اللَّهِ ﷺ حِينَ أَوْجَبَ، فَقال: إنِّي لأَعْلَمُ النَّاسِ بِذَلِكَ، إنَّهَا إنَّمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ حَجَّةٌ وَاحِدَةٌ، فَمِنْ هُنَاكَ اخْتَلَفُوا، خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صَلَّى في مَسْجِدِهِ بِذِي الْحُلَيْفَةِ رَكْعَتَيْهِ أَوْجَبَ في مَجْلِسِه، فَأَهَلَّ بالْحَجِّ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ، فَسَمِعَ ذَلِكَ مِنْهُ أَقْوَامٌ فَحَفِظْتُهُ عَنْهُ، ثُمَّ رَكِبَ فَلَمَّا اسْتَقَلَّتْ بِهِ نَاقَتُهُ أَهَلَّ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوامٌ، وَذَلِكَ أَنَّ النَّاسَ إنَّمَا كَانُوا يأْتُونَ أَرْسَالاً فَسَمِعُوهُ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ يُهِلُّ، فَقَالُوا: إنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ فَلَمَّا عَلاَ شَرَفَ الْبَيْدَاءِ أَهَلَّ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ فَقَالُوا: إنَّمَا أَهَلَّ حِينَ عَلاَ عَلَى

assumed Talbiyah (for the second time), and when he rose up the hill of Baida', he assumed Talbiyah (for the third time)." Sa'id said: If one adopts the statement of Ibn Abbas, he could then assume Talbiyah (for Hajj) in his praying place just when he finishes from his two-rak'ah prayer.

1771- It is narrated on the authority of Salim Ibn Abdullah from his father (Ibn Umar) that he said: This is your Baida', concerning which you tell lies about the Messenger of Allah "Allah's blessing and peace be upon him": the Messenger of Allah "Allah's blessing and peace be upon him" did not assume Talbiyah (for Hajj) but near the mosque of Dhul-Hulaifah (when he finished from his two-rak'ah prayer).

1772- It is narrated on the authority of Ubaid Ibn Juraij that he asked Abdullah Ibn Umar: "O Abu Abd Ar-Rahman! I see you doing four things which nobody other than you does them." Ibn Umar asked: "What are they, O Ibn Juraij?" he said: "I never see you touching any corner of the Ka'bah except these (two) facing south (Yemen); and I see you wearing shoes made of tanned leather; and I further observe that you dye your hair with Henna; and I also notice that whenever you are in Mecca, the people assume Ihram with Talbiyah just when they see the new moon crescent (first of Dhul-Hijjah) while you do not assume Ihram with Talbiyah before the eighth of Dhul-Hijjah (Day of Tarwiyah)." Abdullah replied: "Regarding the corners of Ka'bah, I never saw Allah's Apostle "Allah's blessing and peace be upon him" touching except those facing south (Yemen). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). So I love to wear similar shoes. As for dyeing hair with Henna, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing his hair with it; that is why I like to dye (my hair with it). As far as assuming Ihram with Talbiyah is concerned, I did not see Allah's Apostle "Allah's blessing and peace be upon him" having assumed Ihram with Talbiyah before his riding mount proceeded with him (on the eighth of Dhul-Hijjah)."

1773- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered four rak'ahs for Zhuhr prayer in Medina, and two rak'ahs for Asr prayer in Dhul-Hulaifah, and spent the night there, and when it was morning and he rode his mount and it stood upright with him, he assumed Ihram (for Hajj) with Talbiyah.

1774- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" offered the

شَرَفِ الْبَيْدَاءِ، وَأَيْمُ اللَّهِ لَقَدْ أَوْجَبَ في مُصَلاَّهُ، وَأَهَلَّ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، وَأَهَلَّ حينَ عَلاَ عَلَى شَرَفِ الْبَيْدَاءِ».

قالَ سَعِيدٌ: فَمَنْ أَخَذَ بِقَوْلِ ابنِ عَبَّاسٍ أَهَلَّ في مُصَلاَّهُ إذَا فَرَغَ مِنْ رَكْعَتَيْهِ.

1771 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن مُوسَى بنِ عُقْبَةَ، عن سَالِمِ بنِ عَبْدِ اللَّهِ، عن أبِيهِ أَنَّهُ قال: «بيْدَاؤُكُم هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ﷺ فِيهَا، ما أَهَلَّ رَسُولُ اللَّهِ ﷺ إلاَّ مِنْ عِنْدِ المَسْجِدِ»، يَعْني مَسْجِدَ ذِي الْحُلَيْفَةِ.

1772 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن سَعِيدِ بنِ أبي سَعِيدٍ المَقْبُرِيِّ، عن عُبَيْدِ بنِ جُرَيْجٍ أَنَّهُ قال لِعَبْدِ اللَّهِ بنِ عُمَرَ: «يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ أَرْبَعًا لَمْ أَرَ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا؟ قال: مَا هُنَّ يَا ابنَ جُرَيْجٍ؟ قال: رَأَيْتُكَ لا تَمَسُّ مِنَ الأَرْكَانِ إلاَّ الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النِّعَالَ السِّبْتِيَّةَ، وَرَأَيْتُكَ تَصْبَغُ بالصُّفْرَةِ، وَرَأَيْتُكَ إذَا كُنْتَ بِمَكَّةَ أَهَلَّ النَّاسُ إذْا رَأَوْا الْهِلاَلَ، وَلَمْ تُهِلَّ أَنْتَ حَتَّى إذا كَانَ يَوْم التَّرْوِيَةِ. فَقال عَبْدُ اللَّهِ بنُ عُمَرَ: أَمَّا الأَرْكَانُ فإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمَسُّ إلاَّ الْيَمَانِيَيْنِ، وَأَمَّا النِّعَالُ السِّبْتِيَّةُ فإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النِّعَالَ الَّتِي لَيْسَ فيهَا شَعَرٌ وَيَتَوَضَّأُ فيهَا، فأَنَا أُحِبُّ أَنْ أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ بِهَا، وَأَمَّا الإِهْلاَلُ فإِنِّي لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يُهِلُّ حَتَّى تَنْبَعِثَ بِهِ رَاحِلَتُهُ».

1773 ـ حدّثنا أَحْمَدُ بنُ حَنْبَل: حدَّثنا مُحمَّدُ بنُ بَكْرٍ: حدَّثنا ابنُ جُرَيْجٍ، عن مُحمَّدِ بنِ المُنْكَدِرِ، عن أَنَسٍ قال: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بالمَدِينَةِ أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى أَصْبَحَ، فَلمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أَهَلَّ».

1774 ـ حدّثنا أَحْمَدُ بنُ حَنْبَل: حدَّثنا رَوْحٌ: حدَّثنا أَشْعَثُ، عن الحَسَنِ، عن أَنَسِ بنِ مَالِكٍ: «أَنَّ النَّبيَّ ﷺ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلمَّا

Zhuhr prayer and then rode his mount, and when he rose up Al-Baida he assumed Ihram with Talbiyah.

1775- It is narrated on the authority of A'ishah Bint Sa'd Ibn Abu Waqqas that she said: Sa'd Ibn Abu Waqqas said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" followed the road of Fur' (a broad street at the heights of Medina in which there are many mosques), he would assume Ihram with Talbiyah once his mount moved forward with him; and whenever he followed the road of Uhud, he would assume Ihram with Talbiyah once he came near the mountain of Al-Baida'.

[22] Stipulating Conditions In Hajj

1776- It is narrated on the authority of Ibn Abbas that Duba'ah Bint Az-Zubair Ibn Abd Al-Muttalib came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I intend to perform Hajj: should I put condition?" he answered in the affirmative, thereupon she asked: "What should I say?" he said: "Say: I'm responding to Your Call O Allah, on the condition that I put off Ihram at the very place You will detain me (from completing the ceremonies)."

[23] Performing Hajj Solely

1777- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered Hajj solely.

1778- It is narrated on the authority of A'ishah that she said: On the first of Dhul-Hijjah we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. On the road, Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone who likes to assume Ihram for Hajj he can do so, and anyone who likes to assume Ihram for Umrah he can do. Had I not brought the sacrificing beasts with me, I would have assumed Ihram for Umrah (or according to another narration, as for me, I am going to assume Ihram for Hajj, since I have the sacrificial animals with me)."Some of us assumed Ihram for Umrah while the others assumed Ihram for Hajj. I was one of those who assumed Ihram for Umrah. But on the way, (unfortunately) I got menses and went on weeping. When The Prophet "Allah's blessing and peace be upon him". Entered into me he asked me: "What does make you weep?" I said: "Would that I did not set out (for Hajj) this year!" He said to me: "Put off your Umrah, undo and comb your hair, and assure Ihram for Hajj, and do what the Muslims do (concerning ceremonies) in Hajj." At the night of Hasbah, he, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" sent Abd Ar-Rahman Ibn

عَلاَ على جَبَلِ الْبَيْدَاءِ أَهَلَّ».

1775 ـ حدّثنا مُحمَّدُ بنُ بَشَّارٍ: حدَّثنا وَهْبٌ ـ يَعْنِي ابنَ جَرِيرٍ ـ: حدَّثنا أبِي قال: سَمِعْتُ مُحمَّدَ بنَ إِسْحَاقَ يُحدِّثُ، عن أبي الزِّنَادِ، عن عَائِشَةَ بِنْتِ سَعْدِ بنِ أبي وَقَّاصٍ قالَتْ: قال سَعْدُ بنُ أبي وَقَّاصٍ: «كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَخَذَ طَرِيقَ الْفُرْعِ أَهَلَّ إِذَا اسْتَقَلَّتْ بِهِ رَاحِلَتُهُ، وإذا أَخَذَ طَرِيقَ أُحُدٍ أَهَلَّ إِذَا أَشْرَفَ عَلَى جَبَلِ الْبَيْدَاءِ».

[ت22/م22] ـ باب الاشتراط في الحجِّ

1776 ـ حدّثنا أَحْمَدُ بنُ حَنْبلٍ: حدَّثنا عَبَّادُ بنُ الْعَوَّامِ، عن هِلاَلِ بنِ خَبَّابٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بنِ عَبْدِ المُطَّلِبِ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الحَجَّ أَشْتَرِطُ؟ قال: «**نَعَمْ**». قالَتْ: فَكَيْفَ أَقُولُ؟ قال: «**قُولِي: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَمَحِلِّي مِنَ الأَرْضِ حَيْثُ حَبَسْتَنِي**».

[ت23/م23] ـ باب في إفراد الحج

1777 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حدَّثنا مَالِكٌ، عن عَبْدِ الرَّحْمَنِ بنِ الْقَاسِمِ، عن أبِيهِ، عن عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ».

1778 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ، قال: حدَّثنا حَمَّادُ بنُ زَيْدٍ. (ح)، وَحدثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ ـ يَعْنِي ابنَ سَلَمَةَ ـ. (ح)، وَحدثنا مُوسَى: حدَّثنا وُهَيْبٌ، عن هِشَامِ بنِ عُرْوَةَ، عن أبِيهِ، عن عَائِشَةَ أَنَّهَا قالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ هِلاَلَ ذِي الْحِجَّةِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قالَ: «**مَنْ شَاءَ أَنْ يُهِلَّ بِحَجٍّ فَلْيُهِلَّ، وَمَنْ شَاءَ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ**».

قال مُوسَى في حَدِيثِ وُهَيْبٍ: فإِنِّي لَوْلاَ أَنِّي أَهْدَيْتُ لأَهْلَلْتُ بِعُمْرَةٍ. وَقال في حَدِيثِ حَمادِ بنِ سَلَمَةَ: وَأَمَّا أَنَا فأُهِلُّ بالْحَجِّ فإِنَّ مَعِيَ الْهَدْيَ، ثُمَّ اتَّفَقُوا، فكُنْتُ فِيمَنْ أَهَلَّ بِعُمْرَةٍ، فَلَمَّا كَانَ في بَعْضِ الطَّرِيقِ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقال: «**مَا يُبْكِيكِ؟**» قُلْتُ: وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ. قال: «**ارْفُضِي عُمْرَتَكِ وَانْقُضِي رَأْسَكِ وَامْتَشِطِي**». قال مُوسَى: «**وَأَهِلِّي بالحَجِّ**»، وقال سُلَيْمانُ: «**وَاصْنَعِي مَا يَصْنَعُ المُسْلِمُونَ في حَجِّهِمْ**»، فَلَمَّا كَانَ لَيْلَةُ الصَّدَرِ أَمَرَ ـ يَعْنِي رَسُولَ اللَّهِ ﷺ ـ عَبْدَ الرَّحْمَنِ فَذَهَبَ بِهَا إِلَى التَّنْعِيمِ.

Abu Bakr (her brother) with her to At-Tan'im, where she assumed Ihram for Umrah in lieu of the previous one, and she then circumambulated the House. In this way, Allah helped her fulfill both her Umrah and Hajj completely. For that (Umrah, according to Hisham) no sacrificial animals were required.

Abu Dawud says: The following addition made by Musa is in the narration of Hammad Ibn Salamah: When it was the night of Al-Batha', A'ishah became clean.

1779- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: In the year of the Farewell Hajj, we setout with the Messenger of Allah "Allah's blessing and peace be upon him", with some of us having assumed Ihram for Umrah solely, others for both Umrah and Hajj jointly, and others for Hajj solely; and the Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj solely. As to those who assumed Ihram for Hajj solely, or for both Umrah and Hajj jointly, they did not put off Ihram until when it was the day of Sacrifice, (i.e. the tenth of Dhul-Hijjah).

1780- A Hadith like this is narrated on the authority of Al-Aswad, with the following addition: As to those among us who assumed Ihram for Umrah solely, they put off Ihram (before that).

1781- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: In the year of Farewell Hajj, we set out with the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram for Umrah solely. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as has sacrificial animal with him assume Ihram for both Umrah and Hajj jointly, and let not him put off Ihram until he finishes from both of them." When I reached Mecca, I was menstruating, and thus I did not circumambulate the House, nor did I compass Safa and Marwah round. When I complained of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "Undo and comb your hair, and assume Ihram for Hajj, and leave your Umrah." I did accordingly. When we finished from Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to At-Tan'im and I performed Umrah. He said: "This (Umrah) is in lieu of that (which you missed)." As to those who assumed Ihram for Umrah solely, they circumambulated the House and compassed Safa and Marwah round, and then they put off Ihram. Later on, they offered another

زَادَ مُوسَى: فأَهَلَّتْ بَعُمْرَةٍ مكَانَ عُمْرَتِهَا وَطَافَتْ بالْبَيْتِ، فَقَضى اللَّهُ عُمْرَتَهَا وَحَجَّهَا.

قال هِشَامٌ: وَلم يَكُنْ في شَيْءٍ مِنْ ذَلِكَ هَدْيٌ.

قال أَبُو دَاوُدَ: زَادَ موسى في حَدِيثِ حَمَّادِ بنِ سَلَمَةَ: «فَلَمَّا كَانَتْ لَيْلَةُ البَطْحَاءِ طَهُرَتْ عَائِشَةُ رضي اللَّهِ عنها»!

1779 ـ حدّثنا الْقَعْنَبِيُّ عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن أبي الأَسْوَدِ مُحمَّدِ بنِ عَبْدِ الرَّحْمَنِ بنِ نَوْفَلٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ زَوْجِ النَّبيِّ ﷺ قالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَّ بالْحَجِّ، وَأَهَلَّ رَسُولُ اللَّهِ ﷺ بالْحَجِّ، فأَمَّا مَنْ أَهَلَّ بالحجِّ أَوْ جَمَعَ الحجَّ وَالْعُمْرَةَ فلَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ».

1780 ـ حدّثنا ابنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني مَالِكٌ، عن أبي الأَسْوَدِ بِإِسْنَادِهِ مِثْلَهُ. زَادَ: «فأَمَّا مَنْ أَهَلَّ بِعُمْرَةٍ فأَحَلَّ».

1781 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن عَائِشَةَ زَوْجِ النَّبيِّ ﷺ أَنَّها قالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ في حَجَّةِ الْوَدَاعِ فأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قال رَسُولُ اللَّهِ ﷺ: **«مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بالحجِّ مع الْعُمْرَةِ ثُمَّ لا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا»**. فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطُفْ بالْبَيْتِ وَلا بَيْنَ الصَّفَا وَالمَرْوَةِ، فَشَكَوْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: **«انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بالحَجِّ وَدَعِي الْعُمْرَةَ»**. قالت: فَفَعَلْتُ. فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بنِ أبي بَكْرٍ إِلَى التَّنْعِيم فَاعْتَمَرْتُ، فَقال: هٰذِهِ مَكَانَ عُمْرَتِكِ. قالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بالْعُمْرَةِ بالْبَيْتِ وَبَيْنَ الصَّفَا وَالمروَةِ ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ، وَأَمَّا الذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فإِنَّمَا طَافُوا طَوَافًا وَاحِدًا».

circumambulation (i.e. that of Ifadah) after they had returned from Mina and completed their Hajj. As to those who assumed Ihram for Umrah and Hajj jointly, they performed only one circumambulation for both.

Abu Dawud says: The same is narrated on the authority of Ibrahim Ibn Sa'd, with no mention of the circumambulation of those who assumed Ihram for Umrah solely, nor of those who assumed Ihram for both Umrah and Hajj.

1782- It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What does cause you to weep O A'ishah?" I said: "I've got menses. By Allah! I wished I had not set out (for Hajj) this year." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean." When we reached Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Whoever among you likes to make it Umrah (instead of Hajj) let him do, except such as has sacrificial animal with him." The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives on the Day of Sacrifice. When it was the night of Al-Batha', I got clean. I said: "O Messenger of Allah! My female companions will return with (the reward of) both Hajj and Umrah, and I'm will return with (the reward of) Hajj only." Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" ordered (her brother) Abd Ar-Rahman Ibn Abu Bakr to accompany her to At-Tan'im, where she assumed Ihram for Umrah.

1783- It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" with no intention but to perform Hajj, and when he reached (Mecca) we circumambulated the House. Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered such as had no sacrificial animal with him (to make it Umrah).

1784- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said (when he observed the astonishment of the people after he had ordered them to make it Umrah instead of Hajj): "Had I known earlier what I've come to know now, surely, I would have brought no sacrificial animals with me, and

قال أَبُو دَاوُدَ: رَوَاهُ إبراهِيمُ بنُ سَعْدٍ وَمَعْمَرٌ، عن ابنِ شِهَابٍ نَحْوَهُ، لَمْ يَذْكُرُوا طَوَافَ الَّذِينَ أَهَلُّوا بِعُمْرَةٍ وَطَوافَ الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ.

1782 ـ حدّثنا أبُو سَلَمَةَ مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن عَبْدِ الرَّحْمَنِ بنِ الْقَاسِمِ، عن أبِيهِ، عن عَائِشَةَ أَنَّهَا قَالَتْ: «لَبَّيْنَا بالْحَجِّ حَتَّى إذَا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أبْكِي فَقَال: **«ما يُبْكِيكِ يَا عَائِشَةُ؟»** فَقُلْتُ: حِضْتُ، لَيْتَنِي لم أكُنْ حَجَجْتُ، فَقال: **«سُبْحَانَ اللَّهِ إنَّمَا ذَلِكَ شَيءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ»**، فَقال: **«انْسُكِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أنْ لاَ تَطُوفِي بالْبَيْتِ»**، فَلَمَّا دَخَلْنَا مَكَّةَ قال رَسُولُ اللَّهِ ﷺ: **«مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلْهَا عُمْرَةً إلاَّ مَنْ كان مَعَهُ الْهَدْيُ»**. قالَتْ: وَذَبَحَ رَسُولُ اللَّهِ ﷺ عن نِسائِهِ الْبَقَرَ يَوْمَ النَّحْرِ، فَلَمَّا كَانَتْ لَيْلَةُ الْبَطْحَاءِ وَطَهُرَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قالَتْ: يَا رَسُولَ اللَّهِ أَتَرْجِعُ صَوَاحِبِي بِحَجٍّ وَعُمْرَةٍ وَأَرْجِعُ أنَا بِالْحَجِّ؟ فأَمَرَ رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنِ بنَ أبي بَكْرٍ فَذَهَبَ بِهَا إلى التَّنْعِيمِ فَلَبَّتْ بالْعُمْرَةِ».

1783 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن إبراهِيمَ، عن الأَسْوَدِ، عن عَائِشَةَ قالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ ولا نَرَى إلاَّ أَنَّهُ الحجُّ، فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بالْبَيْتِ، فأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يُحِلَّ، فأَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ».

1784 ـ حدّثنا مُحمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عُثْمَانُ بنُ عُمَرَ: أخبرنا يُونُسُ، عن الزُّهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: **«لَوِ اسْتَقْبَلْتُ مِنْ أمْرِي ما اسْتَدْبَرْتُ لَمَا سُقْتُ الْهَدْيَ»**.

I would rather have put off Ihram with those who put off Ihram from Umrah." The narrator said: He said so in order that the people would be unanimous on one thing.

1785- It is narrated on the authority of Jabir that he said: We came out with the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram with the sole intention of performing Hajj only (Ifrad), and A'ishah set out assuming Ihram for Umrah. When we reached Sarif, she got her menses. We proceeded on till we reached (Mecca) and circumambulated the Ka'bah and compassed round Safa and Marwah. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that whoever among us had no sacrificial animal with him should put off Ihram. We asked: "What does that (putting off Ihram) imply?" He said: "It implies to get completely free from the state of Ihram." In this way, we (put off Ihram and) approached our wives, applied perfume and put on our clothes. That was four night's before (the night of) Arafat. Then, we assumed Ihram (for Hajj) on the day of Tarwiyah (eighth of Dhul-Hijjah). The Messenger of Allah "Allah's blessing and peace be upon him" came to A'ishah and saw her weeping. He asked: "What is the matter with you?" She said: "The matter is that I got my menses, and the people put off Ihram (after completing the rituals of Umrah), but I neither did so, nor did I circumambulate the House. The people are now going for Hajj (and I cannot go)." He said: "It is a matter which Allah has ordained for the daughters of Adam. So, now take a bath and assume Ihram for Hajj." She did accordingly, and stayed at the places of staying till the menses was over. She then circumambulated Ka'bah, and (compassed round) Safa and Marwah. He (the Prophet) said (to her): "Now both your Hajj and Umrah are complete." But, she said: "O Messenger of Allah! I feel in my mind that I missed the circumambulation (of Umrah) of the House (which I did not do) till I performed Hajj." He (The Prophet) said: "O Abd Ar-Rahman! Take her to At-Tan'im to (make her) perform Umrah." That was on the night of Hasbah.

1786- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered into A'ishah...and the rest is the same, in which he said to her: "Then, perform Hajj, and do what all the pilgrims do with the exception of the Circumambulation round the House and offering prayer."

1787- It is narrated on the authority of Jabir Ibn Abdullah that he said: We assumed Ihram with the Messenger of Allah "Allah's blessing and

قال مُحمَّدٌ: أَحْسَبُهُ قال: «**وَلَحَلَلْتُ مَعَ الَّذِينَ أَحَلُّوْا مِنَ الْعُمْرَةِ**». قال: أَرَادَ أن يَكُونَ أَمْرُ النَّاسِ وَاحِدًا.

1785 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن أبي الزُّبَيْرِ، عن جَابِرٍ قال: «أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللَّهِ ﷺ بالحجِّ مُفْرَدًا، وَأَقْبَلَتْ عَائِشَةُ مُهِلَّةً بِعُمْرَةٍ حَتَّى إِذَا كانَتْ بِسَرِفَ عَرَكَتْ، حَتَّى إذا قَدِمْنَا طُفْنَا بالْكَعْبَةِ، وبالصَّفَا والمَرْوَةِ، فأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. قال: فَقُلْنَا: حِلُّ مَاذَا؟ قال: «**الْحِلُّ كُلُّهُ**»، فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّبْنَا بالطِّيبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلاَّ أَرْبَعُ لَيَالٍ. ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ على عَائِشَةَ فَوَجَدَهَا تَبْكِي فَقال: «**مَا شَأْنُكِ؟**» قالت: شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أُحْلِلْ، وَلَمْ أَطُفْ بالْبَيْتِ، وَالنَّاسُ يَذْهَبُونَ إِلَى الحجِّ الآنَ. قال: فقالَ: «**إنَّ هٰذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدمَ فاغْتَسِلِي ثُمَّ أَهِلِّي بالحَجِّ**»، فَفَعَلَتْ وَوَقَفتِ الْمواقِفَ حَتَّى إِذَا طَهُرَتْ طَافَتْ بالْبَيْتِ وَبالصَّفَا وَالمَرْوَةِ، ثُمَّ قال: «**قَدْ حَلَلْتِ مِنْ حَجِّكِ وَعُمْرَتِكِ جَمِيعًا**». قالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَجدُ في نفسي أني لَمْ أَطُفْ بالْبَيْتِ حِينَ حَجَجْتُ. قال: «**فاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمَنِ فأَعْمِرْهَا مِنَ التَّنْعِيمِ**»، وَذلِكَ لَيْلَةَ الحصْبَةِ».

1786 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَمُسَدَّدٌ قالاَ: حدَّثنا يَحيَى بنُ سعيدٍ، عن ابنِ جُرَيْجٍ، قال: أخبرَني أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابرًا قال: دَخَلَ النَّبيُّ ﷺ عَلَى عَائِشَةَ بِبَعْضِ هٰذِهِ الْقِصَّةِ. قال عِنْدَ قَوْلِهِ: «**وَأَهِلِّي بالْحَجِّ**»: «**ثُمَّ حُجِّي وَاصْنَعِي مَا يَصْنَعُ الْحَاجُّ، غَيْرَ أَنْ لا تَطُوفِي بالْبَيْتِ وَلا تُصَلِّي**».

1787 ـ حدّثنا الْعَبَّاسُ بنُ الْوَلِيدِ بنِ مَزْيَدٍ: أخبرني أَبِي قال: حدَّثني الأَوْزَاعِيُّ، قال: حدثني مَنْ سَمِعَ عَطَاءَ بنَ أَبِي رَبَاح: حَدَّثني جَابرُ بنُ عَبْدِ اللَّهِ قال: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بالْحَجِّ خَالِصًا لا يُخَالِطُهُ شَيْءٌ، فَقَدِمْنَا مَكَّةَ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذي الْحِجَّةِ، فَطُفْنَا وَسَعَيْنَا، ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ

peace be upon him" for Hajj only, without being mixed up with Umrah. We came to Mecca when four nights had passed of Dhul-Hijjah. When we circumambulated the House, and compassed Safa and Marwah round, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to (make it Umrah, and) put off Ihram, saying: "Had I not brought the sacrificial animals with me, I would also have put off Ihram." Suraqah Ibn Malik said: "O Messenger of Allah! Is this Tamattu' (continuing Umrah on to Hajj) as we have done to be held valid only this year, or is it held valid perpetually?" He said: "It is held valid perpetually." Al-Awza'i said: I heard Ata' Ibn Abu Rabah relating this narration, but I did not memorize it from him until I met Ibn Juraij, who affirmed it to me.

1788- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" and his companions reached Mecca (for performing Hajj) when four nights had passed of Dhul-Hijjah. When we circumambulated round the House, and compassed Safa and Marwah round, the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make it Umrah, except such as had sacrificial animal with him. When it was the day of Tarwiyah, they assumed Ihram with Talbiyah for Hajj. When it was the day of Sacrifice, they circumambulated the House, but they did not compass Safa and Marwah round.

1789- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Prophet "Allah's blessing and peace be upon him" and his companions assumed Ihram for Hajj and none except The Prophet "Allah's blessing and peace be upon him" and Talhah had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform the Umrah with the Ihram which they had assumed, and after finishing from the circumambulation of the Ka'bah, compassing round Safa and Marwah, to cut short their hair, and to put off their Ihram except those who had Sacrifice with them. They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had formerly known what I've come to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have put off Ihram."

1790- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This

أنْ نُحِلَّ وَقال: «**لَوْلاَ هَدْيِي لأَحْلَلْتُ**»، ثُمَّ قامَ سُرَاقَةُ بنُ مَالِكٍ فَقالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ مُتْعَتَنا هٰذِهِ، ألِعَامِنَا هٰذَا أَمْ للأَبَدِ؟ فَقال رَسُولُ اللَّهِ ﷺ: «**بَلْ هِيَ للأَبَدِ**».

قال الأَوْزَاعِيُّ: «سَمِعْتُ عَطَاءَ بنَ أبي رَبَاحٍ يُحَدِّثُ بِهذَا فلَمْ أحفَظْهُ حَتَّى لَقِيتُ ابنَ جُرَيْجٍ فأَثْبَتَهُ لِي».

1788 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن قَيْسِ بنِ سَعْدٍ، عن عَطَاءِ بنِ أبي رباحٍ، عن جَابِرٍ قال: «قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ لأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الحجَّةِ، فَلمَّا طَافُوا بالْبَيْتِ وَبالصَّفَا وَالمَرْوَةِ قال رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوها عُمْرَةً إلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ**» فَلمَّا كانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بالحَجِّ، فَلمَّا كانَ يَوْمُ النَّحْرِ قَدِمُوا فَطَافُوا بالْبَيْتِ وَلم يَطُوفُوا بَيْنَ الصَّفَا وَالمَرْوَةِ».

1789 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حدَّثنا حَبِيبٌ ـ يَعْنِي المُعَلِّمَ ـ، عن عَطَاءٍ: حَدَّثَني جَابرُ بنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَّ هُوَ وَأَصْحَابُهُ بالحجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ يَوْمَئِذٍ هَدْيٌ إلاَّ النَّبيُّ ﷺ وَطَلْحَةُ، وكانَ عَلِيٌّ رَضِيَ اللَّهِ عَنْهُ قَدِمَ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْيُ فَقال: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ، وَأَنَّ النَّبيَّ ﷺ أَمَرَ أَصْحَابَهُ أَنْ يَجْعَلُوها عُمْرَةً يَطُوفُوا ثُمَّ يَقْصُرُوا وَيَحِلُّوا إلاَّ مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقالوا: أَنَنْطَلِقُ إِلَى مِنًى وَذُكورُنَا تَقطُرُ! فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فقال: «**لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما أَهْدَيْتُ، وَلَوْلاَ أَنَّ مَعِيَ الْهَدْيَ لأَحْلَلْتُ**».

قال أبو داود: يعني بذكورِنا تقطُر: قُرب العهد بالنِّساء.

1790 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ أنَّ مُحمَّدَ بنَ جَعْفَرٍ حَدَّثَهُمْ، عن شُعْبَةَ، عن الْحَكَمِ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ، عن النَّبيِّ ﷺ أَنَّهُ قال: «**هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمنْ لَم يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، وَقَدْ دَخَلَتِ**

is Umrah from which we get benefit (since we enjoy of what is lawful for us in the period between putting off the Ihram of Umrah and putting on Ihram for Hajj). So, whoever has no sacrificial animal with him, let him put off Ihram completely. No doubt, the (ceremonies of) Umrah have been implied in (those of) Hajj to the Day of Judgement."

Abu Dawud says that this statement is attributed to Ibn Abbas.

1791- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one assumes Ihram for Hajj and he arrives in Mecca, circumambulates the House, and compasses Safa and Marwah round, let him put off Ihram and make it Umrah (instead of Hajj and then assume Ihram for Hajj afterwards)."

Abu Dawud says: It is narrated on the authority of Ata' that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" entered (Mecca) assuming Ihram for Hajj solely, but the Messenger of Allah "Allah's blessing and peace be upon him" made it Umrah.

1792- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj, and when he reached (Mecca) he circumambulated the House and compassed Safa and Marwah round, but he did neither cut short his hair, nor did he put off Ihram on account of having sacrificial animals with him. He ordered such as had no sacrificial animal to circumambulate the House, compass Safa and Marwah round, and cut short hair or even get his head shaved and then put off Ihram.

1793- It is narrated on the authority of Sa'id Ibn Al-Musayyab that a man came to Umar Ibn Al-Khattab and bore witness in his presence that he heard the Messenger of Allah "Allah's blessing and peace be upon him" during his fatal illness having forbidden performing Umrah just before Hajj.

1794- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he said to the companions of the Messenger of Allah "Allah's blessing and peace be upon him": "Do you know that the Messenger of Allah "Allah's blessing and peace be upon him" forbade such and such things, including the riding over the hide of tigers?" they answered in the affirmative. He further asked: "Then, do you know that he forbade performing both Umrah and Hajj jointly?" they said: "As to this, it is not." He said: "No doubt, he did, but you seem to have forgotten."

الْعُمْرَةُ في الحَجِّ إلَى يَوْمِ الْقِيَامَةِ».

قال أَبُو دَاوُدَ: هَذَا مُنْكَرٌ إِنَّمَا هُوَ قَوْلُ ابنِ عَبَّاسٍ.

1791 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ مُعَاذٍ: حَدَّثَني أبي: حدَّثنا النَّهَّاسُ، عن عَطَاءٍ، عن ابن عَبَّاسٍ، عن النَّبيِّ ﷺ قال: «**إذَا أَهَلَّ الرَّجُلُ بالحجِّ ثُمَّ قَدِمَ مَكَّةَ فَطَافَ بالْبَيْتِ وَبالصَّفَا وَالمَرْوَةِ فَقَدْ حَلَّ، وَهِيَ عُمْرَةٌ**».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ جُرَيجٍ، عن رَجُلٍ، عن عَطَاءٍ: «دَخَلَ أَصْحَابُ النَّبيِّ ﷺ مُهِلِّينَ بالحجِّ خَالِصًا، فَجَعَلَهَا النَّبيُّ ﷺ عُمْرَةً».

1792 ـ حدّثنا الحَسَنُ بنُ شَوْكَرٍ وَأَحْمَدُ بنُ مَنِيعٍ قالاَ: حدَّثنا هُشَيْمٌ، عن يَزِيدَ بنِ أبي زِيَادٍ، قال ابنُ مَنِيعٍ: أخبرنا يَزِيدُ بنُ أبي زِيَادٍ، المَعْنَى، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ قَالَ: «أَهَلَّ النَّبيُّ ﷺ بالْحَجِّ، فَلَمَّا قَدِمَ طَافَ بالْبَيْتِ وَبَيْنَ الصَّفَا والمَرْوَةِ ـ وَقال ابنُ شَوْكَرٍ: وَلم يُقَصِّرْ ثم اتَّفَقَا ـ: وَلم يَحِلَّ مِنْ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَم يَكُنْ سَاقَ الْهَدْيَ أَنْ يَطُوفَ وأَنْ يَسْعَى وَيُقَصِّرَ ثُمَّ يَحِلَّ». زَادَ ابنُ مَنِيعٍ في حَدِيثِهِ: «أوْ يَحْلِقَ ثُمَّ يَحِلَّ».

1793 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ اللَّهِ بنُ وَهْبٍ: أخبرني حَيْوَةُ: أخبرني أَبُو عِيسَى الْخُرَاسَانِيُّ، عن عَبْدِ اللَّهِ بنِ الْقَاسِمِ، عن سَعِيدِ بنِ المُسَيَّبِ: «أَنَّ رَجُلاً مِنْ أَصْحَابِ النَّبيِّ ﷺ أَتَى عُمَرَ بنَ الْخَطَّابِ رَضِيَ اللَّهِ عَنْهُ فَشَهِدَ عِنْدَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ في مَرَضِهِ الَّذِي قُبِضَ فِيهِ يَنْهَى عن الْعُمْرَةِ قَبْلَ الْحَجِّ».

1794 ـ حدّثنا مُوسَى أَبُو سَلَمَةَ: حدَّثنا حَمَّادٌ، عن قَتَادَةَ، عن أبي شَيْخٍ الْهُنَائِيِّ خَيْوَانَ بنِ خَلْدَةَ مِمَّنْ قَرَأَ عَلَى أبي مُوسَى الأَشْعَرِيِّ مِنْ أَهْلِ الْبَصْرَةِ، أَنَّ مُعَاوِيَةَ بنَ أبي سُفْيَانَ قال لأَصْحَابِ النَّبيِّ ﷺ: «هَلْ تَعلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عن كَذَا وَكَذَا وَعن رُكُوبِ جُلُودِ النُّمورِ؟ قالُوا: نَعَمْ. قال: فَتَعلمُونَ أَنَّهُ نَهَى أَنْ يُقْرَنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ؟ فَقالُوا: أَمَّا هٰذَا فلاَ، فَقال: أَمَا إِنَّهَا مَعَهُنَّ وَلَكِنَّكُم نَسِيتُمْ».

[24] Performing Both Hajj And Umrah Jointly

1795- It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting Talbiyah with both Hajj and Umrah jointly, saying: "I'm responding to Your Call with both Hajj and Umrah jointly! I'm responding to Your Call with both Hajj and Umrah jointly!"

1796- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" spent the night there, i.e. in Dhul-Hulaifah until when it was morning he rode (his mount) and when it stood upright with him on Al-Baida', he praised, glorified and magnified Allah, and then assumed Ihram for both Hajj and Umrah jointly, followed by the people. When we reached (Mecca and circumambulated the House and compassed Safa and Marwah round) he ordered the people to put off Ihram, and they did accordingly. When it was the day of Tarwiyah, they assumed Ihram for Hajj. (On the day of Sacrifice) the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered seven sacrificial camels while standing with his own hand.

Abu Dawud says: His starting with praising, glorifying and magnifying Allah is unique to Anas.

1797- It is narrated on the authority of Al-Bara' Ibn Azib that he said: I was with Ali when the Messenger of Allah "Allah's blessing and peace be upon him" appointed him (as governor of) Yemen, and I got many ounces (of gold) with him. When Ali came to the Messenger of Allah "Allah's blessing and peace be upon him" (and he said) I found Fatimah having worn colourful clothes, and sprinkled water in the house (to clean it). (Having observed my astonishment) she said: "What is the matter with you? The Messenger of Allah "Allah's blessing and peace be upon him" ordered the people to put off Ihram; and they did accordingly." I said: "I've assumed Ihram with the same intention with which the Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "What have you done?" I said: "I've assumed Ihram with the same intention with which the Messenger of Allah "Allah's blessing and peace be upon him" had assumed Ihram." He said: "I've driven the sacrificial camels with me and assumed Ihram for both Hajj and Umrah jointly." He further said to me: "Slaughter sixty-seven or sixty-six sacrificial camels on my behalf, and keep (the remaining) thirty-three or thirty-four (to be) on your behalf; and keep a portion from every sacrificial camel."

[ت24/م24] ـ باب في الإقران

1795 ـ حدّثنا أَحْمَدُ بنُ حَنْبلٍ، قال: حدَّثنا هُشَيْمٌ: أخبرنا يَحْيَى بنُ أبي إسْحَاقَ وَعَبْدُ الْعَزِيزِ بنُ صُهَيْبٍ وَحُمَيْدُ الطَّوِيلُ، عن أنس بنِ مَالِكٍ أَنَّهُمْ سَمِعُوهُ يقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُلَبِّي بالْحَجِّ وَالْعُمْرَةِ جَمِيعًا، يقُولُ: «**لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا**».

1796 ـ حدّثنا أَبُو سَلَمَةَ مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا وُهَيْبٌ: حدَّثنا أَيُّوبُ، عن أبي قِلاَبَةَ، عن أنسٍ: «أَنَّ النَّبِيَّ ﷺ بَاتَ بِهَا ـ يَعْنِي بِذِي الْحُلَيْفَةِ ـ حَتَّى أَصْبَحَ، ثُمَّ ركِبَ، حَتَّى إِذَا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَّ بِحَجٍّ وَعُمْرَةٍ، وأَهَلَّ النَّاسُ بِهمَا، فَلمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى إذَا كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بالْحَجِّ، وَنَحرَ رَسُولُ اللَّهِ ﷺ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا».

قال أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ: ـ يَعْنِي أَنَسًا ـ، مِنْ هذَا الحَدِيثِ أَنَّهُ بَدَأَ بالْحَمدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ ثُمَّ أَهَلَّ بالحَجِّ.

1797 ـ حدّثنا يَحْيَى بنُ مُعِينٍ، قال: حدَّثنا حَجَّاجٌ: حدَّثنا يُونُسُ، عن أبي إسْحَاقَ، عن الْبَرَاءِ بنِ عَازِبٍ قال: «كُنْتُ مَعَ عَلِيٍّ رَضِيَ اللَّهِ عَنْهُ حِينَ أَمَّرَهُ رَسُولُ اللَّهِ ﷺ عَلَى الْيَمَنِ، قال: فَأَصَبْتُ مَعَهُ أَوَاقِيَ قال: فَلَمَّا قَدِمَ عَلِيٌّ مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ ﷺ قال: وَجَدْتُ فَاطِمَةَ رَضِيَ اللَّهِ عَنْهَا قَدْ لَبِسَتْ ثِيَابًا صَبِيغًا وَقَدْ نَضَحَتِ الْبَيْتَ بِنَضُوحٍ فَقَالَتْ: مَا لَكَ فإنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَصْحَابَهُ فأَحَلُّوا. قال: قُلْتُ لَها: إِنِّي أَهْلَلْتُ بِإهْلاَلِ النَّبيِّ ﷺ. قال: فأَتَيْتُ النَّبيَّ ﷺ فقال لي رسول اللَّهِ ﷺ: «**كَيْفَ صَنَعْتَ؟**» فقال: قُلْتُ: أَهْلَلْتُ بِإِهْلاَلِ النَّبيِّ ﷺ. قال: فإنِّي قَدْ سُقْتُ الْهَدْيَ وَقَرَنتُ. قال: فَقال لِي: «**انْحرْ مِنَ الْبُدْنِ سبْعًا وَستِّينَ، أَوْ سِتًّا وَسِتِّينَ، وَأَمْسِكْ لِنَفْسِكَ ثَلاثًا وَثَلاثِينَ، أَوْ أَرْبَعًا وَثَلاثِينَ، وَأَمْسِكْ لِي مِنْ كلِّ بَدَنَةٍ مِنْهَا بَضْعةً**».

1798- It is narrated on the authority of Abu Wa'il that As-Subai Ibn Ma'bad said: "I've assumed Ihram for both (Hajj and Umrah jointly)." On that Umar Ibn Al-Khattab said to him: "You've been guided to the right way of your Prophet "Peace be upon him"."

1799- It is narrated on the authority of Abu Wa'il that As-Subai Ibn Ma'bad said: I was a Bedouin, and I was Christian and then I embraced Islam, thereupon I went to a man belonging to my clan called Hudhaim Ibn Thurmalah, to whom I said: "O man! I am eager to practice Jihad, and at the same time I observe that performing both Hajj and Umrah is binding upon me: how should I perform them together?" he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly. When I came to Al-Udhaib, both Salman Ibn Rabie'ah and Zaid Ibn Suhan met me, while I was assuming Ihram with Talbiyah for both together, thereupon one of them said to the other: "This (Man) has no better knowledge than his riding camel." (I felt it very hard) as if a mountain was thrown upon me (and remained so) until I met Umar Ibn Al-Khattab, to whom I said: "O Commander of Believers! I was a Bedouin, and I was Christian and then I embraced Islam, and I was eager to practice Jihad, and at the same time I found that performing both Hajj and Umrah was binding upon me, thereupon I went to a man belonging to my clan (and asked him) and he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly." On that Umar said to me: "No doubt, you've been guided to the right way of your Prophet "Peace be upon him"."

1800- It is narrated on the authority of Umar Ibn Al-Khattab that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Tonight, a visitant has come to me from the Presence of my Lord Almighty while being in (the valley of) Aqiq and said: "Offer prayer in that blessed valley." He further said to me: "(Complete) Umrah unto Hajj.""'

Abu Dawud says: The same is narrated on the authority of Al-Awza'i, with a slight variation of wording.

Abu Dawud says: The same is narrated on the authority of Yahya Ibn Abu Kathir through another chain of transmitters.

1801- It is narrated on the authority of Ar-Rabie Ibn Sabrah from his father that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" until when he reached Usfan Suraqah Ibn

1798 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عن مَنْصُورٍ، عن أبي وَائِلٍ قال: قال الصُّبَيُّ بنُ مَعْبَدٍ: «أَهْلَلْتُ بِهِمَا مَعًا، فَقَال عُمَرُ: هُدِيت لِسُنَّةِ نَبِيِّكَ ﷺ».

1799 ـ حدّثنا مُحمَّدُ بنُ قُدَامَةَ بنِ أعْيَنَ وَعُثْمَانُ بنُ أبي شَيْبَةَ، المَعْنَى، قالاَ: حدَّثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عن مَنْصُورٍ، عن أبي وَائِلٍ قال: قال الصُّبَيُّ بنُ مَعْبَدٍ: «كُنْتُ رجُلاً أعْرابيًّا نَصْرانِيًّا فأَسْلَمْتُ، فأَتَيْتُ رَجُلاً مِنْ عَشِيرَتِي يُقالُ لَهُ هُذَيْمُ بنُ ثُرْمُلَةَ، فَقُلْتُ لَهُ: يَا هَنَاهُ إِنِّي حَرِيصٌ عَلَى الْجِهَادِ، وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَكَيْفَ لِي بأنْ أَجْمَعَهُمَا؟ قال: اجْمَعْهُمَا وَاذْبَحْ ما اسْتَيْسَرَ مِنَ الْهَدْيِ، فأَهْلَلْتُ بِهِمَا مَعًا، فلمَّا أَتَيْتُ الْعُذَيبَ لَقِيَنِي سَلْمَانُ بنُ رَبِيعَةَ، وَزَيْدُ بنُ صُوحَانَ وأَنَا أُهِلُّ بِهِمَا جميعًا، فَقَالَ أَحَدُهُمَا لِلآخَرِ: مَا هَذَا بِأَفْقَهَ مِنْ بَعِيرِه، قَالَ: فَكَأَنَّمَا أُلْقِيَ عَلَيَّ جَبَلٌ حتَّى أَتَيْتُ عُمَرَ بنَ الْخَطَّابِ رَضِيَ اللَّهِ عَنْهُ، فَقُلْتُ لَهُ: يا أَمِيرَ المُؤمِنِينَ إِنِّي كُنْتُ رَجُلاً أَعْرَابِيًّا نَصْرانِيًّا وَإِنِّي أَسْلَمْتُ، وَأَنَا حَرِيصٌ عَلَى الْجِهادِ، وَإِنِّي وَجَدْتُ الحجَّ وَالْعُمْرَةَ مَكْتُوبيْنِ عَلَيَّ، فأَتَيْتُ رَجُلاً مِنْ قَوْمِي فَقَال لِيَ: اجْمَعْهُمَا وَاذْبَحْ ما اسْتَيْسَرَ مِنَ الْهَدْيِ، وَإِني أَهْلَلْتُ بِهِمَا مَعًا، فقال لِي عُمَرُ رضي اللَّهِ عنه: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ».

1800 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مِسْكِينٌ، عن الأوزاعِيِّ، عن يَحْيَى بنِ أبي كَثيرٍ، عن عِكْرِمَةَ قال: سَمِعْتُ ابنَ عَبَّاسٍ يقُولُ: حَدَّثَنِي عُمَرُ بنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يقُولُ: «**أَتَانِي اللَّيْلَةَ آتٍ مِنْ عِنْدِ رَبِي عَزَّ وَجلَّ**»، قال: وَهُوَ بالْعَقِيقِ، فَقال: «**صَلِّ في هٰذَا الْوَادِي الْمُبَارَكِ وَقال: عُمْرَةٌ في حَجَّةٍ**».

قال أَبُو دَاوُدَ: رَوَاهُ الْوَلِيدُ بنُ مُسْلِمٍ وَعُمَرُ بنُ عَبْدِ الْوَاحِدِ في هٰذَا الحدِيثِ عن الأَوْزَاعِيِّ: «**وَقُلْ: عُمْرَةٌ في حَجَّةٍ**».

قال أَبُو دَاوُدَ: وكَذَا رَوَاهُ عَليُّ بنُ المُبَارَكِ، عن يَحْيَى بنِ أبي كَثِيرٍ في هٰذَا الحديثِ وقال: «**وَقُلْ: عُمْرَةٌ في حَجَّةٍ**».

1801 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا ابنُ أبي زَائِدَةَ: أخبرنا عَبْدُ الْعَزِيزِ بنُ عُمَرَ بنِ عَبْدِ الْعَزِيزِ قال: حَدَّثَنِي الرَّبِيعُ بنُ سَبْرَةَ، عن أَبِيهِ قال: خَرَجْنَا مَعَ رَسُولِ اللَّهِ حَتَّى إذا كَانَ بِعُسْفَانَ قال لَهُ سُرَاقَةُ بنُ مَالِكٍ المُدْلِجِيُّ: يَا رَسُولَ اللَّهِ

Malik Al-Mudliji said to him: "O Messenger of Allah! Make for us a decision (as clear and evident as if it is) for a people who have been born just today." He said: "Indeed, Allah has enjoined Umrah upon you in this Hajj of yours (or merged the ceremonies of Umrah in the ceremonies of this Hajj of yours): so, when you reach (Mecca), whoever of you circumambulates the House and compasses Safa and Marwah round, let him put off Ihram, except such as has sacrificial animal with him."

1802- It is narrated on the authority of Ibn Abbas that Mu'awiyah told him: I cut short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of a large blade while he was near Marwah (or he said: I saw somebody cutting short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of a large blade while he was near Marwah).

1803- It is narrated on the authority of Ibn Abbas that Mu'awiyah said to him: Have you not known that I had cut short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of a large knife blade near Marwah during his (Farewell) Hajj?

1804- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Umrah (and Hajj jointly) and his companions assumed Ihram for Hajj solely.

1805- It is narrated on the authority of Ibn Umar that he said: During the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" completed Umrah unto Hajj. He drove his sacrificial animals with him from Dhul-Hulaifah. The Messenger of Allah "Allah's blessing and peace be upon him" started with assuming Ihram for Umrah and then for Hajj, and the people too completed Umrah unto Hajj with the Messenger of Allah "Allah's blessing and peace be upon him": some of them had sacrificial animals and others had not. So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate Ka'bah and compass round Safa and Marwah, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home." Then, The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'bah on his arrival (in Mecca); he touched the (Black Stone) corner first of all and then walked fast with moving the shoulders

اقْضِ لَنَا قَضَاءَ قَوْمٍ كَأَنَّمَا وُلِدُوا الْيَوْمَ، فَقال: «**إِنَّ اللّهَ عَزَّ وَجلَّ قَدْ أَدْخَلَ عَلَيْكُمْ في حَجِّكُمْ هٰذَا عُمْرَةً، فإِذَا قَدِمْتُمْ، فَمنْ تَطَوَّفَ بالْبَيْتِ وَبَيْنَ الصَّفَا وَالمَرْوَةِ فَقَدْ حلَّ إِلاَّ مَنْ كَانَ مَعَهُ هَدْيٌ**».

1802 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ نَجْدَةَ: حدَّثنا شُعْيبُ بنُ إِسْحَاقَ، عن ابنِ جُرَيجٍ. ـ وَحدثنا أبو بَكْرِ بنُ خَلاَّدٍ: حدَّثنا يَحْيَى، المَعنى، عن ابنِ جُرَيْجٍ ـ: أخبرني الْحَسَنُ بنُ مُسْلِمٍ، عن طَاوسٍ، عن ابنِ عَبَّاسٍ أنَّ مُعَاوِيَةَ بنَ أبي سُفْيَانَ أخْبَرَهُ قال: «قَصَّرْتُ عن النَّبيِّ ﷺ بِمشْقَصٍ عَلَى المَرْوَةِ، أوْ رَأَيْتُهُ يُقَصِّرُ عَنْهُ عَلَى المَرْوَةِ بِمِشْقَصٍ».

قال ابنُ خَلاَّدٍ: إنَّ مُعَاوِيَةَ لم يَذْكُرْ أَخْبَرَهُ.

1803 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَمُحمَّدُ بنُ يَحْيَى وَمَخْلَدُ بنُ خَالِدٍ، الْمَعْنَى قالُوا: حدثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن ابنِ طَاوسٍ، عن أبِيهِ، عن ابنِ عَبَّاسٍ أنَّ مُعَاوِيَةَ قال لَهُ: «أمَا عَلِمْتَ أني قَصَّرْتُ عن رَسُولِ اللّهِ ﷺ بِمِشْقَصٍ أعْرابِيٍّ عَلَى المَرْوَةِ؟».

زادَ الْحَسَنُ في حَدِيثِهِ: بِحَجَّتِهِ.

1804 ـ حدّثنا عُبَيْدِ اللّهِ بنُ مُعَاذٍ: أخبرنا أبي: حدَّثنا شُعْبَةُ، عن مُسْلِمٍ الْقُرِّيِّ سَمِعَ ابنَ عَبَّاسٍ يقُولُ: «أَهَلَّ النَّبيُّ ﷺ بِعُمْرَةٍ، وَأَهَلَّ أَصْحَابُهُ بِحَجٍّ».

1805 ـ حدّثنا عَبْدُ المَلِكِ بنُ شُعَيْبِ بنِ اللَّيْثِ: حَدَّثَني أبي، عن عُقَيْلٍ، عن ابنِ شِهَابٍ، عن سَالِمِ بنِ عَبْدِ اللّهِ، أنَّ عَبْدَ اللّهِ بنِ عُمَرَ قال: تَمَتَّعَ رَسُولُ اللّهِ ﷺ في حَجَّةِ الْوَدَاعِ بالْعُمْرَةِ إلَى الْحَجِّ، فأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدأَ رَسُولُ اللّهِ ﷺ فأَهَلَّ بالعُمْرَةِ، ثُمَّ أَهَلَّ بالحَجِّ، وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللّهِ ﷺ بالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى وساقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَم يُهْدِ، فَلمَّا قَدِمَ رَسُولُ اللّهِ ﷺ مَكَّةَ قال لِلنَّاسِ: «**مَنْ كَانَ مِنكُمْ أَهْدَى فإِنَّهُ لا يَحِلُّ لَهُ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لم يَكُنْ مِنْكُمْ أَهْدَى فَلْيَطُفْ بالْبَيْتِ وَبالصَّفَا وَالمَرْوَةِ وَلْيَقْصُرْ وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بالحَجِّ وَليُهْدِ، فَمنْ لم يَجِدْ هَدْيًا فَلْيَصُمْ ثَلاثَةَ أَيَّامٍ في الْحَجِّ وَسَبْعَةً إذَا رَجَعَ إِلَى أَهْلِهِ**».

وَطَافَ رَسُولُ اللّهِ ﷺ حِينَ قَدِمَ مَكَّةَ فاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلاثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أطْوافٍ ثم رَكَع حينَ قَضَى طَوَافَهُ بالبَيتِ عِنْدَ المَقَامِ

during the first three rounds round the Ka'bah, and during the last four rounds he walked (normally). After finishing circumambulation of Ka'bah, he offered a two-rak'ah prayer at Abraham's Station. Then he went to Safa and Marwah and compassed them round seven times and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of Sacrifice (tenth of Dhul-Hijjah). He then hastened onwards (to Mecca) where he circumambulated Ka'bah and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as the Messenger of Allah "Allah's blessing and peace be upon him" did.

1806- It is narrated on the authority of Hafsah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why have the people put off Ihram from Umrah and you have not done?" he said: "I've matted my hair together, and garlanded my sacrificial animals, and this is why it is not permissible for me to put off Ihram until I slaughter the sacrificial animals."

[25] When One Assumes Ihram For Hajj And Then Makes It Umrah

1807- It is narrated on the authority of Abu Dharr that he used to say about such as assumes Ihram for Hajj and then cancels it out by making it Umrah: "This (concession) was made also to the riders who were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" (during the Farewell Hajj)."

1808- It is narrated on the authority of Bilal Ibn Al-Harith that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is the matter of canceling (the Ihram of) Hajj (by changing it into Umrah) (a concession) for us in particular or is it applicable to those to come after us?" he said: "No, it is (a concession) for you in particular."

[26] One Performs Hajj On Behalf Of Another

1809- It is narrated on the authority of Abdullah Ibn Abbas that he said: Al-Fadl Ibn Abbas (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old

رَكعَتَينِ، ثمَّ سَلَّم فانْصَرَفَ فَأَتى الصَّفَا، فَطَافَ بالصَّفَا والمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لم يَحْلِلْ مِنْ شَيْءٍ حَرُمَ مِنْهُ، حَتَّى قَضَى حَجَّهُ وَنَحرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بالْبَيْتِ، ثُمَّ حَلَّ مِنْ كلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ ما فَعَلَ رَسُولُ اللَّهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

1806 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ، عن حَفْصَةَ زَوْجِ النَّبيِّ ﷺ أَنَّهَا قَالَتْ: «يَا رَسُولَ اللَّهِ ما شَأْنُ النَّاسَ قَدْ حَلُّوا وَلَم تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ فَقالَ: «**إني لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلاَ أَحِلُّ حَتَّى أَنْحَرَ الْهَدْيَ**».

[ت25/م...] ـ باب الرجل يُهِلُّ بالحجِّ ثم يجعلها عمرة

1807 ـ حدّثنا هَنَّادٌ ـ يَعْنِي ابنَ السَّرِيِّ ـ عن ابنِ أَبِي زَائِدَةَ: أخبرنا مُحمَّدُ بنُ إِسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ الأَسْوَدِ، عن سُلَيْم بنِ الأَسْوَدِ: «أَنَّ أَبَا ذَرٍّ كَانَ يَقُولُ فيمن حَجَّ ثُمَّ فَسَخَهَا بِعُمْرَةٍ: لَمْ يَكُنْ ذٰلِكَ إِلاَّ لِلرَّكْبِ الَّذِينَ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ».

1808 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحمَّدٍ ـ، قال: أَخْبَرَنِي رَبِيعَةُ بنُ أَبِي عَبْدِ الرَّحْمَنِ، عن الْحَارِثِ بنِ بِلاَلِ بنِ الْحَارِثِ، عن أبِيهِ قال: قُلْتُ: يَا رَسُولَ اللَّهِ فسخُ الْحَجِّ لَنَا خَاصَّةً أَوْ لِمَنْ بَعْدَنَا؟ قالَ: «**بَلْ لَكُمْ خَاصَّةً**».

[ت26/م25] ـ باب الرَّجُل يَحُج عن غيره

1809 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن عَبْدِ اللَّهِ بنِ عَبَّاسٍ قَالَ: «كَانَ الْفَضْلُ بنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيه، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجعَل رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجهَ الْفَضْلِ إِلَى الشِّقِّ الآخرِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَزَّ وَجلَّ عَلَى عِبَادِهِ في الحجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لاَ يَسْتَطِيعُ أَنْ

and weak, and cannot sit firm on the Mount: may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

1810- It is narrated on the authority of Abu Razin, a man from Banu Amir that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My father is a very old man, who has no power to perform Hajj or Umrah, since he is too weak to ride a mount (and set out on journey)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perform Hajj and Umrah on behalf of your father."

1811- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard a man saying: "I assume Ihram (for Hajj) on behalf of Shubrumah!" the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Who is Shubrumah?" he said: "He is a brother of mine (or he is one of my kith and kin)." He said: "Have you ever performed Hajj earlier?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, make this (Hajj) for you, and offer another one on behalf of Shubrumah."

[27] The Way Of Reciting Talbiyah

1812- It is narrated on the authority of Ibn Umar that he said: (The words of) Talbiyah of the Messenger of Allah "Allah's blessing and peace be upon him" go as follows: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm responding to Your call. All happiness be with You! All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

1813- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram with Talbiyah....and the rest is the same in which he added: And the people added: "O (Allah) Lord of the Ways of Ascent" and the like of that; and the Messenger of Allah "Allah's blessing and peace be upon him" was hearing them while saying that, but he did not comment.

يَثْبُتَ عَلَى الرَّاحِلَةِ أَفأَحُجُّ عَنْهُ؟ قَالَ: «**نَعَمْ**» وَذٰلِكَ في حَجَّةِ الْوَدَاعِ».

1810 ـ حدّثنا حَفْصُ بنُ عُمَرَ وَمُسْلِمُ بنُ إبراهِيمَ بِمَعْنَاهُ قَالاَ: حدَّثنا شُعْبَةُ، عن النُّعْمانِ بنِ سَالِمٍ، عن عَمْرِو بنِ أوْسٍ، عن أبِي رَزِينٍ قَالَ حَفْصٌ في حَدِيثِهِ: رَجُلٌ مِنْ بَنِي عَامِرٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إنَّ أبِي شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ الْحَجَّ وَلا الْعُمْرَةَ وَلاَ الظَّعْنَ؟ قَال: «**احْجُجْ عَنْ أَبِيكَ وَاعْتَمِرْ**».

1811 ـ حدّثنا إسْحَاقُ بنُ إسْمَاعِيلَ الطَّالَقَانِيُّ، وَهَنَّادُ بنُ السَّرِيِّ المعنَى وَاحِدٌ قَالَ إسْحَاقُ: حدَّثنا عَبْدَةُ بنُ سُلَيْمَانَ، عن ابنِ أَبِي عُرُوبَةَ، عن قَتَادَةَ، عن عَزْرَةَ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلاً يَقُولُ: لَبَّيْكَ عن شُبْرُمَةَ، قالَ: «**مَنْ شُبْرُمَةُ؟**» قال: أَخٌ لِي، أوْ قَرِيبٌ لِي، قالَ: «**حَجَجْتَ عن نَفْسِكَ؟**»قالَ: لاَ، قالَ: «**حُجَّ عن نَفْسِكَ ثُمَّ حُجَّ عن شُبْرُمَةَ**».

[ت27/م26] ـ باب كيف التلبية؟

1812 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: «أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لاَ شَرِيكَ لَكَ لَبَّيْكَ إنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالمُلْكَ لاَ شَرِيكَ لَكَ**». قَالَ: وَكَانَ عَبْدُ اللَّهِ بنُ عُمَرَ يَزِيدُ في تَلْبِيَتِهِ: لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيكَ وَالْخَيْرُ بِيَدَيْكَ وَالرَّغْبَاءُ إلَيْكَ وَالْعَمَلُ».

1813 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، قال: حدَّثنا جَعْفَرٌ: حدَّثنا أبي، عن جَابِرِ بن عَبْدِ اللَّهِ قالَ: «أَهَلَّ رَسُولُ اللَّهِ ﷺ فَذَكَرَ التَّلْبِيَةَ مِثْلَ حَدِيثِ ابنِ عُمَرَ قَالَ: وَالنَّاسُ يَزِيدُونَ «ذَا المَعَارِجِ» وَنَحْوَهُ مِنَ الكَلاَمِ وَالنَّبِيُّ ﷺ يَسْمَعُ فَلاَ يَقُولُ لَهُمْ شَيْئًا».

1814- It is narrated on the authority of As-Sa'ib Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came to me, and told me to order my companions and those who are with me (performing Hajj) to raise their voices with Talbiyah."

[28] When Should One Stop From Reciting Talbiyah?

1815- It is narrated on the authority of Al-Fadl Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiyah until he threw the Jamrah of Aqabah.

1816- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Umar from his father that he said: We went in the morning with the Messenger of Allah "Allah's blessing and peace be upon him" from Mina to Arafat, with some of us reciting Talbiyah and others magnifying Allah.

[29] When Should Such As Is Performing Umrah Stop From Reciting Talbiyah?

1817- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as is performing Umrah should keep reciting Talbiyah until he (starts circumambulation and) touches the corner."

Abu Dawud says: The same is narrated on the authority of Ibn Abbas through another chain of transmitters, but without tracing it up to the Prophet.

[30] Such As In The State Of Ihram Punishes His Slave

1818- It is narrated on the authority of Asma, daughter of Abu Bakr that she said: We set out as pilgrims in the company of the Messenger of Allah "Allah's blessing and peace be upon him", until we reached (a placed called) Araj, the Messenger of Allah "Allah's blessing and peace be upon him" dismounted, (and sat down), and A'ishah sat by the side of the Messenger of Allah "Allah's blessing and peace be upon him", and I sat by the side of my father. The luggage of journey of both the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr was with the slave of Abu Bakr. Abu Bakr sat waiting him to appear, and when he came, his camel was not with him. He asked him: "Where is your camel?" he said: "I've missed it yesterday." Abu Bakr said to him blaming: "Have you failed to keep only a single camel?" he went on beating him, while the Messenger of Allah "Allah's blessing and peace be upon him" was smiling and saying: "Look at this one in the state of Ihram, and what he is doing!" Abu Ruzmah

1814 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ أَبِي بَكْرِ بنِ مُحمَّدَ بنِ عَمْرِو بنِ حَزْمٍ، عن عَبْدِ المَلِكِ بنِ أبي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ بنِ الْحَارِثِ بنِ هِشَامٍ، عن خَلاَّدِ بنِ السَّائِبِ الأَنْصَارِيِّ، عن أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**أَتَانِي جبريل ـ عليه السلام ـ فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي وَمَنْ مَعِيَ أَنْ يَرْفَعُوا أَصْواتَهُمْ بالإِهْلاَلِ**» أَوْ قَالَ: «**بالتَّلْبِيَةِ**» يُرِيدُ أَحَدَهُمَا.

[ت28/م27] ـ باب متى يَقْطع التلبية

1815 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا وَكِيعٌ: حدَّثنا ابنُ جُرَيْجٍ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ، عن الْفَضْلِ بنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ».

1816 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن عَبْدِ اللَّهِ بنِ أبي سَلَمَةَ، عن عَبْدِ اللَّهِ بنِ عُمَرَ، عن أَبِيهِ قَالَ: «غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِن مِنًى إلَى عَرَفَاتٍ مِنَّا المُلَبِّي وَمِنَّا المُكَبِّرُ».

[ت29/م28] ـ باب متى يقطع المعتمر التلبية؟

1817 ـ حدّثنا مُسَدَّدٌ: حدَّثنا هُشَيْمٌ، عن ابنِ أبي لَيْلَى، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ قال: «**يُلَبِّي الْمُعْتَمِرُ حتى يَسْتَلِمَ الْحَجَرَ**».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ المَلِكِ بنُ أَبِي سُلَيْمَانَ، وَهَمَّامٌ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ مَوْقُوفًا.

[ت30/م29] ـ باب المُحْرِم يُؤَدِّب غلامه

1818 ـ حدّثنا أحمد بنُ حَنْبَلٍ قال: حدثنا. (ح)، وحدَّثنا مُحَمَّدُ بنُ عَبْدِ الْعَزِيزِ بنِ أَبِي رِزْمَةَ قال: أخبرنا عَبْدُ اللَّهِ بنُ إِدْرِيسَ: أخبرنا ابنُ إِسْحَاقَ، عن يَحْيَى بنِ عَبَّادِ بنِ عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن أَبِيهِ، عن أَسْمَاءَ بِنْت أبي بَكْرٍ قالت: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُجَّاجًا حتى إذَا كُنَّا بالْعَرْجِ نَزَلَ رَسُولُ اللَّهِ ﷺ وَنَزَلْنَا، فَجَلَسَتْ عَائِشَةُ رضي اللَّهِ عنها إلَى جَنْبِ رَسُولِ اللَّهِ ﷺ، وَجَلَسْتُ إلَى جَنْبِ أبي بكْرٍ وكَانَتْ زِمَالَةُ أبي بَكْرٍ رَضِيَ اللَّهِ عَنْهُ وَزِمَالَةُ رَسُولِ اللَّهِ ﷺ وَاحِدَةً مَعَ غُلاَمٍ

said: However, the Messenger of Allah "Allah's blessing and peace be upon him" did nothing more than he was smiling and saying: "Look at this one in the state of Ihram, and what he is doing!"

[31] When One Assumes Ihram In His Garment

1819- It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father: A man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'ranah (a place between Mecca and Ta'if). He (the man) was wearing a sewed cloak, and was perfumed (or having the traces of yellowish discharge). He said: "O Messenger of Allah! What do you order me to do in my Umrah?" then, Allah inspired Divine Revelation unto the Messenger of Allah "Allah's blessing and peace be upon him", and when that state was over, he said: "Where is the one who has asked about Umrah?" he further said: "Wash off your body the traces of scent (or of the yellowish discharge) and put off the cloak, and do in your Umrah what you have done in your Hajj."

1820- The same story is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight variation of wording.

1821- It is narrated on the authority of Ibn Ya'li...and the rest is the same, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take off the cloak, and take bath twice or thrice.

1822- It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father: A man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'ranah (a place between Mecca and Ta'if), and he had assumed Ihram for Umrah, while wearing a cloak, and dying his beard and head with yellow...and the rest is the same.

[32] What Should Such As In The State Of Ihram Wear

1823- It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: A man asked The Prophet "Allah's blessing and peace be upon him": "What (kinds of clothes) should such as in the state of Ihram wear?" He replied: "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with Wars or saffron (kinds of perfume), or footwears, except in case one finds no sandals, and whoever finds no sandals, let him wear footwears, provided that he should cut them short so as to make the ankles bare."

لأبي بَكْرٍ فَجَلَسَ أبو بَكْرٍ يَنْتَظِرُ أنْ يَطْلُعَ عَلَيْهِ فَطَلَعَ عليه ولَيْسَ مَعَهُ بعيرُهُ. قالَ: أيْنَ بَعِيرُكَ؟ قال: أضلَلْتَهُ البَارِحَةَ، قَالَ: فَقَالَ أبو بَكْرٍ: بَعِيرٌ وَاحِدٌ تُضِلُّه. قَالَ فَطَفِقَ يَضْرِبُهُ وَرَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ وَيَقُولُ: «**انْظُرُوا إلَى هٰذَا المُحْرِمِ مَا يَصْنَعُ**» وَيَتَبَسَّمُ.

[ت31/م30] ـ باب الرجل يُحْرِم في ثيابه

1819 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا هَمَّامٌ قال: سَمِعْتُ عَطَاءً: أخبرنا صَفْوَانُ بنُ يَعْلَى بنِ أُمَيَّةَ، عن أبِيهِ: أَنَّ رَجُلاً أتى النَّبيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ أَثَرُ خَلُوقٍ، أوْ قال: صُفْرَةٍ، وَعَلَيْهِ جُبَّةٌ فَقال: يَا رَسُولَ اللَّهِ كَيْفَ تَأْمُرُني أنْ أصْنَعَ في عُمْرَتِي؟ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى النَّبيِّ ﷺ الْوَحْيَ، فَلَمَّا سُرِّيَ عَنْهُ قال: «**أَيْنَ السَّائِلُ عن الْعُمْرَةِ**»؟ قال: «**اغْسِلْ عَنْكَ أَثَرَ الْخَلُوقِ**»، أو قَالَ «**أَثَرَ الصُّفْرَةِ، وَاخْلَعِ الْجُبَّةَ عَنْكَ وَاصْنَعْ في عُمْرَتِكَ ما صَنَعْتَ في حَجَّتِكَ**».

1820 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا أبُو عَوانَةَ، عن أبي بِشْرٍ، عن عَطَاءٍ، عن يَعْلَى بنِ أُمَيَّةَ، وَهُشَيْمٌ، عن الْحَجَّاجِ، عن عَطَاءٍ، عن صَفْوانَ بنِ يَعْلَى، عن أبِيهِ بِهذِهِ الْقِصَّةِ قال فِيهِ: فَقال لَهُ النَّبيُّ ﷺ: «**اخْلَعْ جُبَّتَكَ**»، فَخَلَعَهَا مِنْ رَأْسِهِ. وَسَاقَ الحديثَ.

1821 ـ حدّثنا يَزِيدُ بنُ خَالِدِ بنِ عَبْدِ اللَّهِ بنِ مَوْهِبٍ الْهَمْدَانِيُّ الرَّمْلِيُّ، قال: حدثنا اللَّيْثُ، عن عَطَاءِ بنِ أبي رَبَاحٍ، عن ابن يَعْلَى بنِ مُنْيَةَ، عن أبِيهِ بِهذَا الْخَبَرِ قال فِيهِ: «فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أنْ يَنْزِعَهَا نَزْعًا وَيَغْتَسِلَ مَرَّتَيْنِ أوْ ثَلاثًا» وَسَاقَ الحَدِيثَ.

1822 ـ حدّثنا عُقْبَةُ بنُ مُكْرَمٍ: حدَّثنا وَهْبُ بنُ جَرِيرٍ: حدَّثنا أبي قال: سَمِعْتُ قَيْسَ بنَ سَعْدٍ يُحَدِّثُ، عن عَطَاءٍ، عن صَفْوانَ بنِ يَعْلَى بنِ أُمَيَّةَ عن أبِيهِ: «أَنَّ رَجُلاً أتى النَّبيَّ ﷺ بالْجِعِرَّانَةِ وَقَدْ أحْرَمَ بِعُمْرَةٍ وَعَلَيْهِ جُبَّةٌ وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ» وَساقَ هذا الْحَدِيثَ.

[ت32/م31] ـ باب ما يَلْبَس المُحرم

1823 ـ حدّثنا مُسَدَّدٌ وَأَحْمَدُ بنُ حَنْبَلٍ قالاَ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن أبِيهِ قال: «سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ ما يَتْرُكُ المُحْرِمُ مِنَ الثِّيَابِ؟ فَقال: «**لا يَلْبَسُ الْقَمِيصَ، وَلا الْبُرْنُسَ، وَلا السَّراوِيلَ، وَلا الْعِمَامَةَ، وَلا ثَوْبًا مَسَّهُ وَرْسٌ، وَلا زَعْفَرَانٌ، وَلا الْخُفَّينِ إلاَّ لِمَنْ لا يَجِدُ النَّعْلَيْنِ، فَمَنْ لم يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ**».

1824- The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" through a similar chain of transmission.

1825- The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And let not the woman who is in the state of Ihram cover her face, nor wear gloves."

Abu Dawud says: The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" through different chains of transmitters, some of which end it up with Ibn Umar, and others trace it up to the Messenger of Allah "Allah's blessing and peace be upon him": "The woman in the state of Ihram should neither cover her face, nor should she wear gloves."

1826- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The woman in the state of Ihram should neither cover her face, nor should she wear gloves."

1827- It is narrated on the authority of Ibn Umar that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden women in the state of Ihram to wear gloves, to cover their face, and to wear any clothes affected by Wars or saffron; and apart from that, let a woman wear whatever garments she likes to wear, be it soft (silk) or coarse (wool), or trousers, or shirt, or footwear.

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Ishaq up to the statement: "and to wear any clothes affected by Wars or saffron."

1828- It is narrated on the authority of Ibn Umar that he felt cold (while being in the state of Ihram), thereupon he asked Nafi' to cover him with a garment, and he threw a head-cloak over him. On that he said: Do you throw this over me although the Messenger of Allah "Allah's blessing and peace be upon him" forbade that such as in the state of Ihram should wear it?

1829- It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Such as finds no lower garment could wear trousers, and such as finds no sandals could wear footwears (provided that he should cut them short to be below the ankles)."

1824 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ بِمَعْنَاهُ.

1825 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عن نَافع، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ بِمَعْنَاهُ وزَادَ: «**ولا تَنْتَقِبِ المَرْأَةُ الْحَرَامُ، وَلا تَلْبَسُ الْقُفَّازَيْنِ**».

قال أَبُو دَاوُدَ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ حاتِمُ بنُ إِسْمَاعِيلَ، ويَحْيَى بنُ أيُّوبَ، عن مُوسَى بنِ عُقْبَةَ، عن نافعٍ، عن ابن عمرَ عن النبي ﷺ على ما قالَ الليث، وَرَوَاهُ مُوسَى بنُ طَارِقٍ عن مُوسَى بنِ عُقْبَةَ مَوْقُوفًا عَلَى ابنِ عُمَرَ. وكَذٰلِكَ رَوَاهُ عُبَيْدُ اللَّهِ بنُ عُمَرَ ومالِكٌ وَأَيُّوبُ مَوْقُوفًا وإِبْرَاهِيمُ بنُ سَعِيدٍ المَدِينِيُّ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ: «**المُحْرِمَةُ لا تَنْتَقِبُ ولا تَلْبَسُ الْقُفَّازَيْنِ**».

قال أَبُو دَاوُدَ: إبراهِيمُ بنُ سَعِيدٍ المَدِينِيُّ شَيخٌ مِنْ أَهْلِ المَدِينَةِ لَيسَ لَهُ كَبِيرُ حَدِيثٍ.

1826 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا إبراهِيمُ بنُ سَعِيدٍ المَدِينِيُّ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن النَّبيِّ ﷺ قال: «**المُحْرِمَةُ لا تَنْتَقِبُ ولا تَلْبَسُ الْقُفَّازَيْنِ**».

1827 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَعْقُوبُ: حدَّثنا أبي، عن ابنِ إسْحَاقَ قال: فإنَّ نَافِعًا مَوْلَى عَبدِ اللَّهِ بنِ عُمَرَ حَدَّثني: عن عَبْدِ اللَّهِ بنِ عُمَرَ: «أَنَهُ سَمِعَ رَسُولَ اللَّهِ ﷺ نَهَى النِّسَاءَ في إِحْرَامِهِنَّ عن الْقُفَّازَيْنِ وَالنِّقَابِ، وَما مَسَّ الْوَرْسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ، وَلْتَلْبَسْ بَعْدَ ذٰلِكَ ما أَحَبَّتْ مِنْ أَلْوَانِ الثِّيَابِ مُعَصْفَرًا أو خَزًّا أو حُلِيًّا أو سَرَاوِيلَ أو قَمِيصًا أو خُفًّا أو ذَهَباً».

قال أَبُو دَاوُدَ: رَوَى هٰذَا الحديثَ عن ابنِ إسْحَاقَ، عن نَافِعٍ: عَبْدَةُ، وَمُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بن إسْحَاقَ إلَى قَوْلِهِ: «وما مَسَّ الْوَرْسُ وَالزَّعْفرانُ مِنَ الثِّيابِ» ولم يَذْكُرَا ما بَعْدَهُ.

1828 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن أَيُّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّهُ وَجَدَ الْقُرَّ، فَقالَ: أَلْقِ عَلَيَّ ثَوْبًا يا نَافِعُ، فأَلْقَيْتُ عَلَيْهِ بُرْنُسًا، فقال: تُلْقِي عَلَيَّ هٰذَا وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَهُ المُحْرِمُ».

1829 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن عَمْرِو بنِ دِينَارٍ، عنْ جَابِرِ بنِ زَيْدٍ، عن ابنِ عَبَّاسٍ قالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**السَّرَاوِيلُ لِمَنْ لاَ يَجِدُ الإِزَارَ، وَالْخُفُّ لِمَنْ لاَ يَجِدُ النَّعْلَيْنِ**».

Abu Dawud says: This narration is transmitted on the authority of Jabir Ibn Zaid, and no mention is made of cutting short the footwears.

1830- It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: We (women) used to set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to Mecca (for Umrah or Hajj), and scent our foreheads with Sukk (a kind of pleasant perfume) on assuming Ihram, and if anyone of us sweated, it would flow over her cheeks, and although the Messenger of Allah "Allah's blessing and peace be upon him" saw it, he would not forbid her (to use it).

1831- It is narrated on the authority of Salim Ibn Abdullah from his father Abdullah Ibn Umar that he used to do so, i.e. to order that the footwears of the woman in the state of Ihram should be cut short until Safiyyah Bint Abu Shaibah told him that A'ishah told her that the Messenger of Allah "Allah's blessing and peace be upon him" had given women concession (not to do so) in their footwears, thereupon he abandoned that (opinion).

[33] Such As In The State Of Ihram Carries Weapons

1832- It is narrated on the authority of Al-Bara' that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" made peace treaty with the people (of Mecca in the year of) Hudaibiyah, they put the condition that they (the Muslims) should not enter it but with sheathed weapons.

[34] Should The Woman In The State Of Ihram Cover Her Face?

1833- It is narrated on the authority of A'ishah that she said: While we (women) were in the state of Ihram with the Messenger of Allah "Allah's blessing and peace be upon him", the riders would pass by us, and if they came alongside us, anyone of us would let her garment fall from her head on her face, and once they went far, we then uncovered (our faces).

[35] Such As In The State Of Ihram Shades Another

1834- It is narrated on the authority of Yahya Ibn Al-Husain from Umm Al-Husain that she said: We performed the Farewell Hajj with the Messenger of Allah "Allah's blessing and peace be upon him"; and I saw both Usamah and Bilal, one of them was taking hold of the nosestring of the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him", and the other raising his garment so as to shade him from the heat (of the sun) until he finished from throwing the Jamrah of Aqabah.

قال أَبُو دَاوُدَ: هٰذَا حَدِيثُ أَهْلِ مَكَّةَ وَمَرْجِعُهُ إِلَى الْبَصْرَةِ إِلَى جَابِرِ بنِ زَيْدٍ، وَالَّذِي تَفَرَّدَ بِهِ مِنْهُ ذِكْرُ السَّرَاوِيلِ وَلَمْ يَذْكُرِ الْقَطْعَ في الْخُفِّ.

1830 ـ حدّثنا الْحُسَيْنُ بنُ الْجُنَيْدِ الدَّامَغَانِيُّ: حدَّثنا أبُو أُسَامَةَ، قال: أَخْبَرَنِي عُمَرُ بنُ سُوَيْدٍ الثَّقَفِيُّ، قال: حَدَّثَتْني عَائِشَةُ بِنْتُ طَلْحَةَ أَنَّ عَائِشَةَ أمَّ الْمُؤْمِنِينَ رضي اللَّهِ عنها حَدَّثَتْهَا، قالَتْ: «كُنَّا نَخرُجُ مَعَ النَّبيِّ ﷺ إِلَى مَكَّةَ فَنُضمِّدُ جِباهَنَا بالسُّكِّ الْمُطَيَّبِ عِنْدَ الإِحْرَامِ، فَإِذَا عَرِقَتْ إِحْدَانا سَالَ عَلَى وَجْهِهَا فيَرَاهُ النَّبيُّ ﷺ فَلاَ يَنْهَاهَا».

1831 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا ابنُ أبي عَدِيٍّ، عن مُحمَّدِ بنِ إسْحَاقَ قَالَ: ذَكَرْتُ لابْنِ شِهَابٍ فَقَالَ: حَدَّثَنِي سَالِمُ بنُ عَبْدِ اللَّهِ: «أَنَّ عَبْدَ اللَّهِ ـ يَعْنِي ابنَ عُمَرَ ـ كَانَ يَصْنَعُ ذٰلِكَ؛ يَعْنِي يَقْطَعُ الْخُفَّيْنِ لِلْمَرْأَةِ الْمُحْرِمَةِ، ثُمَّ حَدَّثَتْهُ صَفِيَّةُ بِنْتُ أبي عُبَيْدٍ أَنَّ عَائِشَةَ رَضِيَ اللَّهِ عَنْهَا حَدَّثَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ رَخَّصَ لِلنِّسَاءِ في الْخُفَّيْنِ فَتَرَكَ ذٰلِكَ».

[ت33/م32] ـ باب الْمُحْرِمِ يحمل السلاح

1832 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عن أبي إسْحَاقَ قال: سَمِعْتُ الْبَرَاءَ يَقُولُ: «لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَةِ صَالَحَهُمْ عَلَى أَنْ لا يَدْخُلوها إلاَّ بِجُلُبَّانِ السِّلاَحِ، فَسَأَلْتُهُ: مَا جُلُبَّانُ السِّلاَحِ؟ قَالَ: الْقِرَابُ بِمَا فِيهِ».

[ت34/م33] ـ باب في الْمُحْرِمة تغطي وجهها

1833 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا هُشَيْمٌ: أخبرنا يَزِيدُ بنُ أبي زِيَادٍ، عن مُجاهِدٍ، عنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ الرُّكْبَانُ يَمُرُّونَ بِنا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مُحرِمَاتٌ، فَإِذَا حاذَوْا بِنا سَدَلَتْ إِحْدَانا جِلْبَابَها مِنْ رَأْسِها عَلَى وَجْهِها، فَإِذَا جاوَزونَا كَشَفْنَاهُ».

[ت35/م34] ـ باب في الْمُحْرِمِ يظلَّل

1834 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن أَبِي عَبْدِ الرَّحِيمِ، عن زَيْدِ بنِ أبي أُنَيْسَةَ، عن يَحْيَى بنِ حُصَيْنٍ، عن أُمِّ الْحُصَيْنِ حَدَّثَتْهُ قَالَتْ: «حَجَجْنا مَعَ النَّبيِّ ﷺ حَجَّةَ الْوَدَاعِ فَرَأَيْتُ أُسَامَةَ وَبِلاَلاً وَأَحَدُهُمَا آخِذٌ بِخِطَامِ نَاقَةِ النَّبيِّ ﷺ وَالآخَرُ رَافِعٌ ثَوْبَهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ».

[36] Such As In The State Of Ihram Gets Himself Cupped

1835- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while being in the state of Ihram.

1836- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his head while being in the state of Ihram because of illness from which he was suffering.

1837- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on the back of his foot while being in the state of Ihram because of severe pain from which he was suffering.

[37] Such As In The State Of Ihram Applies Kohl

1838- It is narrated on the authority of Nubaih Ibn Wahb that the eyes of Umar Ibn Ubaidullah Ibn Mu'ammar became sore, thereupon he sent to Aban Ibn Uthman (the chief of season in that year according to Sufyan) asking him what he should do to his eyes. He sent to him saying: "Apply aloes to them, for I heard Uthman (Ibn Affan) relating that from the Messenger of Allah "Allah's blessing and peace be upon him"."

1839- The same is narrated on the authority of Nubaih Ibn Wahb through another chain of transmitters.

[38] Such As In The State Of Ihram Takes Bath

1840- It is narrated on the authority of Abdullah Ibn Hunain that he said: Abdullah Ibn Abbas and Al-Miswar Ibn Makhramah differed at Al-Abwa. Ibn Abbas said that the one in the state of Ihram could wash his head, while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Ayyub Al-Ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu Ayyub asked me who I was. I answered: "I am Abdullah Ibn Hunain and I am sent by Ibn Abbas to Tell us how The Prophet "Allah's blessing and peace be upon him" washed himself while he was in the state of Ihram." Abu Ayyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head. Abu Ayyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

[ت36/م35] ـ باب المُحْرِم يحتجم

1835 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ، عن عَمْرِو بنِ دِينَارٍ، عن عَطَاءٍ وَطاوسٍ، عن ابنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ».

1836 ـ حدّثنا عُثْمَانُ بنُ أَبِي شيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ، أخبرنا هِشَامٌ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ في رَأْسِهِ مِنْ دَاءٍ كَانَ بِهِ».

1837 ـ حدّثنا أَحْمَدُ بن حَنبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن قَتَادَةَ، عن أنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهِ».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ قالَ: ابنُ أَبِي عَرُوبَةَ أَرْسَلَهُ، يَعْنِي عن قَتَادَةَ.

[ت37/م36] ـ باب يَكْتَحِل المُحْرِم

1838 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ، عن أَيُّوبَ بنِ مُوسَى، عن نُبَيْهِ بنِ وَهْبٍ قَالَ: «اشْتَكَى عُمَرُ بنُ عُبَيْدِ اللَّهِ بن مَعْمَرٍ عَيْنَيْهِ فَأَرْسَلَ إِلَى أَبَانَ بنِ عُثمانَ، قالَ سُفْيَانَ: وَهُوَ أَمِيرُ المَوْسِمِ، مَا يَصْنَعُ بِهِمَا؟ قَالَ: أَضْمِدْهُمَا بالصَّبِرِ فإِنِّي سَمِعْتُ عُثْمَانَ رضي اللَّهُ عنه يُحَدِّثُ ذٰلِكَ عن رَسُولِ اللَّهِ ﷺ».

1839 ـ حدّثنا عُثْمَانُ بنُ أَبِي شَيْبَةَ: حدَّثنا إِسْمَاعِيلُ بنُ إبراهِيمَ بن عُلَيَّةَ، عن أَيّوبَ، عن نَافِعٍ، عن نُبَيْهِ بنِ وَهْبٍ بِهَذَا الْحَدِيثِ.

[ت38/م37] ـ باب المُحْرِم يَغْتَسِل

1840 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن زَيْدِ بنِ أَسْلَمَ، عن إبراهِيمَ بن عَبْدِ اللَّهِ بنِ حُنَيْنٍ، عن أَبِيهِ: «أَنَّ عَبْدَ اللَّهِ بنَ عَبَّاسٍ وَالمِسْوَرَ بنَ مَخْرَمَةَ اخْتَلَفَا بالأَبْوَاءِ، فَقَالَ ابنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ. وقَالَ المِسْوَرُ: لا يَغْسِلُ المُحْرِمُ رأْسَهُ، فأَرْسَلَهُ عَبْدُ اللَّهِ بنُ عَبَّاسٍ إلى أبي أَيُّوبَ الأَنْصَارِيِّ فَوَجَدَهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يُسْتَرُ بِثَوْبٍ. قال: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هٰذَا؟ قُلْتُ: أَنَا عَبْدُ اللَّهِ بنُ حُنَيْنٍ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ قال: فَوَضَعَ أبو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قالَ لإِنسانٍ يَصُبُّ عَلَيْهِ: ٱصْبُبْ، قالَ: فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ أَبُو أَيُّوبَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قال: هَكَذَا رَأَيْتُهُ يَفْعَلُ ﷺ».

[39] Such As In The State Of Ihram Gets Married

1841- It is narrated on the authority of Nubaih Ibn Wahb, the brother of Banu Abd Ad-Dar, that Umar Ibn Ubaidullah sent to Aban Ibn Uthman Ibn Affan, and he was in charge of Hajj this year, and both were in the state of Ihram, saying: "I intended to give Talhah Ibn Umar the daughter of Shaibah Ibn Jarir in marriage, and I like that you come to attend this (marriage)." But Aban denied that from him and sent to him saying: "I heard my father Uthman Ibn Affan having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as in the state of Ihram should not get married, nor should he give anyone in marriage.""

1842- It is narrated on the authority of Nubaih Ibn Wahb from Aban Ibn Uthman from Uthman from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same with the addition "Nor should he betroth."

1843- It is narrated on the authority of Maimunah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me in Sarif, after we had put off Ihram.

1844- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got married to Maimunah while he was in the state of Ihram.

1845- It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Ibn Abbas thought falsely that the Messenger of Allah "Allah's blessing and peace be upon him" got married to Maimunah while he was in the state of Ihram.

[40] Which Animals Could Such As In The State Of Ihram Kill?

1846- It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about which animals such as in the state of Ihram could kill, thereupon he said: "There is no blame for anyone to kill any of five animals, whether he is or is not in the state of Ihram, (within or outside the Sanctuary): the scorpion, the mouse, the crow, the kite, and the rabid dog."

1847- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five animals, whose killing is lawful even within the Sanctuary (or while one is in the state of Ihram): the female-snake, the scorpion, the kite, the mouse, and the rabbit dog."

[ت39/م38] ـ باب المُحْرِمِ يتزوج

1841 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن نُبَيْهِ بنِ وَهْبٍ أخِي بَنِي عَبْدِ الدَّارِ: أَنَّ عُمَرَ بنَ عُبَيْدِ اللَّهِ أرْسَلَ إلَى أبَانَ بنِ عُثْمَانَ بن عَفَّانَ يَسْأَلُهُ وَأَبَانُ يَوْمَئِذٍ أمِيرُ الحاجِّ وَهُمَا مُحْرِمانِ؛ إنِّي أرَدْتُ أنْ أُنْكِحَ طَلْحَةَ بنَ عُمَرَ ابْنَةَ شَيْبَةَ بنَ جُبَيْرٍ فأرَدْتُ أنْ تَحْضُرَ ذٰلِكَ، فَأَنْكَرَ ذٰلِكَ عَلَيْهِ أَبَانُ، وَقَالَ: إنِّي سَمِعْتُ أبي عُثْمَانَ بنَ عَفَّانَ يَقُولُ: قالَ رَسُولُ اللَّهِ ﷺ: «**لاَ يَنْكَحُ المُحْرِمُ وَلاَ يُنْكِحُ**».

1842 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ أنَّ مُحَمَّدَ بنَ جَعْفَرٍ حدَّثَهُمْ: حدَّثنا سَعِيدٌ، عنْ مَطَرٍ وَيَعْلَى بنُ حَكِيم، عن نَافِعٍ، عنْ نُبَيْهِ بنِ وَهْبٍ، عن أبَانَ بنِ عُثْمَانَ، عن عُثْمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ مِثْلَهُ. زَادَ: «**وَلاَ يَخْطُبُ**».

1843 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عنْ حبِيبِ بنِ الشَّهِيدِ، عنْ مَيْمُونِ بنِ مِهْرَانَ، عنْ يَزِيدَ بنِ الأَصَمِّ ابنِ أخِي مَيْمُونَةَ، عنْ مَيْمُونَةَ قالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَنَحْنُ حَلاَلاَنِ بِسَرِفَ».

1844 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عنْ أيُّوبَ، عن عِكْرِمَةَ، عنِ ابنِ عَبَّاسٍ: «أن النَّبيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ».

1845 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ: حدَّثنا سُفْيَانُ، عنْ إسْمَاعِيلَ بنِ أُمَيَّةَ، عنْ رَجُلٍ، عنْ سَعِيدِ بنِ المُسَيَّبِ قالَ: «وَهِمَ ابنُ عَبَّاسٍ فِي تَزْوِيجِ مَيْمُونَةَ وَهُوَ مُحْرِمٌ».

[ت40/م39] ـ باب ما يَقْتُلُ المُحْرِم من الدّواب

1846 ـ حدّثنا أحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن الزُّهْرِيِّ، عنْ سالِم، عنْ أبِيهِ قال: سُئِلَ النَّبيُّ ﷺ عَمَّا يَقْتُلُ المُحْرِمُ مِنَ الدَّوابِّ؟ فَقالَ: «**خَمْسٌ، لاَ جُنَاحَ فِي قَتْلِهِنَّ عَلَى مَنْ قَتَلَهُنَّ فِي الحِلِّ وَالحَرَمِ: الْعَقْرَبُ، والْغُرَابُ، وَالْفَأْرَةُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُور**».

1847 ـ حدّثنا عَلِيُّ بنُ بَحْرٍ: حدَّثنا حاتِمُ بنُ إسْمَاعِيلَ: حَدَّثَني مُحَمَّدُ بنُ عَجْلاَنَ، عن الْقَعْقَاعِ بنِ حَكِيم، عن أبي صَالِحٍ، عنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**خَمْسٌ قَتْلُهُنَّ حَلاَلٌ فِي الْحَرَمِ: الْحَيَّةُ، وَالْعَقْرَبُ، وَالْحِدَأَةُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ**».

1848- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about which animals a Muhrim could kill, thereupon he said: "The female-snake, the scorpion, the mouse, the rabbit dog, the kite, and the transgressing wild animal (could be killed); and the crow should be thrown, not killed."

[41] What About The Lawfulness Of A Game's Meat For Such As In The State Of Ihram

1849- It is narrated on the authority of Al-Harith Ibn Nawfal Ibn Al-Harith, and he was appointed by Uthman as governor of Ta'if that he prepared a cooked meal for Uthman, containing (the meat of) male and female bird (like hen in size) and the meat of antelope. He sent to Ali to come, and the messenger came to him while he was preparing fodder from the dry leaves beaten by a stick for camels belonging to him. He came to them while wiping the leaves off his hand, and when they invited him to share food with them he said: "Feed therewith people who are not in the state of Ihram, for indeed, we are in the state of Ihram." He further said: "I beseech you by Allah: who among these present from (the tribe of) Ashja'? do you know that while the Messenger of Allah "Allah's blessing and peace be upon him" was in the state of Ihram, a man presented to him an onager but he refused to eat (out of its meat)?" they answered in the affirmative.

1850- It is narrated on the authority of Ibn Abbas that he said to Zaid Ibn Arqam: "O Zaid Ibn Arqam! Do you know that the forearm of a game was presented to the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram but he refused it saying: "We are in the state of Ihram"?" he answered in the affirmative.

1851- It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (meat of the) land game is lawful for you (to eat while being in the state of Ihram) as long as you do not catch it by yourselves, nor is it caught for you (by your command)."

Abu Dawud says: If there are two conflicting narrations transmitted from the Messenger of Allah "Allah's blessing and peace be upon him", let's adopt what was followed by his companions.

1852- It is narrated on the authority of Abu Qatadah Al-Ansari that he was in the company of The Messenger of Allah "Allah's blessing and peace be upon him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram,

1848 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا هُشَيْمٌ: حدَّثنا يَزِيدُ بنُ أبي زِيَادٍ: حدَّثنا عَبْدُ الرَّحْمٰنِ بنُ أبي نُعْمٍ الْبَجَلِيُّ، عنْ أبي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبيَّ ﷺ سُئِلَ عَمَّا يَقْتُلُ المُحْرِمُ؟ قالَ: «**الْحَيَّةَ، وَالْعَقْرَبَ، وَالْفُوَيْسِقَةَ، وَيَرْمِي الْغُرَابَ وَلاَ يَقْتُلُهُ، وَالْكَلْبَ الْعَقُورَ، وَالْحِدَأَةَ، وَالسَّبُعَ الْعَادِيَ**».

[ت41/م40] ـ باب لحم الصيد للمُحْرِم

1849 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سلَيْمَانُ بنُ كَثيرٍ، عنْ حُمَيْدٍ الطَّوِيلِ، عنْ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ الْحَارِثِ، عنْ أبِيهِ ـ وَكَانَ الْحَارِثُ خَلِيفَةَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَلَى الطَّائِفِ ـ فَصَنَعَ لِعُثْمَانَ طَعَامًا فِيهِ مِنَ الْحَجَلِ وَالْيَعَاقِيبِ وَلَحْمِ الْوَحْشِ، قالَ: فَبَعَثَ إِلَى عَلِيٍّ رَضِيَ اللَّهِ عَنْهُ فَجَاءَهُ الرَّسُولُ وَهُوَ يَخْبِطُ لأَبَاعِرَ لَهُ فَجَاءَ وَهُوَ يَنْفُضُ الْخَبْطَ عنْ يَدِهِ، فَقَالُوا لَهُ: كُلْ، فَقَالَ: أَطْعِمُوهُ قَوْمًا حَلاَلاً فإِنَّا حُرُمٌ. فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَنْشُدُ اللَّهَ مَنْ كَانَ هٰهُنَا مِنْ أَشْجَعَ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى إِلَيْهِ رَجُلٌ حِمَارَ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَأَبَى أَنْ يَأْكُلَهُ؟ قالُوا: نَعَمْ.

1850 ـ حدّثنا أَبُو سَلَمَةَ مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن قَيْسٍ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ أَنَّهُ قال: «يَا زَيْدَ بنَ أَرْقَمَ هَلْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ أُهْدِيَ إِلَيْهِ عَضُدُ صَيْدٍ فلَمْ يَقْبَلْهُ، وَقال: «**إنا حُرُمٌ**»؟ قال: نَعَمْ».

1851 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا يَعْقُوبُ ـ يعني الإِسْكَنْدَرَانِيَّ الْقَارِيء ـ، عن عَمْرٍو، عن عَبْدِ الْمُطَّلِبِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ: «**صَيْدُ الْبَرِّ لَكُمْ حَلاَلٌ ما لم تَصِيدُوهُ أوْ يُصَادُ لَكُمْ**».

قال أَبُو دَاوُدَ: إِذَا تَنَازَعَ الْخَبَرَانِ عن النَّبيِّ ﷺ يُنْظَرُ بما أخَذَ بِهِ أصحَابُهُ.

1852 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن أبي النَّضْرِ مَوْلَى عُمَرَ بن عُبَيْدِ اللَّهِ التَّيْمِيِّ، عن نَافِعٍ مَوْلَى أَبِي قَتَادَةَ الأَنْصارِيِّ، عن أبي قَتَادَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أصحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ. قَالَ: فَسَأَلَ

while he (Abu Qatadah) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

[42] What About the lawfulness of a locusts meat such as in state of Ihram

1853- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The locusts (should be dealt with as) the sea game (as far as lawfulness for such as in the state of Ihram to eat is concerned)."

1854- It is narrated on the authority of Abu Hurairah that he said: We got a large group of locusts (while we were in the state of Ihram), and a man among us went on beating them with his lash, while he was in the state of Ihram, thereupon it was said to him: "This is impermissible." A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "The locusts (should be dealt with as) the sea game (as far as lawfulness for such as in the state of Ihram to eat is concerned)."

Abu Dawud says: both this and the previous narrations are false.

1855- It is narrated on the authority of Abu Rafi' from Ka'b that he said: The locusts (should be dealt with as) the sea game (as far as lawfulness for such as in the state of Ihram to eat is concerned)."

[43] What About Ransom

1856- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ka'b Ibn Ujrah said: Allah's Apostle "Allah's blessing and peace be upon him" came upon me at Al-Hudaibiyah (with the lice creeping on my face). He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved, and to offer a sacrifice or to fast three days, or to feed six poor persons with three Sa's of dates (a half for each).

1857- It is narrated on the authority of Ka'b Ibn Ujrah that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Offer a sacrifice if you so like, or observe three fasts if you so like, or feed six indigent persons with three Sa's of dates (a half for each) if you so like."

أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُمْحَهُ فأبَوْا، فَأَخَذَهُ، ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ، فأَكَلَ مِنْهُ بَعْضُ أصْحَابِ رَسُولِ اللَّهِ ﷺ وَأَبَى بَعضُهُمْ، فلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عن ذٰلِكَ فَقال: «**إِنَّمَا هِي طُعْمَةٌ أَطْعَمَكُموهَا اللَّهُ تَعَالَى**».

[ت42/م41] ـ باب في الجراد للمُحْرِم

1853 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا حَمَّادٌ، عن مَيْمُونِ بنِ جَابانَ، عن أبي رَافِعٍ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «**الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ**».

1854 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن حَبيبٍ المُعَلِّمِ، عن أبي المُهَزِّمِ، عن أبي هُرَيْرَةَ قال: أَصَبْنَا صِرْمًا مِنْ جَرَادٍ فَكَانَ رَجُلٌ مِنّا يَضْرِبُ بِسَوْطِهِ وَهُوَ مُحْرِمٌ، فَقِيلَ لَهُ: إِنَّ هٰذَا لا يَصْلُحُ، فَذُكِرَ ذٰلِكَ لِلنَّبيِّ ﷺ فَقالَ: «**إِنَّمَا هُوَ من صَيْدِ الْبَحْرِ**».

1855 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن مَيْمُونِ بنِ جابانَ، عن أبي رَافِعٍ، عن كَعْبٍ قال: «الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ».

سَمِعْتُ أبا دَاوُدَ يقُولُ: أَبُو المُهَزِّمِ ضَعِيفٌ، وَالحدِيثانِ جَمِيعًا وَهْمٌ.

[ت43/م42] ـ باب في الفِدْيَة

1856 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ الطَّحَّانِ، عن خالِدٍ الْحذَّاءِ، عن أَبي قِلَابَةَ، عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى، عن كَعْبِ بنِ عُجرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ فقال: «**قَدْ آذَاكَ هَوَامُّ رَأْسِكَ؟**» قال: نَعَمْ، فقال النَّبيُّ ﷺ: «**احْلِقْ ثُمَّ اذْبَحْ شَاةً نُسُكًا، أو صُمْ ثَلَاثَةَ أَيَّامٍ، أو أَطْعِمْ ثَلَاثَةَ آصُعٍ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينَ**».

1857 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن دَاوُدَ، عن الشَّعْبِيِّ، عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى، عن كَعْبِ بنِ عُجْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قال لَهُ: **إِنْ شِئْتَ فانْسُكْ نَسِيكَةً، وَإِنْ شِئْتَ فَصُمْ ثَلاثَةَ أَيَّامٍ، وَإِنْ شِئْتَ فَأَطْعِمْ ثَلَاثَةَ آصُعٍ مِنْ تَمْرٍ لِسِتَّةِ مَساكِينَ**».

1858- It is narrated on the authority of Ka'b Ibn Ujrah that during the time of Hudaibiyah, the Messenger of Allah "Allah's blessing and peace be upon him" came upon him...and the rest is the same, in which he said to him: "Do you have an animal (like a goat) to offer?" he answered in the negative. He said to him: "Then, observe three fasts or feed six indigent persons with three Sa's of dates a half for each."

1859- It is narrated on the authority of Nafi' that a man from among the Ansar told him that Ka'b Ibn Ujrah was troubled by lice in his head, thereupon he got it shaved, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to offer a cow (as ransom).

1860- It is narrated on the authority of Ka'b Ibn Ujrah that he said: I had ailment in my head while I was with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hudaibiyah, (and the lice were falling in great number on my face that) I feared for my eyesight. In connection with me Allah Almighty revealed: " And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196) the Messenger of Allah "Allah's blessing and peace be upon him" invited me and said: "Get your head shaved, and (as a ransom) observe three fasts, or feed six indigent persons with three Sa's or raisins, or offer a goat." I got my head shaved, and offered a goat (as a ransom).

1861- The same is narrated on the authority of Ka'b Ibn Ujrah with the following addition: "And whichever of those you do suffices you for ransom."

[44] One's Being Detained From Completing The Ceremonies (Of Hajj Or Umrah)

1862- It is narrated on the authority of Al-Hajjaj Ibn Amr Al-Ansari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (any part of his body) broken or becomes lame (while being in the state of Ihram and is detained from completing the ceremonies) should be considered to) have put off Ihram, and Hajj becomes binding upon him in the next year (as long as it is available to him)." Ikrimah said: I asked both Ibn Abbas and Abu Hurairah about that narration, and they said: He (Al-Hajjaj) has told the truth (about the Prophet).

1863- It is narrated on the authority of Al-Hajjaj Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

1858 ـ حدّثنا ابنُ المُثَنَّى: حدَّثنا عَبْدُ الْوَهَّابِ. (ح)، وَثنا نَصْرُ بنُ عَلِيٍّ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ، وَهٰذَا لَفْظُ ابنُ المُثَنَّى، عنْ دَاوُدَ، عنْ عَامِرٍ، عن كَعْبِ بن عُجْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَةِ فَذَكَرَ الْقِصَّةَ: فَقَالَ «**أَمَعَكَ دَمٌ؟**» قالَ: لاَ. قَالَ: «**فَصُمْ ثَلاَثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِثَلاَثَةِ آصُعٍ مِنْ تَمْرٍ عَلى سِتَّةِ مَسَاكِينَ بَيْنَ كُلِّ مِسْكِينَيْنِ صَاعٌ**».

1859 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا اللَّيْثُ، عنْ نَافِعٍ: «أَنَّ رَجُلاً مِنَ الأَنْصَارِ أَخْبَرَهُ، عنْ كَعْبِ بنِ عُجْرَةَ، وَكَانَ قَدْ أَصَابَهُ في رَأْسِهِ أَذًى فَحَلَقَ، فأَمَرَهُ النَّبِيُّ ﷺ أن يُهْدِيَ هَدْيًا بَقَرَةً».

1860 ـ حدّثنا مُحَمَّدُ بنُ مَنْصُورٍ: حدَّثنا يَعْقُوبُ قال: حَدَّثَني أبي، عن ابنِ إِسْحَاقَ قال: حَدَّثَني أَبَانُ ـ يَعْني ابنَ صَالِحٍ ـ، عن الْحَكَمِ بن عُتَيْبَةَ، عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى، عن كَعْبِ بنِ عُجْرَةَ الأنصاري قال: «أَصَابَنِي هَوَامٌّ في رَأْسِي وَأَنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَةِ حَتَّى تَخَوَّفْتُ عَلَى بَصَرِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجلَّ فِيَّ: ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ الآيَةَ [البقرة: 196]، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فقال لِي: «**احْلِقْ رَأْسَكَ وَصُمْ ثَلاَثَةَ أَيَّام، أو أَطْعِمْ سِتَّةَ مَسَاكِينَ فَرَقًا مِنْ زَبِيبٍ، أو انْسُكْ شَاةً**»، فَحَلَقْتُ رَأْسِي ثُمَّ نَسَكْتُ».

1861 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ الْكَرِيم بنِ مَالِكٍ الْجَزَرِيِّ، عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى، عن كَعْبِ بنِ عُجْرَةَ في هٰذِهِ الْقِصَّةَ. زَادَ: «**أَيَّ ذٰلِكَ فَعَلْتَ أَجْزَأَ عَنْكَ**».

[ت44/م43] ـ باب الإحْصَار

1862 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن حَجَّاجِ الصَّوَّافِ قال: حَدَّثَني يَحْيَى بنُ أبي كَثِيرٍ، عن عِكْرِمَةَ قال: سَمِعْتُ الْحَجَّاجَ بنَ عَمْرٍو الأَنْصَارِيَّ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ كُسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قابِلٍ**».

قال عِكْرِمَةُ: فَسَأَلْتُ ابنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عن ذٰلِكَ فَقَالاَ: صَدَقَ.

1863 ـ حدّثنا مُحَمَّدُ بنُ المُتَوَكِّلِ الْعَسْقَلاَنِيُّ وَسَلَمَةُ قالاَ: حدَّثنا عَبْدُ الرَّزَّاقِ، عن مَعْمرٍ، عن يَحْيَى بنِ أبي كَثِيرٍ، عن عِكْرِمَةَ، عن عَبْدِ اللَّهِ بنِ رافِعٍ،

who has (any part of his body) broken or becomes lame or sick..."and the rest is the same.

1864- It is narrated on the authority of Amr Ibn Maimun that he said: I heard Abu Hadir Al-Himyari telling Abu Maimun Ibn Mahran: I set out with the intention to perform Umrah in the year Abdullah Ibn Az-Zubair was besieged in Mecca by the soldiers of Sham; and some of my people sent sacrificial animals with me (to the Ka'bah). When we reached the (besieging) soldiers of Sham they prevented us from entering the Sanctuary, thereupon I slaughtered the sacrificial animals just where I was, and put off Ihram and then returned home. When it was the next year, I set out to perform Umrah in lieu of my missed one, and I went to Ibn Abbas and asked him about that, and he said: "Offer another sacrificial animal, for the Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to offer other sacrificial animals instead of theirs which they slaughtered in the Umrah (they were detained from performing) in the year of Hudaibiyah."

[45] Entering Mecca

1865- It is narrated on the authority of Nafi' that whenever Ibn Umar came to Mecca, he would spend the night in Dhu-Tuwa, and when it was morning, he would take bath and enter Mecca by day; and he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did it.

1866- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to enter Mecca from the higher part, i.e. from Kuda', where there is the Thaniyyah of Al-Batha', and come out from the lower part, i.e. the Thaniyyah of Mecca.

1867- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to enter (Mecca) via the way of Shajarah, and come out via the way of Mu'arras.

1868- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca in the year of Conquest from Kuda', and from Kudai when he came in to perform Umrah. Urwah used to enter from both, though mostly from Kudai, since it was nearer to his house.

1869- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, he would come in from its higher portion and come out from its lower portion.

عن الْحَجَّاجِ بنِ عَمْرٍو عن النَّبيِّ ﷺ قال: «**مَنْ كُسِرَ أوْ عَرِجَ أوْ مَرِضَ**» فَذَكَرَ مَعْنَاهُ.

قال سَلَمَةُ بنُ شَبِيبٍ قال: أنا مَعْمَرٌ.

1864 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إسْحَاقَ، عن عَمْرِو بنِ مَيْمُونٍ قال: سَمِعْتُ أبَا حَاضِرٍ الْحِمْيَرِيَّ يُحَدِّثُ أبي مَيْمُونَ بنِ مِهْرَانَ قال: «خَرَجْتُ مُعْتَمِرًا عَامَ حَاصَرَ أَهْلُ الشَّام ابنَ الزُّبَيْرِ بمَكَّةَ، وَبَعَثَ مَعِي رِجَالٌ مِنْ قَوْمِي بِهَدْيٍ، فلمَّا انْتَهَيْنَا إلَى أهْلِ الشَّام مَنَعُونَا أن نَدْخُلَ الْحَرَمَ، فَنَحَرْتُ الْهَدْيَ مَكَانِي ثُمَّ أَحْلَلْتُ، ثُمَّ رَجَعْتُ، فَلمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ خَرَجْتُ لأَقْضِيَ عُمْرَتِي، فأَتَيْتُ ابنَ عَبَّاسٍ، فَسأَلْتُهُ فَقال: أَبْدِلِ الْهَدْيَ فإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَصْحَابَهُ أَنْ يُبْدِلُوا الْهَدْيَ الَّذِي نَحَرُوا عَامَ الْحُدَيْبِيَةِ في عُمْرَةِ الْقَضَاءِ».

[ت45/م44] ـ باب دخول مكة

1865 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أيُّوبَ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ كَانَ إذَا قَدِمَ مَكَّةَ بَاتَ بِذِي طِوىً حَتَّى يُصْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا، وَيَذْكُرُ عن النَّبيِّ ﷺ أَنَّهُ فَعَلَهُ».

1866 ـ حدّثنا عَبْدُ اللَّهِ بنُ جَعْفَرٍ الْبَرْمَكِيُّ: حدَّثنا مَعْنٌ، عن مَالِكٍ. (ح) وحدَّثنا مُسَدَّدٌ وَابنُ حَنْبَلٍ، عن يَحْيَى. (ح) وحدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أبُو أُسَامَةَ جَمِيعًا، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبيَّ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا، قالاَ: عن يَحْيَى أَنَّ النَّبيَّ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنْ كَدَاءَ مِنْ ثَنِيَّةِ الْبَطْحَاءِ، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. زَادَ الْبَرْمَكِيُّ: يَعْني ثَنِيَّتَيْ مَكَّةَ». وَحَدِيثُ مُسَدَّدٍ أَتَمُّ.

1867 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أبُو أُسَامَةَ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبيَّ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ».

1868 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا أبو أُسَامَةَ: حدَّثنا هِشَامُ بنُ عُرْوَةَ، عن أبِيهِ، عن عَائِشَةَ رضي اللَّهِ عنها قالَتْ: «دَخَلَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءَ مِنْ أَعْلَى مَكَّةَ، وَدَخَلَ في الْعُمْرَةِ مِنْ كُدًا، قال: وَكَانَ عُرْوَةُ يَدْخلُ مِنْهُمَا جَمِيعًا، وَأَكْثَرُ ما كَانَ يَدْخُلُ مِنْ كُدا، وَكَان أَقْرَبَهُمَا إلَى مَنْزِلِهِ».

1869 ـ حدّثنا ابنُ الْمُثَنَّى: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن هِشَام بنِ عُرْوَةَ، عن أبِيهِ، عن عائِشَةَ: «أَنَّ النَّبيَّ ﷺ كَانَ إذَا دَخَلَ مَكَّةَ دَخَلَ مِنْ أَعْلاَهَا، وَخَرَجَ مِنْ أَسْفَلِهَا».

[46] Raising Both Hands On Seeing The House

1870- It is narrated on the authority of Al-Muhajir Al-Makki that he said: Jabir Ibn Abdullah was asked about such as raises both his hands on seeing the House, thereupon he said: I have never seen anyone doing so except the Jews. We performed Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not do it.

1871- It is narrated on the authority of Abu Hurairah that when the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca in the year of Conquest, he circumambulated the House and offered a two-rak'ah prayer behind the Station (of Abraham).

1872- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" went direct to touch the (Black Stone) Corner and started circumambulating the House, and went to the Safa (mountain) and came up it in such a way as enabled him to see the House. He raised both hands and started celebrating Allah as much as Allah willed him to celebrate, and he invoked Him (as much as he liked), and the Ansar were below him. He invoked and praised Allah and supplicated Him with what Allah willed him to supplicate.

[47] Kissing The (Black) Stone

1873- It is narrated on the authority of Umar Ibn Al-Khattab that he came near The Black Stone and kissed it saying: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" having kissed you I would not have kissed you."

[48] Touching The Corners

1874- It is narrated on the authority of Ibn Umar that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" touching from the House but the two corners towards the direction of Yemen.

1875- It is narrated on the authority of Ibn Umar that he was informed of the statement of A'ishah that a portion of the Hijr (Round Wall) belonged to the House, thereupon he said: "By Allah, I think that A'ishah had really heard that from the Messenger of Allah "Allah's blessing and peace be upon him", and I do not think that the Messenger of Allah "Allah's blessing and peace be upon him" abandoned touching both corners but for the fact

[ت46/م45] ـ باب في رفع اليدين إذا رأى البيت

1870 ـ حدّثنا يَحْيَى بنُ مَعِينٍ أنَّ مُحَمَّدَ بنَ جَعْفَرٍ حَدَّثَهُمْ: حدَّثنا شُعْبَةُ، قال: سَمِعْتُ أَبَا قَزَعَةَ يُحدِّثُ عن المُهَاجِرِ المَكِّيِّ قال: «سُئِلَ جَابِرُ بنُ عَبْدِ اللَّهِ عن الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ؟ فقال: ما كُنْتُ أَرَى أحَدًا يَفْعَلُ هٰذَا إلاَّ الْيَهُودَ، قَدْ حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فلَمْ يَكُنْ يَفْعَلُهُ».

1871 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا سَلاَّمُ بنُ مِسْكِينٍ: حدَّثنا ثَابِتٌ الْبُنَانِيُّ، عن عَبْدِ اللَّهِ بنِ رَبَاحٍ الأَنْصَارِيِّ، عن أبي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ مَكَّةَ طَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ خَلْفَ المَقَامِ يَعْنِي يَوْمَ الْفَتْحِ».

1872 ـ حدّثنا أحمدُ بنُ حَنْبَلٍ: حدَّثنا بَهْزُ بنُ أَسَدٍ وَهَاشِمٌ ـ يَعْني ابنَ الْقَاسِمِ ـ قالاَ: حدَّثنا سُلَيْمَانُ بنُ الْمُغِيرَةِ، عن ثَابِتٍ، عن عَبْدِ اللَّهِ بنِ رَبَاحٍ، عن أَبي هُرَيْرَةَ قال: «أَقْبَلَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ مَكَّةَ، فأَقْبَلَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَجَرِ فَاسْتَلَمَهُ، ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ أَتَى الصَّفَا فَعَلاَهُ حَيْثُ يَنْظُرُ إِلَى الْبَيْتِ، فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللَّهَ عَزَّ وَجلَّ مَا شَاءَ اللَّهُ أَنْ يَذْكُرَهُ وَيَدْعُوهُ. قال: وَالأَنْصَارُ تَحْتَهُ. قال هَاشِمٌ: فَدَعَا وَحَمِدَ اللَّهَ، وَدَعَا بِمَا شَاءَ أَنْ يَدْعُوَ».

[ت47/م46] ـ باب في تَقْبِيل الحَجَر

1873 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ، أخبرنا سُفْيَانُ، عن الأَعْمَشِ، عن إبراهِيمَ، عن عَابِسِ بنِ رَبِيعَةَ، عن عُمَرَ رَضِيَ اللهُ عَنْهُ: «أَنَّهُ جَاءَ إِلَى الْحَجَرِ فَقَبَّلَهُ فقال: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لا تَنْفَعُ وَلا تَضُرُّ، وَلَوْلا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ».

[ت48/م47] ـ باب استلام الأَركان

1874 ـ حدّثنا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا لَيْثٌ، عن ابنِ شِهَابٍ، عن سَالِمٍ، عن ابن عُمَرَ قال: «لَمْ أَرَ رَسُولَ اللَّهِ ﷺ يَمْسَحُ مِنَ الْبَيْتِ إِلاَّ الرُّكْنَيْنِ الْيَمَانِيَيْنِ».

1875 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن ابنِ عُمَرَ: «أَنَّهُ أُخْبِرَ بِقَوْلِ عَائِشَةَ رضي اللَّهُ عنها أَنَّ الْحَجَرَ بَعْضُهُ مِنَ الْبَيْتِ، فَقال ابنُ عُمَرَ: وَاللَّهِ إِنِّي لأَظُنُّ عَائِشَةَ إِنْ كَانَتْ سَمِعَتْ هٰذَا مِنْ

that they were not based upon the fundaments of the House, and (I do not think)that the people circumambulated from behind the Hijr (Round Wall) but for this reason."

1876- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never left touching both the corner towards Yemen and the (corner of the Black) Stone on every round of circumambulation. Ibn Umar used to do so.

[49] The Obligatory Circumambulation

1877- It is narrated on the authority of Ibn Abbas that in the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated (the House) on a camel and he was pointing to the corner (of the Black Stone) with a headed-stick in his hand.

1878- It is narrated on the authority of Safiyyah Bint Shaibah that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" felt rest in Mecca in the year of Conquest, he circumambulated (the House) on a riding camel, pointing to the corner with a headed-stick in his hand; and I was looking at him.

1879- It is narrated on the authority of Abu At-Tufail that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" circumambulating (the House) on his mount, pointing to the corner (of the Black Stone) with his headed-stick, and then he kissed it. According to the narration of Muhammad Ibn Rafi', then, he came out to Safa and Marwah, and compassed them round seven times on his mount.

1880- It is narrated on the authority of Jabir Ibn Abdullah that he said: In the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" circumambulated the House and compassed Safa and Marwah round on his mount, in order to make the people see him clearly, and be able to enquire from him (about the ceremonies), for the multitude of people (round him) covered up him (from being visible).

1881- It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" reached Mecca he was tired. So, he circumambulated (the House) on his mount, and every time he came upon the corner (of the Black Stone) he would point to it with a headed-stick. When he finished from his circumambulation, he made his mount kneel down, and offered a two-rak'ah prayer.

1882- It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she

رَسُولِ اللَّهِ ﷺ، إِنِّي لأَظُنُّ رَسُولَ اللَّهِ ﷺ لَمْ يَتْرُكِ اسْتِلاَمَهُمَا إِلاَّ أَنَّهُمَا لَيْسَا عَلَى قَوَاعِدِ الْبَيْتِ، وَلا طَافَ النَّاسُ مِنَ الْحَجَرِ إِلاَّ لِذَلِكَ».

1876 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن عَبْدِ الْعَزِيزِ بنِ أبي رَوَّادٍ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «كَانَ رَسُولُ اللَّهِ ﷺ لا يَدَعُ أن يَسْتَلِمَ الرُّكْنَ الْيَمَانِي وَالْحَجَرَ في كلِّ طَوْافَةٍ قال: وكَانَ عَبْدُ اللَّهِ بنُ عُمَرَ يَفْعَلُهُ».

[ت49/م48] ـ باب الطَّوَاف الواجب

1877 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا ابنُ وَهْبٍ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ، عن عُبَيْدِ اللَّهِ ـ يَعْني ابنَ عَبْدِ اللَّهِ بنِ عُتْبَةَ ـ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ في حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ».

1878 ـ حدّثنا مُصَرِّفُ بنُ عمرٍو الْيَامِيُّ: حدَّثنا يُونُسُ ـ يَعْنِي ابنَ بُكَيْرٍ ـ: حدَّثنا ابنُ إِسْحَاقَ: حَدَّثَني مُحَمَّدُ بنُ جعْفَرِ بن الزُّبَيْرِ، عن عُبَيْدِ اللَّهِ بنِ عَبْدِ اللَّهِ بنِ أبي ثَوْرٍ، عن صَفِيَّةَ بِنْتِ شَيْبَةَ قالَتْ: «لَمَّا اطْمَأَنَّ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ طَافَ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ في يَدِهِ. قالَتْ: وَأَنَا أَنْظُرُ إِلَيْهِ».

1879 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بنُ رَافِعٍ، المَعْنَى، قالاَ: حدَّثنا أبو عَاصِمٍ، عن مَعْرُوفٍ ـ يَعْنِي ابنَ خَرَّبُوذٍ المَكِّيَّ ـ: حدَّثنا أبو الطُّفَيْلِ، قال: «رَأَيْتُ النَّبِيَّ ﷺ يَطُوفُ بالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ ثُمَّ يُقَبِّلُهُ». زَادَ مُحَمَّدُ بنُ رَافِعٍ: «ثُمَّ خَرَجَ إِلَى الصَّفَا وَالمَرْوَةِ فَطَافَ سَبْعًا عَلَى رَاحِلَتِهِ».

1880 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ، أخبرني أبو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بنَ عَبْدِ اللَّهِ يقُولُ: «طَافَ النَّبِيُّ ﷺ في حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بالْبَيْتِ وَبالصَّفَا وَالمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيُشْرِفَ وَلِيَسْأَلُوهُ فإِنَّ النَّاسَ غَشَوْهُ».

1881 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدُ بنُ عَبْدِ اللَّهِ، حدثنا يَزِيدُ بنُ أبي زِيَادٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مَكَّةَ وَهُوَ يَشْتَكِي فَطَافَ عَلَى رَاحِلَتِهِ كُلَّمَا أَتَى عَلَى الرُّكْنِ اسْتَلَمَ الرُّكْنَ بِمِحْجَنٍ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَنَاخَ فَصَلَّى رَكْعَتَيْنِ».

1882 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن مُحَمَّدِ بنِ عَبْدِ الرَّحْمٰنِ بنِ نَوْفَلٍ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عن أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قالَتْ:

said: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to perform circumambulation behind the people while riding. I did so while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside the Ka'bah and reciting the Surah of at-Tur, starting with "By at-Tur! And by a certain lined book!"

[50] Uncovering The Right Shoulder And Gathering The (Ends Of The) Upper Garment On The Left Shoulder

1883- It is narrated on the authority of Ya'li that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed circumambulation while Uncovering The Right Shoulder And Gathering The (Ends Of) a green Burdah On The Left Shoulder.

1884- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" and his companions assumed Ihram for Umrah from Ji'ranah, and (when they came to circumambulation), they walked fast with moving their shoulders, making their upper garments under their armpits (to uncover their right shoulders), placing them on their left shoulders.

[51] Walking Fast With Moving Shoulders (Ramal During Circumambulation)

1885- It is narrated on the authority of Abu At-Tufail that he said: I said to Ibn Abbas: "Your people pretend that the Messenger of Allah "Allah's blessing and peace be upon him" walked fast with moving shoulders (during his circumambulation round) the House, and that is out of the sunnah." He said: "They have told the truth (concerning the first portion of the statement), and told a lie (concerning the other portion." I asked him: "Which truth have they told and which lie have they told?" he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" walked fast with moving shoulders (in three rounds of his circumambulation round) the House, but at the same time, this is not out of the sunnah. The Quraish (people) said during the time of Hudaibiyah: "Let Muhammad and his companions die in the same way as worms die. When they signed the treaty with him on the condition that he would come in the next year to Mecca and have a three-day stay (to perform Umrah), the Messenger of Allah "Allah's blessing and peace be upon him" came, while the pagans were on the (mountain of) Qu'aiqan, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Walk fast with moving your shoulders in three rounds (of your circumambulation round) the House (so as to show the pagans how strong and healthy you are)." In this way, it

شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقال: «**طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ**». قَالَتْ: فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِـ «الطُّورِ وكِتَابٍ مَسْطُورٍ».

[ت50/م49] ـ باب الاضْطِباع في الطواف

1883 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن ابنِ جُرَيْجٍ، عن ابنِ يَعْلَى، عن يَعْلَى قال: «طَافَ النَّبِيُّ ﷺ مُضْطَبِعًا بِبُرْدٍ أَخْضَرَ».

1884 ـ حدّثنا أبو سَلَمَةَ مُوسَى: حدَّثنا حَمَّادٌ، عن عَبْدِ اللَّهِ بن عُثْمَانَ بن خُثَيْمٍ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعِرَّانَةِ فَرَمَلُوا بِالْبَيْتِ، وَجَعَلُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى».

[ت51/م50] ـ باب في الرَّمَلِ

1885 ـ حدّثنا أبو سَلَمَةَ مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: حدَّثنا أبو عَاصِمٍ الْغَنَوِيُّ، عن أبي الطُّفَيْلِ قال: قُلْتُ لابنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ بِالْبَيْتِ وَأَنَّ ذَلِكَ سُنَّةٌ؟ قال: صَدَقُوا وكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَمَا كَذَبُوا؟ قال: صَدَقُوا، قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وكَذَبُوا، لَيْسَ بِسُنَّةٍ، إِنَّ قُرَيْشًا قالَتْ زَمَنَ الْحُدَيْبِيَةِ: دَعُوا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يَمُوتُوا مَوْتَ النَّغَفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَجِيئُوا مِنَ الْعَامِ الْمُقْبِلِ فَيُقِيمُوا بِمَكَّةَ ثَلاثَةَ أَيَّامٍ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ، فَقالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «**ارْمُلُوا بِالْبَيْتِ ثَلاثًا وَلَيْسَ بِسُنَّةٍ**».

is not out of the sunnah." I further said: "Your people pretend that the Messenger of Allah "Allah's blessing and peace be upon him" compassed Safa and Marwah round on his camel, and this is out of the sunnah." He said: "They have told the truth (concerning the first portion of the statement), and told a lie (concerning the other portion." I asked him: "Which truth have they told and which lie have they told?" he said: "It is true that the Messenger of Allah "Allah's blessing and peace be upon him" compassed Safa and Marwah round on his camel. But they have told a lie since this is not out of the sunnah. The occasion was that the people were too hard to be moved or turned away from the Messenger of Allah "Allah's blessing and peace be upon him", and this is why he (was forced to) compass them round on his camel, in order to be able to make them pay attention to his speech, see his position, and further in order that he would be kept far from their hands."

1886- It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, and the fever of Yathrib (Medina) had weakened them. The pagans said: "A group of people are coming to you and they had been weakened by the Fever of Yathrib (Medina), from which they suffered much." Allah Almighty revealed what they had said to His Prophet. So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast (with moving their shoulders) in the first three rounds of circumambulation and to walk at a normal pace between the two corners (The Black Stone and Yemenite corner), in order that the pagans should see their (Muslims') strength. Upon this the pagans said: "Are those the people whom you pretended that the fever had weakened? They are much healthier and stronger than us." Ibn Abbas added: Nothing prevented him (The Prophet) from ordering them to walk fast (with moving the shoulders) in all the circuits but out of pity for them.

1887- It is narrated on the authority of Zaid Ibn Aslam from his father that he said: I heard Umar Ibn Al-Khattab having said: "What is the reason for walking fast with moving shoulders (during circumambulation) and uncovering the (right) shoulders now, since Allah has affirmed the religion of Islam, and destroyed infidelity and its people? Nevertheless, we never leave anything we used to do during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

1888- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No

قُلْتُ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بَيْنَ الصَّفَا والمَرْوَةِ عَلَى بَعِيرِهِ وَأَنَّ ذَلِكَ سُنَّةٌ؟ قال: صَدَقُوا وكَذَبُوا. قُلْتُ: مَا صَدَقُوا وَمَا كَذَبُوا؟ قال: صَدَقُوا، قَدْ طَافَ رَسُولُ اللَّهِ ﷺ بَيْنَ الصَّفَا والمَرْوَةِ عَلَى بَعِيرِهِ، وكَذَبُوا، لَيْسَ بِسُنَّةٍ، كَانَ النَّاسُ لا يُدْفَعُونَ عن رَسُولِ اللَّهِ ﷺ وَلا يُصْرَفُونَ عَنْهُ، فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كلامَهُ وَلِيَرَوْا مكانَهُ وَلا تَنَالُهُ أَيْدِيهُمْ.

1886 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أَيُّوبَ، عن سَعِيدِ بنِ جُبَيْرٍ أَنَّهُ حَدَّثَ، عن ابنِ عَبَّاسٍ قَالَ: «قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَقال المُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ قَوْمٌ قد وَهَنَتْهُمُ الحُمَّى وَلَقُوا مِنْهَا شَرًّا فأَطْلَعَ اللَّهُ تَعَالَى نَبِيَّهُ ﷺ عَلَى ما قَالُوه، فأَمَرَهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ الثَّلاثَةَ، وَأَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ، فَلَمَّا رَأَوْهُمْ رَمَلُوا قالُوا: هٰؤلاَءِ الَّذِينَ ذَكَرْتُمْ أَنَّ الحُمَّى قَدْ وَهَنَتْهُمْ؟ هٰؤلاَءِ أَجْلَدُ مِنَّا».

قالَ ابنُ عَبَّاسٍ: وَلَمْ يأْمُرْهُمْ أَنْ يَرْمُلُوا الأَشْوَاطَ كُلَّهَا إِلاَّ إِبْقَاءً عَلَيْهِمْ.

1887 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ المَلِكِ بنُ عُمَرٍو: حدَّثنا هِشَامُ بنُ سَعْدٍ، عن زَيْدِ بنِ أَسْلَمَ، عن أَبِيهِ قال: «سَمِعْتُ عُمَرَ بنَ الْخَطَّابِ يقُولُ: فِيمَ الرَّمَلاَنُ الْيَوْمَ وَالْكَشْفُ عن المَنَاكِبِ، وَقَدْ أَطَّأَ اللَّهُ الإِسْلاَمَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ؟ مَعَ ذَلِكَ لا نَدَعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

1888 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا عُبَيْدُ اللَّهِ بنُ أَبي زِيَادٍ، عن الْقَاسِمِ، عن عَائِشَةَ قالَتْ: قال رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا جُعِلَ الطَّوَافُ بالْبَيْتِ وَبَيْنَ الصَّفَا وَالمَرْوَةِ وَرَمْيُ الْجِمَارِ لإِقَامَةِ ذِكْرِ اللَّهِ**».

doubt, the circumambulation round the House, and compassing Safa and Marwah round, and throwing (the pebbles of) Jimar have been made just to establish the (ceremonies of Hajj which imply the) celebration of (the Praises of) Allah Almighty."

1889- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" Uncovered his Right Shoulder And Gathered The (Ends Of) his upper garment over his left shoulder, and (started circumambulation by) touching the corner, and magnifying Allah. He walked fast with moving shoulders in the first three rounds (of circumambulation). Whenever they reached the corner towards the direction of Yemen, and disappeared from the sight of Quraish, they would walk at a normal pace, and then they would appear to them while walking at a quick pace, as if they were gazelles according to the description of Quraish. Thus it came to be a part of the sunnah.

1890- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" and his companions assumed Ihram for Umrah from Ji'ranah, and walked fast with moving shoulders in the first three rounds (of their circumambulation round) the House, and walked at a normal pace in the remaining four rounds.

1891- It is narrated on the authority of Nafi' that Ibn Umar walked fast with moving shoulders from the (corner of the Black) Stone to the (Black Stone), and mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" had done the same.

[52] The Supplication During Circumambulation

1892- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying between both corners: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

1893- It is narrated on the authority of Ibn Umar that once the Messenger of Allah "Allah's blessing and peace be upon him" came and performed circumambulation for Hajj and Umrah, he would walk at a quick pace (and move his shoulders) in the first three (rounds) and walk at a normal pace in the remaining four (rounds). Then, he would offer a two-rak'ah prayer.

[53] Performing Circumambulation After Asr Prayer

1894- It is narrated on the authority of Jubair Ibn Mut'im, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he

1889 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا يَحْيَى بنُ سُلَيْم، عن ابنِ خُثَيْم، عن أبي الطُّفَيْلِ، عن ابنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ اضْطَبَعَ فَاسْتَلَمَ وَكَبَّرَ ثُمَّ رَمَلَ ثَلاَثَةَ أَطْوَافٍ، وكَانُوا إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِيَّ وَتَغَيَّبُوا مِنْ قُرَيْشٍ مَشَوْا، ثُمَّ يَطْلُعُونَ عَلَيْهِمْ يَرْمُلُونَ، تَقُولُ قُرَيْشٌ: كَأَنَّهُمُ الْغِزْلاَنُ». قال ابن عَبَّاسٍ: فَكَانَتْ سُنَّةً.

1890 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا عَبْدُ اللَّهِ بنُ عُثْمَانَ بنِ خُثَيْم، عن أبي الطُّفَيْلِ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعِرَّانَةِ، فَرَمَلُوا بالْبَيْتِ ثَلاَثًا وَمَشَوْا أَرْبَعًا».

1891 ـ حدّثنا أَبُو كَامِلٍ: حدَّثنا سُلَيْمُ بنُ أَخْضَرَ: حدَّثنا عُبَيْدُ اللَّهِ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذٰلِكَ».

[ت52/م51] ـ باب الدُّعاء في الطَّواف

1892 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا ابنُ جُرَيْجٍ، عن يَحْيَى بنِ عُبَيْدٍ، عن أبيهِ، عن عَبْدِ اللَّهِ بنِ السَّائِبِ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ مَا بَيْنَ الرُّكْنَيْنِ: «﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾﴾» [البقرة: 96].

1893 ـ حدّثنا قُتَيْبَةُ بنُ سعيدٍ: حدَّثنا يَعْقُوبُ، عن مُوسَى بنِ عُقْبَةَ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ في الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ فإِنَّهُ يَسْعَى ثَلاَثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعًا ثُمَّ يُصَلِّي سَجْدَتَيْنِ».

[ت53/م52] ـ باب الطَّواف بعد العصر

1894 ـ حدّثنا ابنُ السَّرْحِ، وَالْفَضْلُ بنُ يَعْقُوبَ وَهٰذَا لَفْظُهُ قالا: حدَّثنا سُفْيَانُ، عنْ الزُّبَيْرِ، عنْ عَبْدِ اللَّهِ بنِ بَابَاهْ، عنْ جُبَيْرِ بن مُطْعِم يَبْلُغُ بِهِ النَّبِيَّ ﷺ قالَ: يا بني عبد مناف «**لاَ تَمْنَعُوا أَحَدًا يَطُوفُ بِهَذَا الْبَيْتِ وَيُصَلِّي أَيَّ**

said: "O Banu Abd Manaf! Do not prevent anyone from circumambulating round this House and offer prayer in it at any time he likes, whether at night or by day."

[54] The Circumambulation Of Such As Assumes Ihram For Both Hajj And Umrah Jointly

1895- It is narrated on the authority of Jabir Ibn Abdullah that he said: Neither the Messenger of Allah "Allah's blessing and peace be upon him" nor his companions (who assumed Ihram for both Umrah and Hajj jointly) compass Safa and Marwah round more than once, i.e. that which he did first (once he entered Mecca).

1896- It is narrated on the authority of A'ishah that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" who (assumed Ihram for both Umrah and Hajj) with him did not compass (Safa and Marwah round) until they threw the Jamrah.

1897- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Your circumambulation round the House, and Safa and Marwah suffices you for both your Hajj and Umrah."

This narration is transmitted on the authority of Ata' from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah the same

[55] The Area Between The Round Wall And The Gate

1898- It is narrated on the authority of Abd Ar-Rahman Ibn Safwan that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, I said (to myself): "Let me wear my clothes (and my house was on the road), and see how the Messenger of Allah "Allah's blessing and peace be upon him" would do." I set out and found the Messenger of Allah "Allah's blessing and peace be upon him" and his companions having come out from the Ka'bah, after having touched the House from the gate to Al-Hatim, and they were placing their cheeks on the (walls of the) House, and the Messenger of Allah "Allah's blessing and peace be upon him" was among them.

1899- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I performed circumambulation (round the House) with Abdullah Ibn Amr, and when we finished (from the seven rounds), we came to the back of the Ka'bah. I said to him: "Should you not seek refuge (with Allah from the fire of Hell)?" he said: "I seek refuge with

سَاعَةٍ شَاءَ مِنَ لَيْلٍ أَوْ نَهَارٍ».

قالَ الْفَضْلُ: إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**يَا بَنِي عَبْدِ مَنَافٍ لا تَمْنَعُوا أَحَدًا**».

[ت54/م53] ـ باب طواف القَارِن

1895 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ قالَ: أَخْبَرَنِي أَبو الزُّبَيْرِ قال: سَمِعْتُ جابِرَ بنَ عَبْدِ اللَّهِ يَقُولُ: «لَمْ يَطُفِ النَّبيُّ ﷺ وَلاَ أَصْحَابُهُ بَيْنَ الصَّفَا وَالمَرْوَةِ، إِلاَّ طَوَافًا وَاحِدًا، طَوَافَهُ الأَوَّلَ».

1896 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا مَالِكُ بنُ أَنَسٍ، عن ابن شِهَابٍ، عن عُرْوَةَ، عنْ عَائِشَةَ: «أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ الَّذِينَ كَانُوا مَعَهُ لَمْ يَطُوفُوا حَتَّى رَمَوُا الْجَمْرَةَ».

1897 ـ حدّثنا الرَّبِيعُ بنُ سُلَيْمَانَ المُؤَذِّنُ: أخبرني الشَّافِعِيُّ، عن ابنِ عُيَيْنَةَ، عن ابنِ أبي نَجِيحٍ، عنْ عَطَاءٍ، عن عَائِشَةَ: أَنَّ النَّبيَّ ﷺ قالَ لَهَا: «**طَوَافُكِ بِالْبَيْتِ وَبَينَ الصَّفَا وَالمَرْوَةِ يَكْفِيكِ لِحَجَّتِكِ وَعُمْرَتِكِ**». قال الشَّافِعِيُّ: كَانَ سُفْيَانُ رُبَّمَا قالَ: عن عطاءٍ، عَنْ عَائِشَةَ وَرُبَّمَا قال: عنْ عَطَاءٍ أَنَّ النَّبيَّ ﷺ قالَ لِعَائِشَةَ رَضِيَ اللَّهِ عَنْهَا.

[ت55/م54] ـ باب في المُلْتَزَم

1898 ـ حدّثنا عُثْمَانُ بنُ أَبي شَيْبَةَ: حدَّثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ، عنْ يَزِيدَ بنِ أَبي زِيَادٍ، عنْ مُجَاهِدٍ، عنْ عَبْدِ الرَّحْمٰنِ بنِ صَفْوَانَ قالَ: «لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قُلْتُ: لأَلْبَسَنَّ ثِيَابِي وَكَانَتْ دَارِي عَلَى الطَّرِيقِ فَلأَنْظُرَنَّ كَيْفَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فَانْطَلَقْتُ، فَرَأَيْتُ النَّبيَّ ﷺ قَدْ خَرَجَ مِنَ الْكَعْبَةِ هُوَ وَأَصْحَابُهُ وَقَدِ اسْتَلَمُوا الْبَيْتَ مِن الْبَابِ إِلَى الْحَطِيمِ، وَقَدْ وَضَعُوا خُدُودَهُمْ عَلَى الْبَيْتِ وَرَسُول اللَّهِ ﷺ وَسَطُهُمْ».

1899 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عِيسَى بنُ يُونُسَ: حدَّثنا المُثَنَّى بنُ الصَّبَّاحِ، عن عَمْرِو بنِ شُعَيبٍ، عنْ أَبيهِ قال: «طُفْتُ مَعَ عَبْدِ اللَّهِ، فَلَمَّا جِئْنَا دُبُرَ الكَعْبَةِ قُلْتُ: أَلاَ تَتَعَوَّذُ؟ قالَ: نَعُوذُ بِاللَّهِ مِنَ النَّارِ، ثُمَّ مَضَى حَتَّى اسْتَلَمَ الْحَجَرَ وَأَقَامَ بَيْنَ الرُّكْنِ وَالْبَابِ، فَوَضَعَ صَدْرَهُ، وَوَجْهَهُ، وَذِرَاعَيْهِ، وَكَفَّيْهِ هٰكَذَا وَبَسَطَهُما بَسْطًا ثُمَّ قال:

Allah from the fire (of Hell)." Then, he went and touched the corner (of the Black Stone), and then he stood up in the area between the round wall and the gate, to which he stuck his breast, hands and cheek, and then he said: "As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done."

1900- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he used to guide Ibn Abbas (who became blind during the last portion of his life) and make him stand in the very side between the (Black) Stone and the gate, and Ibn Abbas said to him: "I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer just here." He answered in the affirmative, and stood and offered prayer.

[56] What About Safa And Marwah

1901- It is narrated on the authority of Hisham Ibn Urwah from his father who said: While I was a youngster, I asked A'ishah: "What about the meaning of the Statement of Allah: "Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them." (Al-Baqarah 158) I understand (from that) that there is no harm if somebody does not compass them round." A'ishah replied: "No, for had it been as you are saying, then the recitation would have been like this: "There is no sin not to compass them round." This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to compass Safa and Marwah round. When they embraced Islam, they asked The Messenger of Allah "Allah's blessing and peace be upon him" about that, and Allah revealed: "Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them."

1902- It is narrated on the authority of Abdullah Ibn Abu Awfa that the Messenger of Allah "Allah's blessing and peace be upon him" performed Umrah, in which he circumambulated the House and offered a two-rak'ah prayer behind the Station (of Abraham); and in his company there was somebody screening him from the people. Abdullah was asked: "Did the Messenger of Allah "Allah's blessing and peace be upon him" enter the Ka'bah?" he answered in the negative.

1903- It is narrated on the authority of Isma'il Ibn Abu Khalid that he said: I heard the same from Abdullah Ibn Abu Awfa, with the following

هٰكَذَا رأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ».

1900 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بن مَيْسَرَةَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا السَّائِبُ بنُ عُمَرَ الْمَخْزُومِيُّ قالَ: حدثني مُحَمَّدُ بنُ عَبْدِ اللَّهِ بنِ السَّائِبِ، عن أبِيهِ: «أَنَّهُ كَانَ يَقُودُ ابنَ عبَّاسٍ فَيُقِيمُهُ عِنْدَ الشُّقَّةِ الثَّالِثَةِ مِمَّا يَلِي الرُّكْنَ الَّذِي يَلِي الحَجَرَ مِمَّا يَلي البَابَ، فيَقُولُ لَهُ ابنُ عَبَّاسٍ: أُنبئْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي هٰهُنَا، فيَقُولُ: نَعَمْ، فَيَقُومُ فَيُصَلِّي».

[ت56/م55] ـ باب أمْرِ الصفا والمروة

1901 ـ حدّثنا الْقَعْنَبِيُّ، عنْ مَالِكٍ، عنْ هِشَامِ بن عُرْوَةَ، (ح) وَحدثنا ابنُ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عنْ مَالِكٍ، عنْ هِشَامِ بنِ عُرْوَةَ، عن أبِيهِ أَنَّهُ قالَ: «قُلْتُ لِعائِشَةَ زَوْجِ النَّبيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ: أَرَأَيْتِ قَوْلَ اللَّهِ عَزَّ وَجلَّ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: 158] فما أرَى عَلَى أحَدٍ شَيْئًا ألاَّ يَطَّوَّفَ بِهِمَا. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَلاَّ لَوْ كَانَ كما تَقُولُ، كَانَتْ: فَلاَ جُنَاحَ عَلَيْهِ أن لا يَطَّوَّفَ بِهِمَا؟ إِنَّمَا أُنزِلَتْ هٰذِهِ الآيَةُ في الأَنْصَارِ كَانُوا يُهِلُّونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذْوَ قُدَيْدٍ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطَّوَّفُوا بَيْنَ الصَّفَا وَالمَرْوَةِ، فَلَمَّا جَاءَ الإِسْلاَمُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذٰلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجلَّ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾».

1902 ـ حدّثنا مُسَدَّدٌ: حدَّثنا خَالِدُ بنُ عَبْدِ اللَّهِ: حدَّثنا إِسْمَاعِيلُ بنُ أبي خَالِدٍ، عنْ عَبْدِ اللَّهِ بن أبي أَوْفَى: «أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ فَطَافَ بالْبَيْتِ وَصَلَّى خَلْفَ المَقَامِ رَكْعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقِيلَ لِعَبْدِ اللَّهِ: أَدَخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ؟ قال: لاَ».

1903 ـ حدّثنا تَمِيمُ بنُ الْمُنْتَصِرِ: أخبرنا إِسْحَاقُ بنُ يُوسُفَ: أخبرنا شَرِيكٌ، عنْ إِسْمَاعِيلَ بنِ أبي خالِدٍ قالَ: سَمِعْتُ عَبْدَ اللَّهِ بنَ أبي أَوْفَى بِهٰذَا الحَدِيثِ زَاد: «ثُمَّ أَتَى الصَّفَا وَالمَرْوَةَ فَسَعَى بَيْنَهُمَا سَبْعًا ثُمَّ حَلَقَ رَأْسَهُ».

addition: Then, he came to Safa and Marwah and compassed between them seven rounds, after which he got his head shaved.

1904- It is narrated on the authority of Kathir Ibn Jumhan that a man asked Abdullah Ibn Umar while he was between Safa and Marwah: "O Abu Abd Ar-Rahman! Why do I see you walking at a normal pace between Safa and Marwah, and the people are walking at a quick pace?" he said: "If I walk at a normal pace, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" walking at a normal pace (between them); and if I walk at a quick pace, surely, I saw the Messenger of Allah "Allah's blessing and peace be upon him" walking at a quick pace (between them), and I've grown very old (and have no power to be quick in pace)."

[57] The Way Of Hajj Performed By The Prophet

1905- It is narrated on the authority of Ja'far Ibn Muhammad from his father: We went to visit Jabir Ibn Abdullah and when we entered into him, he started inquiring about the people (who came with me) till he reached me. I said: "I am Muhammad Ibn Ali Ibn Al-Husain." He placed his hand upon my head and opened my upper button and then the lower one. Then he placed his palm between my breasts (out of compassion). I was still a young man. He said: "You are welcome, O my nephew. Ask about whatever you want." I asked him. indeed, he was blind, and the time of prayer came. He stood up wrapping himself in a mantle, which was so short that whenever he placed its ends upon his shoulders they slipped down. His garment was hanging on the clothes rack beside him. He led the prayer.

(After he had finished the prayer) I said to him: "Tell me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him"." He pointed nine with his hand, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly in the tenth year that The Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing. We set out with him till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the mosque and then rode (his she-camel known as) Al-Qaswa. When it stood upright with him at Al-Baida, I stretched my sight as far as it could reach, and I couldn't

1904 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا عَطاءُ بنُ السَّائِبِ، عن كَثِيرِ بنِ جُمْهَانَ: «أَنَّ رَجُلاً قالَ لِعَبْدِ اللَّهِ بنِ عُمَرَ بَيْنَ الصَّفَا وَالمَرْوَةِ: يَا أَبَا عَبْدِ الرَّحْمٰنِ إِنِّي أَرَاكَ تَمْشِي وَالنَّاسُ يَسْعَوْنَ؟ قال: إِنْ أَمْشِي فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي، وَإِنْ أَسْعَى فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَى وَأَنَا شَيْخٌ كَبِيرٌ».

[ت57/م56] ـ باب صفة حجّة النبيِّ ﷺ

1905 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ، وَعُثْمَانُ بنُ أبي شَيْبَةَ، وَهِشَامُ بنُ عَمَّارٍ، وَسُلَيْمَانُ بنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيَّانِ، وَرُبَّمَا زَادَ بَعْضُهُمْ عَلَى بَعْضٍ الْكَلِمَةَ وَالشَّيْءِ، قالُوا: حدَّثنا حاتِمُ بنُ إِسْمَاعِيلَ: حدَّثنا جَعْفَرُ بنُ مُحَمَّدٍ، عنْ أَبِيهِ قال: «دَخَلْنَا عَلَى جَابِرِ بنِ عَبْدِ اللَّهِ فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بنُ عَلِيِّ بنِ حُسَيْنٍ، فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي، فَنَزَعَ زِرِّي الأَعْلَى ثُمَّ نَزَعَ زِرِّي الأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيَّ، وَأَنَا يَوْمَئِذٍ غُلاَمٌ شَابٌّ. فَقال: مَرْحَبًا بِكَ وَأَهْلاً يا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ، فَسَأَلْتُهُ وَهُوَ أَعْمَى، وَجَاءَ وَقْتُ الصَّلاَةِ فَقَامَ في نِسَاجَةٍ مُلْتَحِفًا بِهَا ـ يَعْنِي ثَوْبًا مُلَفَّقًا ـ كُلَّمَا وَضَعَهَا عَلَى مَنْكِبَيْهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، فَصَلَّى بِنَا وَرِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمِشْجَبِ.

فَقُلْتُ: أَخْبِرْنِي عن حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَقال بِيَدِهِ فَعَقَدَ تِسْعًا، ثُمَّ قال: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أُذِّنَ في النَّاسِ في الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ المَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلُ بِمِثْلِ عَمَلِهِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَخَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذُو الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحمَّدَ بنَ أبي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَال: «**اغْتَسِلِي وَاسْتَذْفِرِي بِثَوْبٍ وَأَحْرِمِي**»، فَصَلَّى رَسُولُ اللَّهِ ﷺ في الْمَسْجِدِ، ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ عَلَى الْبَيْدَاءِ. قال جَابِرٌ: نَظَرْتُ إِلَى مَدِّ بَصَرِي مِنْ بَيْنِ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ وَعن يَمِينِهِ مِثْلَ ذٰلِكَ،

see in front of me but riders and pedestrians. (I saw also) on my right like this, on my left like this, and behind me like this. The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down; and he knew well its (truly right) interpretation. Whatever he did, we also did. He uttered the (statement affirming the) Oneness of Allah: "I'm responding to Your call, O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). The people also pronounced their Talbiyah, which they used to pronounce, from which The Messenger of Allah "Allah's blessing and peace be upon him" did not reject anything. But The Messenger of Allah "Allah's blessing and peace be upon him" stuck to his own Talbiyah.

Jabir said: We did neither have any intention but that of Hajj only, nor did we know (that we would assume Ihram for) the Umrah. When we came with him to the House, he touched the corner and circumambulated (the Ka'bah seven times), three of which at a quick pace and four at a normal pace. Then he went to the Station of Abraham, and recited: "And take the Station of Abraham as a place of prayer." He made the Station between him and the Qiblah.

(The narrator said): My father said (and I do not know except that he had mentioned it from The Messenger of Allah "Allah's blessing and peace be upon him") that he recited in the two Rak'ahs (he offered): "Say: He is Allah, The One and Only" and "say: O you who reject faith!" He then returned to the House and touched the corner (of the Black Stone). He went out of the gate to Safa. When he came near it he recited: " Safa and Marwah are from amongst the signs appointed by Allah." (He said): "I start with what Allah (ordered me to) start." He first ascended Safa till he saw the House. Then, he magnified Allah, declared His Oneness, and praised Him, and said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise, and He has Power over everything. There is no god but Allah The One and Only, Who accomplished His promise, enabled His servant to emerge victorious, and (He) Alone defeated the confederates." He invoked (Allah) in that way, reciting such statements thrice. He then descended and walked towards Marwah. When his feet came down in the bottom of the valley, he walked fast. When he started to ascend he walked normally till he reached Marwah, where he did as he had done at Safa.

وَعن يَسَارِهِ مِثْلَ ذٰلِكَ وَمِنْ خَلْفِهِ مِثْلَ ذٰلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْلَمُ تَأْوِيلَهُ، فَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ، فَأَهَلَّ رَسُولُ اللَّهِ ﷺ بالتَّوْحِيدِ: «**لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لا شَرِيكَ لَكَ**». وَأَهَلَّ النَّاسُ بِهذَا الَّذِي يُهِلُّونَ بِهِ، فَلَمْ يَرُدَّ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ شَيْئًا مِنْهُ وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَتَهُ.

قال جَابِرٌ: لَسْنَا نَنْوِي إلاَّ الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ، فَرَمَلَ ثَلاَثًا وَمَشَى أَرْبعًا، ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إبراهِيمَ فَقَرَأَ: ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: 125] فَجَعَلَ المَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، قال: فَكَانَ أَبِي يقُولُ: قال ابنُ نُفَيْلٍ وَعُثْمَان: وَلا أَعْلَمُهُ ذَكَرَهُ إلاَّ عن النَّبيِّ ﷺ. قال سُلَيْمَانُ: وَلا أَعْلَمُهُ إلاَّ قال: كان رَسُولُ اللَّهِ ﷺ يَقْرَأُ في الرَّكْعَتَيْنِ بـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾ [الإخلاص: 1] و بـ ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ۝١﴾ [الكافرون: 1]. ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّفَا، فَلمَّا دَنَا مِنَ الصَّفَا قَرَأَ: ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: 158]. «**نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ**»، فَبَدَأَ بالصَّفَا، فَرَقِيَ عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ فَكَبَّرَ اللَّهَ وَوَحَّدَهُ، وَقال: «**لاَ إِلٰه إلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كلِّ شَيْءٍ قَدِير، لا إِلٰه إلاَّ اللَّهُ وَحْدَهُ، أَنْجزَ وَعْدَهُ، وَنَصرَ عَبْدَهُ، وَهَزَمَ الأَحْزابَ وَحْدَهُ**». ثُمَّ دَعَا بَيْنَ ذٰلِكَ، وَقال مِثْلَ هَذَا ثَلاَثَ مَرَّاتٍ، ثُمَّ نَزَلَ إلى المَرْوَةِ حَتَّى إذَا انْصَبَّتْ قَدَمَاهُ رَمَلَ في بَطْنِ الْوَادِي، حَتَّى إذَا صَعِدَ مَشَى، حَتَّى أَتَى الْمَرْوَةَ، فَصَنَعَ عَلَى الْمَرْوَةِ مِثْلَ مَا صَنَعَ عَلَى الصَّفَا، حَتَّى إذَا كَانَ آخِرَ الطَّوَافِ عَلَى المَرْوَةِ قال: «**إِنِّي لو اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ**

When it was his last round at Marwah he said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umrah. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umrah." In this way, all the people put off their Ihram and cut short their hair except The Messenger of Allah "Allah's blessing and peace be upon him" and such as had their sacrificial animals with them. Suraqah Ibn Malik Ibn Ju'shum got up and said: "O Messenger of Allah! Does it apply only to this year or perpetually?" The Messenger of Allah "Allah's blessing and peace be upon him" intertwined the fingers (of one hand) into the other and said twice: "The (ceremonies of) Umrah became included in the (ceremonies of) Hajj" (adding) twice: "No, but perpetually and everlastingly. No, but perpetually and everlastingly."

Ali came with the sacrificial animals of The Prophet "Allah's blessing and peace be upon him" and found (his wife) Fatimah among those who had put off Ihram. She put on dyed clothes and put kohl (in her eyes). He denied that from her and asked her: "Who has ordered you to do so?" She said: "It is my father who has ordered me to do so." He (the narrator) said that Ali used to say in Iraq: I went to The Messenger of Allah "Allah's blessing and peace be upon him" showing my disturbance from Fatimah for what she had done, in order to ask about the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning what she had told about him, which I rejected from her. He said: "She has told the truth; she has told the truth. Anyway, what did you say when you intended to perform Hajj?" I (Ali) said: "O Allah! I assume Ihram with the same intention as that of Your Messenger." He said: "I have the sacrificial animals with me, so do not put off Ihram."

He (Jabir) said: The number of those sacrificial animals brought by Ali from Yemen and of those brought by The Prophet "Allah's blessing and peace be upon him" was one hundred. Then all the people put off Ihram, and cut short their hair, except The Prophet "Allah's blessing and peace be upon him" and those who had the sacrificial animals with them. When it was the day of Tarwiyah (eighth of Dhul-Hijjah) they went to Mina and assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" rode and led the Zhuhr, Asr, Maghrib, Isha and Fajr prayers. He waited a little until the sun rose, and ordered that a tent of hair should be pitched for him at (the area of) Namirah. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and (the people of) Quraish had no doubt that he would halt at the sacred site "Al-Mash'ar Al-Haram" as they used to do in the pre-Islamic period of ignorance. The

أَسُقِ الْهَدْيَ وَلَجَعَلْتُهَا عُمْرَةً، فَمنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمرَةً» فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا إلاَّ النَّبيَّ ﷺ، وَمَنْ كان مَعَهُ هَدْيٌ، فَقَامَ سُرَاقَةُ بنُ جُعْشُم فقال: يا رَسُولَ اللَّهِ أَلِعَامِنَا هَذَا أم لِلأَبَدِ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابعَهُ في الأُخْرَى ثُمَّ قال: «**دَخلَتِ الْعُمْرَةُ في الْحَجِّ هَكَذا مرَّتَيْنِ، لا بَلْ لأَبَدِ أَبَدٍ، لا بَلْ لأَبَدِ أَبَدٍ**». قال: وَقَدِمَ عَلِيٌّ رَضِيَ اللَّهِ عَنْهُ مِنَ الْيَمَنِ بِبُدْنِ النَّبيِّ ﷺ فَوَجدَ فَاطِمَةَ عَلَيْهَا السَّلاَمُ مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيغًا وَاكْتَحلَتْ، فَأَنْكرَ عَلِيٌّ رَضِيَ اللَّهِ عَنْهُ ذٰلِكَ عَلَيْهَا وَقال: مَنْ أَمَرَكِ بِهذا؟ قالَتْ: أَبِي. قال: وكان عَلِيٌّ رَضِيَ اللَّهِ عَنْهُ يقُولُ بالْعِرَاقِ: ذَهَبْتُ لِرَسُولِ اللَّهِ ﷺ مُحَرِّشًا عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا في الأَمْرِ الَّذِي صَنَعَتْهُ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ ﷺ في الَّذِي ذَكَرَتْ عَنْهُ، فَأَخْبرَتْهُ أَنِّي أَنْكَرْتُ ذٰلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهذَا، فقال: «**صَدَقَتْ صَدَقَتْ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟**». قال: قُلْتُ: اللَّهُمَّ إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُ اللَّهِ ﷺ. قال: «**فإِنَّ مَعِيَ الْهَدْيَ فَلاَ تَحْلِلْ**».

قال: وكان جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلِيٌّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبيُّ ﷺ مِنَ المَدِينَةِ مِائَةً. فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَّرُوا إلاَّ النَّبيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ. قال: فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ وَوَجَّهُوا إلى مِنًى أَهَلُّوا بالْحَجِّ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِمنًى الظُّهْرَ وَالْعَصْرَ وَالمَغْرِبَ وَالْعِشَاءَ وَالصُّبْحَ، ثُمَّ مَكَثَ قَلِيلاً حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ لَهُ مِنْ شَعْرٍ فَضُرِبَتْ بِنَمِرَةَ، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلاَ تَشُكُّ قُرَيْشٌ أَنَّ النَّبيَّ ﷺ وَاقِفٌ عِنْدَ المَشْعَرِ الْحَرَامِ بالمُزْدَلِفَةِ كما كانَتْ قُرَيْشٌ تَصْنَعُ في الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِلَتْ لَهُ، فَرَكِبَ حَتَّى أَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ، فَقال: «**إِنَّ**

Messenger of Allah "Allah's blessing and peace be upon him" proceeded on till he came to Arafat where he found that the tent had been pitched for him at Namirah. He halted till the sun had declined. He ordered that (his she-camel) Al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

"Verily your blood and property have the same sanctity of this day of yours, in this month of yours, in this town of yours. Behold! Everything belonging to the Days of pre-Islamic period of Ignorance is to be under my feet, fully abolished. The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Rabie'ah Ibn Al-Harith, who was nursed in the tribe of Sa'd and then killed by (the tribe of) Hudhail. The usury of the pre-Islamic period of ignorance is also to be abolished. The first usury of ours I abolish is that of Abbas Ibn Abd Al-Muttalib, for it is entirely abolished. Fear Allah concerning women! Verily you have taken them under the protection of Allah, and sexual intercourse with them has been made lawful for you by words of Allah. You also have right over them, i.e. they should not allow anyone whom you do not like to sit on your bed. But if they do that, you can chastise them but not severely. Their rights upon you are that you should fairly provide them with food and clothing. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You would be asked about me (on the Day of Judgement): Then, what would you say?" They (the people) said: "We will testify that you reported (Allah's message), fulfilled (the duties of Prophethood) and presented good (sincere) advice." He (The Prophet) lifted his index finger towards the sky and pointed it at the people, (saying): "O Allah! be witness! O Allah! be witness!" he said it thrice. Then, he (The Prophet ordered Bilal to pronounce Adhan, and he) pronounced Adhan and then pronounced the prayer establishment. He (The Prophet) led the Zhuhr prayer. He (Bilal) then pronounced the prayer establishment once again and he (The Prophet) led the Asr prayer. He offered no other prayer in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then rode his she-camel and came to the place of stay, making his she-camel Al-Qaswa turn towards the direction of the rocks, having the path of walkers in front of him, and he was facing the Qiblah. He kept staying there till the sun set, the yellow light had gone a little, and the disc of the sun had disappeared. He made Usamah ride behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" pulled the noseband of Al-Qaswa so forcefully that its head touched the saddle (in order to have

دِمَاءَكُم وَأَمْوَالَكُم عَلَيْكُم حَرَامٌ كَحُرْمَةِ يَوْمِكُم هَذَا في شَهْرِكُم هَذا، في بَلَدِكُم هَذَا، ألاَ إِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَأَوَّلُ دَمٍ أَضَعُهُ دِمَاءُنَا: دَمُ» ـ قالَ عُثْمانُ: «**دَمُ ابنِ رَبِيعَةَ**». وَقال سُلَيْمَانُ: «**دَمُ رَبِيعَةَ بنِ الحارِثِ بن عَبْدِ المُطَّلِبِ**». وَقال بَعْضُ هٰؤلاَءِ: كانَ مُسْتَرضَعاً في بَنِي سَعْدٍ فَقَتَلَتْهُ هُذَيْلٌ ـ «**وَرِبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رِبًا أضعُهُ رِبَانا: رِبَا عَبَّاسِ بن عَبْدِ المُطَّلِبِ فإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ في النِّسَاءِ فَإِنَّكُم أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلَمَةِ اللَّهِ، وَإِنَّ لَكُم عَلَيْهِنَّ أَنْ لاَ يُوطِئْنَ فُرُشَكُم أَحَدًا تَكْرَهُونَهُ، فإِنْ فَعَلْنَ فَاضرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، وَلَهُنَّ عَلَيْكُم رِزْقُهُنَّ وَكِسْوَتُهُنَّ بالمَعْرُوفِ، وَإِنِّي قَدْ تَرَكْتُ فِيكُم ما لَنْ تَضِلُّوا بَعْدَهُ إِنِ اعْتَصَمْتُمْ بِهِ: كِتَابَ اللَّهِ وَأَنْتُمْ مَسْؤولُونَ عَنِّي، فَمَا أَنْتُمْ قائِلُونَ؟**» قالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَّغتَ وَأَدَّيتَ وَنَصَحْتَ، ثُمَّ قالَ بِإِصْبَعِهِ السَبّابَةِ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكِتُهَا إِلَى النَّاسِ: «**اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ**».

ثُمَّ أَذَّنَ بِلاَلٌ، ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى المَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءَ إِلَى الصَّخَرَاتِ، وَجَعَلَ حَبْلَ المُشَاةِ بَيْنَ يَدَيْهِ فَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلاً حَتَّى غَابَ الْقُرْصُ، وَأَرْدَفَ أُسَامَةَ خَلْفَهُ، فَدَفَعَ رَسُولُ اللَّهِ ﷺ، وقَدْ شَنَقَ لِلْقَصْوَاءِ الزِّمَامَ حَتَّى أَنَّ رَأْسَهَا لَيصِيبُ مَوْرِكَ رَحْلِهِ، وَهُوَ يَقُولُ بِيَدِهِ الْيُمْنَى: «**السَّكِينَةَ أَيُّهَا النَّاسُ، السَّكِينَةَ أَيُّهَا النَّاسُ**»، كُلَّما أَتَى حَبْلاً مِنَ الْحِبَالِ

complete control over it). He pointed out to the people with his right hand to be calm (and moderate in speed). Whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the noseband of his she-camel) till it climbed up. He kept doing so until he reached Al-Muzdalifah, where he led the Maghrib and Isha prayers with one Adhan and two calls for prayer establishment. He did not offer (supererogatory) prayers in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then lay down till the dawn appeared. He offered the Fajr prayer with an Adhan and Iqamah when the light of the morning was clear. He rode Al-Qaswa (and proceeded on). When he came to the Sacred Site (Al-Mash'ar Al-Haram), he ascended it, praised Allah, magnified Him, and pronounced His Uniqueness and Oneness (i.e. There is no god but Allah). He kept standing till the daylight was very clear. He then proceeded on quickly before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him, who was a man of beautiful hair, fair complexion and handsome face. While The Messenger of Allah "Allah's blessing and peace be upon him" was advancing, there was a group of women (walking side by side with them). Al-Fadl started looking at them. The Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the face of Al-Fadl who turned his face to the other side, and started looking, but The Messenger of Allah "Allah's blessing and peace be upon him" turned his hand to the other side and put it on the face of Al-Fadl. He turned his face to the other side till he came to the bottom of Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way through the middle road, which comes out at the greatest Jamrah, he came to the Jamrah near the tree, which he threw with seven small pebbles, magnifying Allah on (throwing) every pebble of them (and they were too small to be thrown) with fingers and he did so in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand, and confided to Ali to slaughter the rest, whom he made share sacrifice with him. He then ordered that a piece of flesh from each sacrificial animal should be put in a pot. Then, it was cooked, from which both of them (The Prophet and Ali) ate some meat and drank its soup. The Messenger of Allah "Allah's blessing and peace be upon him" rode and came to the House, and offered the Zhuhr prayer at Mecca. He came to the sons of Abd Al-Muttalib, who were supplying water (to the people) at Zamzam. He said (to them): "Draw water O sons of Abd Al-Muttalib! Had it not been for fear that the people would overpower you in your right of supplying water, I would have drawn it with you." They gave him a bucket (full of water) from which he drank.

أَرْخَى لَهَا قَليلاً حَتَّى تَصْعَدَ أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بَيْنَ المَغْرِبِ وَالْعِشَاءِ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ. قال عُثْمَانُ: ولم يُسَبِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اتَّفَقُوا.

ثُمَّ اضْطجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ. قال سُلَيْمَانُ: بِنِدَاءٍ وَإِقَامَةٍ ـ ثُمَّ اتَّفَقُوا ـ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرامَ فَرَقِيَ عَلَيْهِ. قال عُثْمَانُ وَسُلَيْمانُ: فَاسْتَقْبَلَ الْقِبْلَةَ فَحَمِدَ اللَّهَ وَكَبَّرَ وَهَلَّلَهُ. زَادَ عُثْمَانُ: وَوَحَّدَهُ. فلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا. ثُمَّ دَفَعَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بنَ عَبَّاسٍ، وكَانَ رَجُلاً حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا، فلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ مَرَّ الظُّعُنُ يَجْرِينَ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِ الفَضْلِ، وصَرَفَ الْفَضْلُ وَجْهَهُ إلى الشِّقِّ الآخَرِ، وَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ إلى الشِّقِّ الآخَرِ، وَصَرَفَ الْفَضْلُ وَجهَهُ إلى الشِّقِّ الآخَرِ يَنْظُرُ، حتى أَتَى مُحَسِّرًا فَحَرَّكَ قَلِيلاً، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّذِي يُخْرِجُكَ إلى الْجَمْرَةِ الْكُبْرَى حتى أَتَى الْجَمْرَةَ التي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كلِّ حَصَاةٍ مِنْهَا بمثل حَصَى الْخَذْفِ، فَرَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ إلى الْمَنْحَرِ، فَنَحَرَ بِيَدِهِ ثَلاثًا وَسِتِّينَ وَأَمَرَ عَلِيًّا رَضِيَ اللَّهِ عَنْهُ فَنَحَرَ مَا غَبَرَ ـ يقُولُ: مَا بَقِيَ ـ وَأَشْرَكَهُ في هَدْيِهِ. ثُمَّ أَمَرَ مِنْ كلِّ بَدَنَةٍ بِبَضْعَةٍ فَجُعِلَتْ في قِدْرٍ فَطُبِخَتْ فأَكَلا مِنْ لَحمِها وَشَرِبَا مِنْ مَرَقِهَا.

قال سُلَيْمَانُ: ثُمَّ ركِبَ ثُمَّ أَفَاضَ رَسُولُ اللَّهِ ﷺ إلى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ ثُمَّ أَتَى بَنِي عَبْدِ المُطَّلِبِ وَهمْ يَسْقُونَ عَلَى زَمْزَمَ فقال: «**انْزِعُوا بَنِي عَبْدِ المُطَّلِبِ، فَلَوْلاَ أَنْ يَغْلِبَكُم النَّاسُ عَلَى سِقَايَتِكُم لَنَزَعْتُ مَعَكُم**» فَنَاوَلُوهُ دَلْوًا فَشَرِبَ مِنْهُ».

1906- It is narrated on the authority of Muhammad Ibn Ja'far from his father that the Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayer in Arafat with a single call for prayer (Adhan) and two pronouncements of prayer establishment (Iqamah) with no rak'ahs of sunnah between them, and offered both Maghrib and Isha prayers in Muzdalifah with a single call for prayer and two pronouncements of prayer establishment, and no rak'ahs of sunnah were offered between them.

Abu Dawud says: This narration is transmitted by Hatim Ibn Isma'il on the authority of Jabir as a part of his long narration, with a slight variation of wording.

1907- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Here I've slaughtered (my sacrifice), and the whole (area of) Mina is fitting for a place of slaughtering sacrifice"; and when he stayed at Arafah he said: "Here I've stayed, and the whole (area of) Arafah is fitting for a place of stay"; and when he stayed at Muzdalifah he said: "Here I've halted, and the whole (area of) Muzdalifah is fitting for a place of stay."

1908- The same is narrated on the authority of Ja'far, through a similar chain of transmitters, with the addition that he said: "Slaughter your sacrifice near your dwelling places."

1909- The same is narrated on the authority of Jabir, in which he inserted after his (the Prophet's) reciting: ""And take the Station of Abraham as a place of prayer": then he offered a two-rak'ah prayer in which he recited both Surahs of "Say: He is Allah, the One and Only" and: "Say: O those who reject faith!" he mentioned here also the story of Fatimah, and the rest is the same.

[58] The Stay At Arafah

1910- It is narrated on the authority of A'ishah that she said: (During the pre-Islamic period of ignorance) the Quraish (people) and their followers used to stay at Muzdalifah, and they were called Hums, and the rest of Arabs used to stay at Arafah. When Islam came, the Messenger of Allah "Allah's blessing and peace be upon him" was commanded by Allah Almighty to come and stay at Arafah, and to pour down therefrom; and this is the significance of Allah's statement: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 199)

1906 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ: حدَّثنا سُلَيْمَانُ ـ يَعْنِي ابنَ بِلالٍ ـ. (ح)، وحدَّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، المَعْنَى وَاحِدٌ، عن جَعْفَرِ بنِ مُحَمَّدٍ، عن أبِيهِ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ بِعَرَفَةَ وَلم يُسَبِّحْ بَيْنَهُمَا، وَصَلَّى المَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلم يُسَبِّحْ بَيْنَهُمَا».

قال أَبُو دَاوُدَ: هَذَا الحدِيثُ أَسْنَدَهُ حَاتِمُ بنُ إِسْمَاعِيلَ في الحديثِ الطَّوِيلِ، وَوَافَقَ حَاتِمَ بنَ إِسْمَاعِيلَ عَلَى إِسْنَادِهِ مُحَمَّدُ بنُ عَلِيٍّ الْجُعْفِيُّ، عن جعفر، عن أبيهِ، عن جَابِرٍ إِلاَّ أَنَّهُ قال: «فَصَلَّى المَغْرِبَ وَالْعَتَمَةَ بِأَذَانٍ وَإِقَامَةٍ».

1907 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ: حدَّثنا جَعْفَرٌ: حدَّثنا أبي، عن جَابِرٍ قال: «ثُمَّ قال النَّبِيُّ ﷺ: **«قَدْ نَحَرْتُ هٰهُنَا وَمِنًى كُلُّهَا مَنْحَرٌ»**، وَوَقَفَ بِعَرَفَةَ فقال: **«قَدْ وَقَفْتُ هٰهُنَا وَعَرَفَةُ كُلُّهَا مَوْقِفٌ»**، وَوَقَفَ بِالْمُزْدَلِفَةِ وقال: **«قد وقَفْتُ هٰهُنَا وَمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ»**».

1908 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَفْصُ بنُ غِيَاثٍ، عن جَعْفَرٍ بإِسْنَادِهِ زادَ: **«فَانْحَرُوا في رِحَالِكُم»**.

1909 ـ حدّثنا يَعْقُوبُ بنُ إِبراهِيمَ: حدَّثنا يَحْيَى بنُ سَعِيدٍ الْقَطَّانُ، عن جَعْفَرٍ، حَدَّثَني أَبِي، عن جَابِرٍ فَذَكَرَ هٰذَا الحديثَ، وَأَدْرَجَ في الحدِيثِ عِنْدَ قَوْلِهِ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: 125] قال: فَقَرَأَ فِيهِمَا بالتَّوْحِيدِ وَ ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ ۝١﴾. وقال فِيهِ: قال عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بالْكُوفَةِ ـ قال أبي: هَذَا الْحَرْفُ لم يَذْكُرْهُ جَابِرٌ ـ: فَذَهَبْتُ مُحَرِّشًا، وَذَكَرَ قِصَّةَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

[ت58/ م57] ـ باب الوقوف بعَرَفة

1910 ـ حدّثنا هَنَّادٌ، عنْ أبي مُعَاوِيَةَ، عنْ هِشَامِ بن عُرْوَةَ، عن أبِيهِ، عن عَائِشَةَ قالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمَّوْنَ الْحُمُسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ. قالَتْ: فَلَمَّا جَاءَ الإِسْلاَمُ أَمَرَ اللَّهُ تَعالى نَبِيَّهُ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا، ثُم يُفِيضَ مِنْهَا، فَذٰلِكَ قَوْلُهُ تَعالَى: ﴿ثُمَّ أَفِيضُواْ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة: 199].

[59] Setting Out To Mina

1911- It is narrated on the authority of Ibn Abbas that he said: On the day of Tarwiyah (eighth of Dhul-Hijjah) the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr prayer at Mina, and on the day of Arafah (ninth of Dhul-Hijjah) he prayed Fajr at Mina.

1912- It is narrated on the authority of Abd Al-Aziz Ibn Rafi' that he said: I asked Anas Ibn Malik: Tell me of a thing you've remembered from the Messenger of Allah "Allah's blessing and peace be upon him": When did the Messenger of Allah "Allah's blessing and peace be upon him" offer Zhuhr prayer on the day of Tarwiyah? He said: At Mina. I asked: Then, where did he offer Asr prayer on the day of Departure? He said: At Al-Abtah. He further said: Do as your chiefs do.

[60] Setting Out To Arafah

1913- It is narrated on the authority of Ibn Umar that he said: Early in the morning of the day of Arafah, the Messenger of Allah "Allah's blessing and peace be upon him" left Mina after he had offered the Morning prayer (and kept marching) until he reached Arafah, and descended at Namirah, the halting place of the imam at Arafah; and when it was the (time of) Zhuhr prayer, the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on at midday and offered both Zhuhr and Asr prayers together, and addressed the people with his sermon. Then, he went and stood at the staying place of Arafah.

[61] Going To Arafah

1914- It is narrated on the authority of Ibn Umar that when Al-Hajjaj killed Ibn Az-Zubair, he sent to Ibn Umar, enquiring about which hour in the morning the Messenger of Allah "Allah's blessing and peace be upon him" used to set out on that day; thereupon he replied: "When it is time, we will set out." (Al-Hajjaj sent a man to see which hour Ibn Umar would set out). When Ibn Umar intended to set out, he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "It has not declined yet." Then, he sat down. he said: "Has the sun declined?" they answered: "yes." When they told him that it had declined, he set out.

[62] Delivering The Sermon On The Pulpit In Arafah

1915- It is narrated on the authority of Zaid Ibn Aslam from a man belonging to Banu Damrah from his father or paternal uncle that he said: I

[ت59/م58] ـ باب الخروج إلى مِنَى

1911 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا الأحْوَصُ بنُ جَوَّابٍ الضَّبِيُّ: حدَّثنا عَمَّارُ بنُ رُزَيْقٍ، عنْ سلَيْمانَ الأَعْمَشِ، عن الْحَكَمِ، عنْ مِقْسَمٍ، عنْ ابنِ عَبَّاسٍ قالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ يَوْمَ التَّرْوِيَةِ وَالْفَجْرَ يَوْمَ عَرَفَةَ بِمِنًى».

1912 ـ حدّثنا أَحْمَدُ بنُ إبراهِيمَ: حدَّثنا إسْحَاقُ الأَزْرَقُ، عنْ سُفْيَانَ، عنْ عَبْدِ الْعَزِيزِ بنِ رُفَيْعٍ قالَ: «سأَلْتُ أَنَسَ بنَ مَالِكٍ، قُلْتُ: أَخبِرْني بِشَيءٍ عَقَلْتَهُ عن رَسُولِ اللَّهِ ﷺ أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ فقالَ: بِمِنًى، قُلْتُ: فأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قالَ: بالأَبْطَحِ، ثُمَّ قالَ: افْعَلْ كما يَفْعَلُ أُمَرَاؤُكَ».

[ت60/م59] ـ باب الخروج إلى عرفة

1913 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَعْقُوبُ: حدَّثنا أبي، عن ابْنِ إسْحَاقَ: حَدَّثَني نَافِعٌ، عن ابن عُمَرَ قال: «غَدَا رَسُولُ اللَّهِ ﷺ مِنْ مِنًى حِينَ صَلَّى الصُّبْحَ صَبِيحَةَ يَوْمِ عَرَفَةَ حَتَّى أَتَى عَرَفَةَ فَنَزَلَ بِنَمِرَةَ، وَهِيَ مَنْزِلُ الإمَامِ الذِي يَنْزِلُ بِهِ بِعَرَفَةَ، حَتَّى إذَا كانَ عِنْدَ صَلاَةِ الظُّهْرِ رَاحَ رَسُولُ اللَّهِ ﷺ مُهَجِّرًا فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، ثُمَّ خَطَبَ النَّاسَ، ثُمَّ رَاحَ فَوَقَفَ عَلَى المَوْقِفِ مِنْ عَرَفَةَ».

[ت61/م60] ـ باب الرَّواح إلى عرفة

1914 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا وَكِيعٌ: حدَّثنا نَافِعُ بنُ عُمَرَ، عن سَعِيدِ بنِ حَسَّانَ، عن ابنِ عُمَرَ قال: «لَمَّا أَنْ قَتَلَ الْحَجَّاجُ ابنَ الزُّبَيْرِ أَرْسَلَ إلى ابنِ عُمَرَ: أَيَّةَ سَاعَةٍ كَانَ رَسُولُ اللَّهِ ﷺ يَرُوحُ في هَذَا الْيَوْمِ؟ قال: إذَا كانَ ذٰلِكَ رُحْنَا، فَلَمَّا أَرَادَ ابنُ عُمرَ أَنْ يَرُوحَ قال: قالُوا: لم تَزِغْ الشَّمْسُ. قال: أَزَاغَتْ. قالُوا: لم تَزِغْ أَوْ زاغَت. قال: فَلمَّا قالُوا: قَدْ زَاغت ارْتَحَلَ».

[ت62/م61] ـ باب الخُطْبَة على المنبر بعرفة

1915 ـ حدّثنا هَنَّادٌ، عن ابن أبي زَائِدَةَ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ، عن زَيْدِ بنِ أَسْلَمَ، عن رَجُلٍ مِنْ بَنِي ضَمْرَةَ، عن أَبِيهِ أَوْ عَمِّهِ قال: «رأَيْتُ رَسُولَ

saw the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit in Arafah.

1916- It is narrated on the authority of Nubait that he saw the Messenger of Allah "Allah's blessing and peace be upon him" in Arafah, delivering his sermon while being on a red camel.

1917- It is narrated on the authority of Khalid Ibn Al-Ada' Ibn Hawdhah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" delivering his sermon to the people on the day of Arafah, while being on a camel, standing among the riders.

Abu Dawud says: The same is narrated on the authority of Waki'.

1918- The same is narrated on the authority of Al-Ada' Ibn Khalid, through a similar chain of transmission.

[63] The Position Of Stay In Arafah

1919- It is narrated on the authority of Yazid Ibn Shaiban that he said: We were standing at a place, far from the place of stay (of the imam), thereupon Ibn Mirba' Al-Ansari came to us and said: "I'm the messenger of Allah's Apostle "Peace be upon him" to you, and he tells you to keep on your places, for now (by your standing at this place which is a part of Arafat) you stand on a portion of the heritage of Abraham, (who laid the foundation of stay at Arafat)."

[64] Departure from Arafat

1920- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" poured down from Arafat with tranquility, and Usamah was riding behind him, and he said to the people: "O people! Stick to tranquility, for it is not out of righteousness (in Hajj) to make expedition with either cavalry or camelry." I did not see them raising their hands and running until he reached Muzdalifah. Then, he made Al-Fadl Ibn Al-Abbas ride behind him and said to the people: "O people! It is not out of righteousness (in Hajj) to make expedition with either cavalry or camelry. So, stick to tranquility." I did not see them raising their hands and running until he reached Mina.

1921- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that he asked Usamah Ibn Zaid: "How did you do in the evening of (the day of) Arafat, when you rode behind The Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "We came to the mountain pass, wherein the people always make (their mounts) kneel in the evening. The Messenger of Allah "Allah's blessing and peace be upon him" made his she-camel kneel, and urinated. (Usamah did not use a word other than

اللَّهِ ﷺ وَهُوَ عَلَى المِنْبَرِ بِعَرَفَةَ».

1916 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عن سَلَمَةَ بنِ نُبَيْطٍ، عن رَجُلٍ مِنَ الْحَيِّ، عن أبيهِ نُبَيْطٍ: «أنَّهُ رَأى النَّبيَّ ﷺ وَاقِفًا بِعَرَفَةَ عَلى بَعِيرٍ أَحْمَرَ يَخْطُبُ».

1917 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ وَعُثْمَانُ بنُ أبي شَيْبَةَ قالاَ: حدَّثنا وَكِيعٌ، عن عَبْدِ المَجِيدِ، قال: حَدَّثَني الْعَدَّاءُ بنُ خَالِدِ بنِ هَوْذَةَ. (ح)، قال هَنَّادٌ: عن عَبْدِ المَجِيدِ أبي عَمْرو، قال: حَدَّثَني خَالِدُ بنُ الْعَدَّاءِ بن هَوْذَةَ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيرٍ قَائِمٌ في الرِّكَابَيْنِ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ الْعَلاَءِ، عن وَكِيعٍ كما قال هَنَّادٌ.

1918 ـ حدّثنا عَبَّاسُ بنُ عَبْدِ الْعَظِيم: حدَّثنا عُثْمَانُ بنُ عُمَرَ: حدَّثنا عَبْدُ المَجِيدِ أَبُو عَمْرٍو، عن الْعَدَّاءِ بنِ خَالِدٍ بِمَعْنَاهُ.

[ت63/ م62] ـ باب مَوْضِعِ الوقوفِ بعرفة

1919 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدِ بن نُفَيْلٍ: حدَّثنا سُفْيَانُ، عن عَمرو ـ يَعْني ابنَ دِينَارٍ ـ، عن عَمْرِو بن عَبْدِ اللَّهِ بنِ صَفْوانَ، عن يَزِيدَ بن شَيْبَانَ قال: أَتَانَا ابنُ مِرْبَعٍ الأَنْصَارِيُّ وَنَحْنُ بِعَرَفَةَ في مكَانٍ يُبَاعِدُهُ عَمْرٌو عن الإِمَامِ، فقال: أَمَا إِنِّي رَسُولُ رُسُولِ اللَّهِ ﷺ إِلَيْكُمْ، يقُولُ لَكُمْ: «**قِفُوا عَلَى مَشَاعِرِكُمْ، فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أبيكُمْ إبراهِيمَ**».

[ت64/ م63] ـ باب الدَّفعة من عرفة

1920 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن الأَعْمَشِ. (ح)، وحدَّثنا وَهْبُ بنُ بَيَانٍ: حدَّثنا عُبَيْدَةُ، حدثنا سُلَيْمَانُ الأَعْمَشُ، المَعْنَى، عن الْحَكَمِ، عن مِقْسَمٍ، عن ابنِ عَبَّاسٍ قال: «أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَعَلَيْهِ السَّكِينَةُ وَرَدِيفُهُ أُسَامَةُ فقال: «**يَا أَيُّهَا النَّاسُ عَلَيْكُم بالسَّكِينَةِ، فإِنَّ الْبِرَّ لَيْسَ بإيجَافِ الْخَيْلِ وَالإِبِلِ**». قال: فما رَأَيْتُهَا رَافِعَةً يَدَيْهَا عَادِيَةً حَتَّى أَتَى جَمْعًا. زَادَ وَهْبٌ: ثُمَّ أَرْدَفَ الْفَضْلَ بنَ الْعَبَّاسِ وقال: «**أَيُّهَا النَّاسُ إِنَّ الْبِرَّ لَيْسَ بإِيجَافِ الْخَيْلِ وَالإِبِلِ فعليكُمْ بالسكينةِ**». قال: فما رَأَيْتُهَا رَافِعَةً يَدَيْهَا حَتَّى أَتَى مِنًى».

1921 ـ حدّثنا أَحْمَدُ بنُ عَبْدِ اللَّهِ بنِ يُونُسَ: حدَّثنا زُهَيْرٌ. (ح)، وحدَّثنا مُحَمَّدُ بنُ كَثِيرٍ، أخبرنا سُفْيَانُ، وَهَذَا لَفْظُ حَدِيثِ زُهَيْرٍ: حدَّثنا إبراهِيمُ بنُ عُقْبَةَ، أخبرني كُرَيْبٌ: «أَنَّهُ سَأَلَ أُسَامَةَ بنَ زَيْدٍ قُلتُ: أَخْبِرْنِي كَيْفَ فَعَلْتُمْ أَوْ صَنَعْتُمْ عَشِيَّةَ رَدِفْتَ

"urinated"). Then, he (The Prophet) ordered that (water should be brought for) ablution. He performed ablution, but not perfectly. I said to him: "(Would you not offer) the prayer, O Messenger of Allah?" he said: "The (place of prayer) is ahead of you." Then, he rode (and proceeded on) until we came to Muzdalifah, where the Maghrib (prayer) was established. The people made their camels kneel at their places, and they did not unpack (their luggage) until the Isha prayer was established. Then, he led the prayer, and after that they (the people) unpacked (their luggage)." I said to him: "Then, what did you do in the (next) morning?" he said: "Al-Fadl Ibn Abbas rode behind him, and I went on foot along with some people from Quraish who preceded (to Mina)."

1922- It is narrated on the authority of Ali that he said: Then, the Messenger of Allah "Allah's blessing and peace be upon him" made Usamah ride behind him, and walked at a moderate pace, while the people were rushing with their camels rightwards and leftwards, but he did not turn to them and did nothing more than he said to them: "Stick to tranquility! Stick to tranquility O people!" he departed just when the sun disappeared.

1923- It is narrated on the authority of Hisham Ibn Urwah from his father that he said: Usamah was asked and I was sitting with him: "How did the Messenger of Allah "Allah's blessing and peace be upon him" walk when he departed (from Arafat) during the Farewell Hajj?" he said: "He used to walk at a moderate pace, and when he found enough space he would walk at a quick pace."

1924- It is narrated on the authority of Ibn Abbas that Usamah Ibn Zaid said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the sun fell, the Messenger of Allah "Allah's blessing and peace be upon him" departed (from Arafat).

1925- It is narrated on the authority of Ibn Abbas that Usamah Ibn Zaid said: Allah's Apostle "Allah's blessing and peace be upon him" proceeded from Arafat till he reached the mountain pass. Then, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "(Would you not offer) the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." He rode till he reached Al-Muzdalifah, where he dismounted and performed ablution perfectly. The (call for) establishing the prayer was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the prayer establishment was pronounced for the Isha which The Prophet "Allah's blessing and peace be upon him" led. No (supererogatory) prayer was offered in between the two prayers.

رَسُولُ اللَّهِ ﷺ؟ قال: جِئْنَا الشِّعْبَ الَّذِي يُنِيخُ فِيهِ النَّاسُ لِلْمُعَرَّسِ فَأَنَاخَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ، ثُمَّ بَالَ ـ وما قال زهيرٌ: أَهْرَاقَ الْمَاءَ ـ ثُمَّ دَعَا بِالْوُضُوءِ فَتَوَضَّأَ وُضُوءًا لَيْسَ بِالْبَالِغِ جِدًّا. قُلْتُ: يَا رَسُولَ اللَّهِ الصَّلَاةَ. قال: «**الصَّلَاةُ أَمَامَكَ**». قال: فَرَكِبَ حتى قَدِمْنَا الْمُزْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَنَاخَ النَّاسُ في مَنَازِلِهِم وَلَم يَحُلُّوا حتى أَقَامَ الْعِشَاءَ وَصَلى، ثُمَّ حَلَّ النَّاسُ».

زَادَ مُحَمَّدٌ في حَدِيثِهِ قال: «قُلْتُ: كَيْفَ فَعَلْتُمْ حِينَ أَصْبَحْتُمْ؟ قال: رَدِفَهُ الْفَضْلُ وَانْطَلَقتُ أَنَا في سُبَّاقِ قُرَيْشٍ عَلَى رِجْلَيَّ».

1922 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ آدَمَ: حدَّثنا سُفْيَانُ، عن عَبْدِ الرَّحْمَنِ بن عَيَّاشٍ، عن زَيْدِ بن عَلِيٍّ، عن أَبِيهِ، عن عُبَيْدِ اللَّهِ بنِ أبي رَافِعٍ، عن عَلِيٍّ قال: «ثُمَّ أَرْدَفَ أُسَامَةَ، فَجَعَلَ يُعْنِقُ على نَاقَتِهِ، وَالنَّاسُ يَضْرِبُونَ الإِبِلَ يَمِينًا وَشِمَالاً، لا يَلْتَفِتُ إِلَيْهِمْ، وَيقُولُ: السَّكِينَةَ أَيُّهَا النَّاسُ، وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ».

1923 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ أَنَّهُ قال: «سُئِلَ أُسَامَةُ بنُ زَيْدٍ وَأَنَا جَالِسٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسيرُ في حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قال: كان يَسِيرُ الْعَنَقَ، فإِذَا وَجَدَ فَجْوَةً نَصَّ».

قال هِشَامٌ: النَّصُّ فَوْقَ الْعَنَقِ.

1924 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَعْقُوبُ: حدَّثنا أَبِي، عن ابنِ إِسْحَاقَ، حَدَّثَني إبراهِيمُ بنُ عُقْبَةَ، عن كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بنِ عَبَّاسٍ، عن أُسَامَةَ قال: «كُنْتُ رِدْفَ النَّبِيِّ ﷺ، فَلَمَّا وَقَعتِ الشَّمْسُ دَفَعَ رَسُولُ اللَّهِ ﷺ».

1925 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن مُوسَى بنِ عُقْبَةَ، عن كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بن عَبَّاسٍ، عن أُسَامَةَ بنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ: «دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بِالشِّعْبِ نَزَلَ فَبَالَ فَتَوَضَّأَ وَلَمْ يُسْبِغِ الْوُضُوءَ. قُلْتُ لهُ: الصَّلاَةَ! فقال: «**الصَّلاَةُ أَمَامَكَ**». فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فأَسْبَغَ الْوُضُوءَ، ثُمَّ أُقِيمَتِ الصّلاَةُ فَصَلَّى الْمَغْرِبَ، ثُمّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ في مَنْزِلِهِ، ثُمَّ أُقِيمَتِ الْعِشَاءُ فَصلاَّها، ولَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا».

[65] Offering Prayer At Muzdalifah

1926- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" offered both Maghrib and Isha together at Muzdalifah.

1927- The same is narrated on the authority of Az-Zuhri through a similar chain of transmission, in which he told that he offered every prayer with an independent call for prayer establishment (Iqamah).

1928- The same is narrated on the authority of Az-Zuhri from Hammad through the same chain of transmitters, in which he said that he offered each prayer with an independent Iqamah, and there was no call for the first (or the last) prayer alone, and no voluntary prayer was offered after any of both.

1929- It is narrated on the authority of Abdullah Ibn Malik that he said: I offered with Ibn Umar (at Muzdalifah) three rak'ahs for Maghrib prayer and two for Isha prayer. Malik Ibn Al-Harith said to him: "What is that prayer?" Ibn Umar said: "As such I prayed them with the Messenger of Allah "Allah's blessing and peace be upon him" at that very place, with a single call for prayer establishment (Iqamah)."

1930- It is narrated on the authority of both Sa'id Ibn Jubair and Abdullah Ibn Malik that they said: We offered both Maghrib and Isha prayers at Muzdalifah with Ibn Umar with a single Iqamah for both...and the rest is the same.

1931- It is narrated on the authority of Sa'id Ibn Jubair that he said: We poured down (from Arafat) with Ibn Umar until when we reached Muzdalifah he led both Maghrib and Isha prayers with a single Iqamah, three (rak'ahs for Maghrib) and two (for Isha). When we (finished from the prayer and) turned away, Ibn Umar said to us: "As such the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer at that very place."

1932- It is narrated on the authority of Salamah Ibn Kuhail that he said: I saw Sa'id Ibn Jubair when he stayed at Muzdalifah: he offered three rak'ahs for Maghrib and two for Isha. Then he said: I witnessed Ibn Umar having done the same in that very place, and he confirmed that he witnessed the Messenger of Allah "Allah's blessing and peace be upon him" at that very place having done the same.

1933- It is narrated on the authority of Ash'ath Ibn Sulaim from his father that he said: I came with Ibn Umar from Arafat to Muzdalifah, and he did not stop from magnifying Allah and affirming His Oneness until we

[ت65/م64] ـ باب الصلاة بجَمْعٍ

1926 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن سَالِم بنِ عَبْدِ اللَّهِ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى المَغْرِبَ وَالْعِشَاءَ بالمُزْدَلِفَةِ جَمِيعًا».

1927 ـ حدّثنا أحمدُ بنُ حَنْبَلٍ: حدَّثنا حَمَّادُ بنُ خَالِدٍ، عن ابنِ أبي ذِئْبٍ، عن الزُّهْرِيِّ بإِسْنَادِهِ وَمَعْنَاهُ وقَالَ: «بإقَامَةٍ إقَامَةٍ جَمعَ بَيْنَهُمَا».

قال أَحْمَدُ: قال وَكِيعٌ: صَلَّى كلَّ صَلاَةٍ بإقَامَةٍ.

1928 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا شَبَابَةُ. (ح) وحدَّثنا مَخْلَدُ بنُ خَالِدٍ المَعْنَى: حدَّثنا عُثْمَانُ بنُ عُمَرَ، عن ابنِ أبي ذِئْبٍ، عن الزُّهْرِيِّ بإِسْنَادِ ابنِ حَنْبَلٍ، عن حَمَّادٍ وَمَعْنَاهُ قال: «بإقَامَةٍ وَاحِدَةٍ لِكُلِّ صَلاَةٍ، وَلَم يُنَادِ فِي الأُولَى، وَلَم يُسَبِّحْ عَلَى إِثْرِ وَاحِدَةٍ مِنْهُمَا».

قال مَخْلَدٌ: لَمْ يُنَادِ في وَاحِدَةٍ مِنْهُمَا.

1929 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَن أَبِي إِسْحَاقَ، عن عَبْدِ اللَّهِ بنِ مَالِكٍ قال: «صَلَّيْتُ مَعَ ابنِ عُمَرَ المَغْرِبَ ثَلاَثًا وَالْعِشَاءَ رَكْعَتَيْنِ، فقال لَهُ مَالِكُ بنُ الْحَارِثِ: مَا هَذِهِ الصَّلاَةُ؟ قال: صَلَّيْتُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ في هَذَا المَكَانِ بإقَامَةٍ وَاحِدَةٍ».

1930 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا إِسْحَاقُ ـ يَعْنِي ابنَ يُوسُفَ ـ، عن شَرِيكٍ، عن أبي إِسْحَاقَ، عن سَعِيدِ بنِ جُبَيْرٍ وَعَبْدِ اللَّهِ بنِ مَالِكٍ قالاَ: «صَلَّيْنَا مَعَ ابنِ عُمَرَ بالمُزْدَلِفَةِ المَغْرِبَ وَالْعِشَاءَ بإقَامَةٍ وَاحِدَةٍ»، فَذَكَرَ مَعْنَى حديث ابنِ كَثِيرٍ.

1931 ـ حدّثنا ابنُ الْعَلاَءِ: حدَّثنا أبُو أُسَامَةَ، عن إِسْمَاعِيلَ، عن أبي إِسْحَاقَ، عن سَعِيدِ بنِ جُبَيْرٍ، قال: «أَفَضْنَا مَعَ ابنِ عُمَرَ فَلمَّا بَلَغْنَا جَمْعًا صَلَّى بِنَا المَغْرِبَ وَالْعِشَاءَ بإقَامَةٍ وَاحِدَةٍ، ثَلاَثًا وَاثْنَتَيْنِ، فَلمَّا انْصَرَفَ قال لَنا ابنُ عُمَرَ: هكَذَا صَلَّى بِنا رَسُولُ اللَّهِ ﷺ في هَذَا المَكَانِ».

1932 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ، حَدَّثَنِي سَلَمَةُ بنُ كُهَيْلٍ قالَ: «رَأَيْتُ سَعِيدَ بنَ جُبَيْرٍ أَقَامَ بِجَمْعٍ فَصَلَّى المَغْرِبَ ثَلاَثًا، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ: شَهِدْتُ ابنَ عُمَرَ صَنَعَ في هَذَا المَكَانِ مِثْلَ هَذَا، وَقَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ مِثْلَ هَذَا في هذَا المَكَانِ».

1933 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أبُو الأَحْوَصِ: حدَّثنا أَشْعَثُ بنُ سُلَيْمٍ، عنْ أَبِيهِ قَالَ: «أَقْبَلْتُ مَعَ ابنِ عُمَرَ مِنْ عَرَفَاتٍ إِلَى المُزْدَلِفَةِ، فَلَمْ يَكُنْ يَفْتُرُ مِنَ التَّكْبِيرِ وَالتَّهْلِيلِ

reached Muzdalifah, where he pronounced both Adhan and Iqamah, or ordered somebody to pronounce both Adhan and Iqamah. He led a three-rak'ah prayer for Maghrib, and then he turned towards us and said: "(Come to) prayer!" then he led a two-rak'ah prayer for Isha. Then he asked for his supper. When Ibn Umar was asked about that he said: "As such I offered prayer (at that very place) with the Messenger of Allah "Allah's blessing and peace be upon him"."

1934- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I never saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered (an obligatory) prayer but just at its due time except when he was at Muzdalifah, where he combined both Maghrib and Isha prayers together, and in the morning (of the coming day) he offered the Morning prayer before its time became due.

1935- It is narrated on the authority of Ali that he said: When it was morning, the Messenger of Allah "Allah's blessing and peace be upon him" stood on Quzah, the staying place of Muzdalifah for the imam, and said: "This is Quzah, and it is a staying place, even though the whole (area of) Muzdalifah is fitting for a staying place; (and when he slaughtered his sacrifice at Mina he said) and I've slaughtered my sacrifice here, even though the whole (area of) Mina is fitting for a slaughtering place. So, you could slaughter your sacrifices near your tents."

1936- It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said (when he stayed at Arafah): "Here I've stayed, and the whole (area of) Arafah is fitting for a place of stay; (and when he stayed at Muzdalifah he said and here I've stayed at Muzdalifah, and the whole (area of) Muzdalifah is fitting for a place of stay; (and when he slaughtered his sacrifice he said): and here I've slaughtered (my sacrifice), and the whole (area of) Mina is fitting for a place of slaughtering sacrifice: so, you could slaughter your sacrifice near your tents."

1937- It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole (area of) Arafah is fitting for a staying place; and the whole (area of) Mina is fitting for a slaughtering place; and the whole (area of) Muzdalifah is fitting for a staying place; and all the roads of Mecca are fitting for ways (of entering Mecca) and slaughtering places."

1938- It is narrated on the authority of Umar Ibn Al-Khattab that he said: The people of the pre-Islamic period of ignorance used not to depart (from

حَتَّى أَتَيْنَا الـمُزْدَلِفَةَ، فَأَذَّنَ وَأَقَامَ، أوْ أَمَرَ إِنْسَانًا فَأَذَّنَ وَأَقَامَ، فَصَلَّى بِنَا المَغْرِبَ ثَلاَثَ رَكَعَاتٍ، ثُمَّ الْتَفَتَ إِلَيْنَا فَقَال: الصَّلاَةَ، فَصلَّى بِنَا الْعِشَاءَ رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ». قَالَ: وَأَخْبَرَنِي عِلاَجُ بنُ عَمْرٍو بِمِثْلِ حَدِيثِ أبي، عَنِ ابن عُمَرَ، قال: «فَقِيلَ لابن عُمَرَ في ذٰلِكَ، فقال: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ هَكَذَا».

1934 ـ حدّثنا مُسَدَّدٌ، أنَّ عَبْدَ الْوَاحِدِ بنَ زِيَادٍ وَأَبَا عَوَانَةَ، وَأَبَا مُعَاوِيَةَ حَدَّثوهُمْ، عن الأَعْمَشِ، عن عُمَارَةَ، عن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ، عن ابن مَسْعُودٍ قال: «ما رَأَيْتُ رَسُولَ اللَّهِ ﷺ صلَّى صَلاَةً إلاَّ لِوَقْتِها، إلاَّ بِجَمْعٍ، فَإِنَّهُ جَمَعَ بَيْنَ المَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وصَلَّى صَلاَةَ الصُّبْحِ مِن الْغَدِ قَبْل وَقْتِهَا».

1935 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ آدَم: حدَّثنا سُفْيَانُ، عن عَبْدِ الرَّحْمَنِ بنِ عَيَّاشٍ، عن زَيْدِ بن عَلِيٍّ، عن أَبِيهِ عن عُبَيْدِ اللَّهِ بن أبي رَافِعٍ، عن عليٍّ قال: فَلَمَّا أصبَحَ ـ يَعْني النَّبيَّ ﷺ ـ وَوَقَفَ عَلَى قُزَحَ فقال: «**هَذَا قُزَحُ وَهُوَ المَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ، وَنَحَرْتُ هٰهُنَا، وَمِنًى كُلُّهَا مَنْحَرٌ، فانْحَرُوا في رِحَالِكُم**».

1936 ـ حدّثنا مُسَدَّدٌ: حدَّثنا حَفْصُ بنُ غِياثٍ، عن جَعْفَرِ بنِ مُحَمَّدٍ، عن أبِيهِ، عن جَابِرٍ: «أَنَّ النَّبيَّ ﷺ قالَ: «**وَقَفْتُ هٰهُنَا بِعَرَفَةَ، وَعَرَفَةُ كُلُّهَا مَوْقِفٌ، وَوَقَفْتُ هٰهُنَا بِجَمْعٍ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ، وَنَحَرْتُ هٰهُنَا وَمِنًى كُلُّهَا مَنْحَرٌ، فانْحَرُوا في رِحَالِكُمْ**».

1937 ـ حدّثنا الحسَنُ بنُ عَلِيٍّ: حدَّثنا أَبُو أُسَامَةَ، عن أُسَامَةَ بنِ زَيْدٍ، عن عَطاءٍ قال: حَدَّثَني جَابرُ بنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**كلُّ عَرَفَةَ مَوْقِفٌ، وكلُّ مِنًى مَنْحَرٌ، وكلُّ المُزْدَلِفَةِ مَوْقِفٌ، وكلُّ فِجَاجِ مَكَّةَ طَرِيقٌ وَمَنْحَرٌ**».

1938 ـ حدّثنا ابنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، عن أبي إِسْحَاقَ، عن عَمْرِو بنِ مَيْمُونٍ قال: قال عُمَرُ بنُ الْخَطَّابِ: «كَانَ أَهْلُ الْجَاهِلِيَّةِ لا يُفِيضُونَ حتى يَرَوُا

Muzdalifah) until they saw the sun over the mountain of Thabir (the highest mountain in Mecca). But the Messenger of Allah "Allah's blessing and peace be upon him" behaved in opposition to them when he departed before the rising of the sun.

[66] Hastening To Depart From Muzdalifah

1939- It is narrated on the authority of Ibn Abbas that he said: I was of those whom the Messenger of Allah "Allah's blessing and peace be upon him" sent forward on the night of Muzdalifah among the weak members of his family (before the crowds of people).

1940- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us forward on the night of Muzdalifah, i.e. the young boys of Abd Al-Muttalib on many donkeys, and he went on beating our thighs gently and saying to us: "O my sons! Do not hasten to throw the (pebbles of) Jamrah before the sun rises."

1941- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent forward the weak among the members of his family during darkness (on the night of Muzdalifah) and ordered them, i.e. not to throw the (pebbles of) Jamrah until the sun would rise.

1942- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent Umm Salamah on the night of Nahr to throw the (pebbles of) Jamrah before the rising of the dawn, after which she went and departed; and this was the day on which the Messenger of Allah "Allah's blessing and peace be upon him" was with her (as her night-and-day turn).

1943- It is narrated on the authority of Asma' that she threw the (pebbles of) Jamrah (at night among some women). I (the sub-narrator) asked her: "How should the (pebbles of) Jamrah be thrown at night?" she said: "We (women) used to do so during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

1944- It is narrated on the authority of Jabir that he said: (In the Farewell Hajj) The Messenger of Allah "Allah's blessing and peace be upon him" passed on (from Muzdalifah) with tranquility, and he ordered them (his companions) to adhere to tranquility. He further ordered them to throw (the Jamrahs) with pebbles (as little as to be carried by) fingers; and he made camels walk at a quick pace in the valley of Muhassir.

الشَّمْسَ عَلَى ثَبِيرَ فَخالَفَهُمُ النَّبِيُّ ﷺ فَدَفَعَ قَبْلَ طُلوعِ الشَّمْسُ».

[ت66/م65] ـ باب التعجيل من جَمْع

1939 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ، أخبرني عُبَيْدُ اللَّهِ بنُ أبي يَزِيدَ أَنَّهُ سَمِعَ ابنَ عَبَّاسٍ يقُولُ: «أنا مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ في ضَعَفَةِ أَهْلِهِ».

1940 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، قال: حدثني سَلَمَةُ بنُ كُهَيْلٍ، عن الحسَنِ الْعُرَنِيِّ، عن ابنِ عَبَّاسٍ قال: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمُرَاتٍ، فَجَعَلَ يَلْطَخُ أفخاذَنا وَيَقُولُ: «**أُبَيْنِيَّ لا تَرْمُوا الْجَمْرَةَ حَتى تَطْلُعَ الشَّمْسُ**».

قال أَبُو دَاوُدَ: اللَّطح الضَّرْبُ اللَّيِّنُ.

1941 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا الْوَلِيدُ بنُ عُقْبَةَ: حدَّثنا حَمْزَةُ الزَّيَّاتُ، عن حَبيبِ بن أبي ثابتٍ، عن عَطَاءٍ، عن ابنِ عَبَّاسٍ قال: «كَانَ رَسُولُ اللَّهِ ﷺ يُقَدِّمُ ضُعَفَاءَ أَهْلِهِ بِغَلَسٍ، وَيأْمُرُهُمْ ـ يَعْني: لا يَرْمُونَ الْجَمْرَةَ ـ حتى تَطْلُعَ الشَّمْسُ».

1942 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا ابنُ أبي فُدَيْكٍ، عن الضَّحَّاكِ ـ يَعْني ابنَ عُثْمَانَ ـ، عن هِشَامِ بنِ عُرْوَةَ، عن أبِيهِ، عن عَائِشَةَ رَضِيَ اللَّهِ عَنْهَا أَنَّها قالَتْ: «أَرْسَلَ النَّبِيُّ ﷺ بأُمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتِ الْجَمْرَةَ قَبْلَ الْفَجْرِ، ثُمَّ مَضَتْ فَأَفَاضَتْ، وكَانَ ذٰلِكَ اليومُ الْيَومَ الَّذِي يَكُونُ رَسُولُ اللَّهِ ﷺ ـ تَعْنِي عِنْدَها ـ».

1943 ـ حدّثنا مُحَمَّدُ بنُ خَلاَّدٍ الْبَاهِلِيُّ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ: أخبرني عَطَاءٌ: أخبرني مُخْبِرٌ، عن أَسْمَاءَ: «أَنَّهَا رَمَتِ الْجَمْرَةَ. قُلْتُ: إِنَّا رَمَيْنَا الْجَمْرَةَ بِلَيْلٍ. قالَتْ: إِنَّا كُنَّا نَصْنَعُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

1944 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ، حَدَّثَني أَبُو الزُّبَيْرِ، عن جَابِرٍ قال: «أَفَاضَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ السَّكِينَةُ، وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ، فأَوضَعَ في وَادِي مُحَسِّرٍ».

[67] The Day Of Greater Pilgrimage

1945- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" stood on the day of Nahr between the Jamrahs, in the (Farewell) Hajj he performed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which day is this?" they said: "It is the day of Nahr." On that he said: "This is the day of the greater pilgrimage."

1946- It is narrated on the authority of Abu Hurairah that he said: Abu Bakr sent me among those who were required to pronounce on the day of Nahr that after that year, no pagan should (be permissible to) perform Hajj (to the House), and no naked person should (be allowed to) circumambulate the House; and the day of greater pilgrimage is the day of Nahr (slaughtering sacrifice, i.e. the tenth of Dhul-Hijjah), and the greater pilgrimage is the Hajj.

[68] The Sacred Months

1947- It is narrated on the authority of Abu Bakrah that he said: The Prophet "Allah's blessing and peace be upon him" delivered a sermon in his (Farewell) Hajj, in which he said: "The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession, Dhul-Qa'dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada the Last and Sha'ban." (The month of Rajab is ascribed here to the tribe of Mudar because the tribe of Rabie'ah used to make sacred the month of Ramadan, and give it the name of Rajab, while the tribe of Mudar used to make sacred the month of Rajab itself, and this is why the ascription is made, i.e. in order to confirm that it is the right month that is intended).

1948- The same is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from Abu Bakrah from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission.

[69] When One Fails To Catch Up (The Stay In) Arafah

1949- It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur Ad-Daili: I went to the Messenger of Allah "Allah's blessing and peace be upon him" while he was standing at Arafah, and some people from Najd came to him and asked: "O Messenger of Allah! How should Hajj (be achieved)?" the Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody to announce: "The (most fundamental portion of) Hajj is (to stand at) Arafah. Whoever could manage to reach Arafah before

[ت67/م66] ـ باب يوم الحَجِّ الأكبر

1945 ـ حدّثنا مُؤَمَّلُ بنُ الْفَضْلِ: حدَّثنا الْوَلِيدُ: حدَّثنا هِشَامٌ ـ يَعْنِي ابنَ الْغَازِ ـ: حدَّثنا نَافِعٌ، عن ابنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ يَوْمَ النَّحْرِ بَيْنَ الْجَمرَاتِ في الْحَجَّةِ التي حَجَّ فيها، فقال: «**أيُّ يَوْمٍ هَذَا؟**» قالُوا: يَوْمُ النَّحْرِ. قال: «**هَذَا يَوْمُ الْحَجِّ الأَكْبَرِ**».

1946 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ أَنَّ الحَكَمَ بنَ نَافِعٍ حَدَّثَهُمْ: أخبرنا شُعَيْبٌ، عن الزُّهْرِيِّ: حَدَّثَني حُمَيْدُ بنُ عَبْدِ الرَّحْمَنِ، أنَّ أَبَا هُرَيْرَةَ قال: «بَعَثَنِي أَبُو بَكْرٍ فيمن يُؤَذِّنُ يَوْمَ النَّحْرِ بِمِنًى: أَنْ لا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ، وَلا يَطُوفُ بالْبَيْتِ عُرْيَانٌ، وَيَوْمُ الحجِّ الأَكْبرِ يَوْمُ النَّحْرِ، وَالحَجُّ الأَكْبَرُ الحجُّ».

[ت68/م67] ـ باب الأشهر الحُرُم

1947 ـ حدّثنا مُسَدَّدٌ: حدَّثنا إِسْمَاعِيلُ: حدَّثنا أيُّوبُ، عن مُحَمَّدٍ، عن أبي بَكْرَةَ: أَنَّ النَّبيَّ ﷺ خَطَبَ في حَجَّتِهِ، فقال: «**إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْها أَرْبَعَةٌ حُرُمٌ: ثَلاثٌ مُتَوَالِيَاتٌ ذُو الْقِعْدَةِ وَذُو الحجَّةِ وَالمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ**».

1948 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَيَّاضٍ: حدَّثنا عَبْدُ الْوَهَّابِ: حدَّثنا أَيُّوبُ السَّخْتِيَانِيُّ، عن مُحَمَّدِ بن سِيرِينَ، عن ابنِ أبي بَكْرَةَ، عن أبي بكرة عن النَّبيِّ ﷺ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: وَسَمَّاهُ ابنُ عَوْنٍ فقالَ: عن عَبْدِ الرَّحْمَنِ بن أبي بَكْرَةَ، عَنْ أبِي بَكْرَةَ، في هَذَا الحدِيثِ.

[ت69/م68] ـ باب مَنْ لم يدرك عرفة

1949 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: حدَّثنا سُفْيَانُ: حَدَّثَني بُكَيْرُ بنُ عَطاءٍ، عن عَبْدِ الرَّحْمَنِ بنِ يَعْمَرَ الدِّيلِيِّ قال: «أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ بِعَرَفَةَ، فَجَاءَ نَاسٌ أَوْ نَفَرٌ مِنْ أَهْلِ نَجْدٍ، فَأَمَرُوا رَجُلاً فَنَادَى رَسُولَ اللَّهِ ﷺ كَيْفَ الحجُّ؟ فأَمَرَ رسولُ اللَّهِ ﷺ رَجُلاً فَنادَى: «**الحجُّ الحجُّ يَوْمُ عَرَفَةَ، مَنْ جاءَ قَبْلَ صَلاَةِ الصُّبحِ**

the rise of the dawn, no doubt, he has caught (Hajj). Moreover, the days of Mina are three, But if any one hastens to leave in two days, there is no blame on him, and whoever stays more, there is no harm to him." Then, he made somebody stand behind him and announce that publicly.

Abu Dawud says: The same is narrated on the authority of Sufyan through many transmitters, with a slight variation of wording between them.

1950- It is narrated on the authority of Urwah Ibn Mudarris At-Ta'i that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Muzdalifah (just when he came out for prayer). I said to him: "O Messenger of Allah! I've come from the mountains of Tai, (so much quickly that) I troubled my mount and tired myself. By Allah! I've left no elevated tract of sand but I stood upon it. So, should my Hajj be considered as valid?" upon this the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who attends this prayer of ours, keeps standing with us until we move, and he has stood at Arafah by day or at night earlier, then, he has completed his Hajj, and fulfilled his holy ceremonies."

[70] Descending At Mina

1951- It is narrated on the authority of Abd Ar-Rahman Ibn Mu'adh from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people at Mina, and made them take their positions, saying: "Let the Emigrants (Muhajirs) take their positions here" and he made them descend to the right of the Qiblah and resumed: "And let the Ansar take their positions here" and he made them descend to the left of the Qiblah and resumed: "And let the people descend round them."

[71] On Which Day Should The Sermon Be Delivered At Mina

1952- It is narrated on the authority of Abu Najih from two belonging to Banu Bakr that they said: We saw the Messenger of Allah "Allah's blessing and peace be upon him" having delivered his sermon on the middle day of the days of Tashriq, while we were near his mount; and this is the sermon which the Messenger of Allah "Allah's blessing and peace be upon him" delivered at Mina.

1953- It is narrated on the authority of Rabie'ah Ibn Abd Ar-Rahman Ibn Husain that he said: My grandmother Sarah Bint Nabhan, and she was the lord of a house (of idols) in the pre-Islamic of ignorance, said to me: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us

مِنْ لَيْلَةِ جَمْعٍ فَتَمَّ حَجُّهُ، **أَيَّامُ مِنًى: ثَلاثَةٌ، ﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ﴾»** [البقرة: 203]. قال: ثُمَّ أَرْدَفَ رَجُلاً خَلْفَهُ فَجَعَلَ يُنَادِي بِذَلِكَ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ مِهْرَانُ عن سُفْيَانَ قال: «الحجُّ الحجُّ» مَرَّتَينِ. وَرَوَاهُ يَحْيَى بنُ سَعِيدٍ الْقَطَّانُ عن سُفْيَانَ قال: «الحجُّ» مَرَّةً.

1950 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن إِسْمَاعِيلَ: حدَّثنا عَامِرٌ، قال: أخبرني عُرْوَةُ بنُ مُضَرِّسٍ الطَّائِيُّ قال: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بالمَوْقِفِ ـ يَعْنِي بجَمْعٍ ـ قُلْتُ: جِئْتُ يَا رَسُولَ اللَّهِ مِن جَبَلِ طَيٍّ أَكْلَلْتُ مَطِيَّتِي وَأَتْعَبْتُ نَفْسِي وَاللَّهِ ما تَرَكْتُ مِنْ حَبْلٍ إِلاَّ وَقَفْتُ عَلَيْهِ، فَهَلْ لِي مِنْ حَجٍّ؟ فقال رَسُولُ اللَّهِ ﷺ: **«مَنْ أَدْرَكَ مَعَنَا هَذِهِ الصَّلاَةَ، وَأَتَى عَرَفَاتٍ قَبْلَ ذَلِكَ لَيْلاً أَوْ نَهَارًا، فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ»**.

[ت70/م69] ـ باب في النُّزول بِمنًى

1951 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ، عن حُمَيدٍ الأَعْرَجِ، عن مُحمَّدِ بنِ إبراهِيمَ التَّيْمِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ مُعَاذٍ، عن رَجُلٍ مِنْ أَصْحَابِ النَّبيِّ ﷺ قال: خَطَبَ النَّبيُّ ﷺ النَّاسَ بِمِنًى، وَنَزَّلَهُمْ مَنَازِلَهُمْ، فقال: **«لِيَنْزِلِ الْمُهَاجِرُونَ هٰهُنَا»**، وَأَشَارَ إِلَى مَيْمَنَةِ الْقِبْلَةِ، **«وَالأَنْصَارُ هٰهُنَا»**، وَأَشَارَ إلى مَيْسَرَةِ الْقِبْلَةِ، **«ثُمَّ لِيَنْزِلِ النَّاسُ حَوْلَهُمْ»**.

[ت71/م70] ـ باب أي يومٍ يَخْطُب بمنى؟

1952 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا ابنُ الْمُبَارَكِ، عن إبراهِيمَ بنِ نَافِعٍ، عن ابنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عن رَجُلَيْنِ مِنْ بَنِي بَكْرٍ قالاَ: «رَأَيْنَا رَسُولَ اللَّهِ ﷺ يَخْطُبُ بَيْنَ أَوْسَطِ أَيَّامِ التَّشْرِيقِ، وَنَحْنُ عِنْدَ رَاحِلَتِهِ، وَهِيَ خُطْبَةُ رَسُولِ اللَّهِ ﷺ التي خَطَبَ بِمَنًى».

1953 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أبو عَاصِمٍ: حدَّثنا رَبِيعَةُ بنُ عَبْدِ الرَّحْمَنِ بنِ حُصَيْنٍ: حَدَّثَتْنِي جَدَّتي سَرَّاءُ بِنْتُ نَبْهَانَ ـ وَكَانَتْ رَبَّةُ بَيْتٍ في الْجَاهِلِيَّةِ ـ قالتْ: خَطَبَنَا النَّبيُّ ﷺ يَوْمَ الرُّؤوسِ فقالَ **«أَيُّ يَوْمٍ هَذَا؟»** قُلْنَا: اللَّهُ

with his sermon on the day of heads, i.e. the second day of Tashriq, saying: "Which day is this?" we said: "Allah and His Messenger know better." He said: "Is it not the second day of Tashriq?"

[72] The Opinion That He Delivered His Speech On The Day Of Nahr (Slaughtering Sacrifice)

1954- It is narrated on the authority of Al-Hirmas Ibn Ziyad Al-Bahili that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" addressing the people with his sermon while being on his she-camel (known as) Al-Adba' at Mina on the day of Sacrifice.

1955- It is narrated on the authority of Abu Umamah that he said: I heard the sermon of the Messenger of Allah "Allah's blessing and peace be upon him" at Mina on the day of Nahr (slaughtering sacrifice).

[73] At Which Time Should The Sermon Be Delivered On The Day Of Nahr

1956- It is narrated on the authority of Rafi' Ibn Amr Al-Muzani that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having addressed the people with his sermon at Mina when it was bright forenoon, and he was on a white mule, and Ali was (standing beside him and repeating his statements) on his behalf (in a loud voice, to make the people hear clearly), and some of the people were standing and some sitting.

[74] What Should The Imam Mention In His Sermon At Mina?

1957- It is narrated on the authority of Abd Ar-Rahman Ibn Mu'adh At-Taimi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with his sermon at Mina, and our hearings opened so much that we were able to hear what he was saying while we were in our dwelling places. He went on instructing them in the ceremonies (of Hajj) and when he came up to the point of Jimar he placed both his index fingers and said: "With pebbles (as small and light as to be carried by) fingers." He commanded that the Muhajirs should descend in the front of the mosque, and the Ansar from behind it, and the people then descended afterwards (round them).

[75] What About Spending The Night At Mecca During The Nights Of Mina?

1958- It is narrated on the authority of Ibn Farrukh that he asked Ibn Umar: We (are traders who) practice transactions with the property of others (on their behalf during the season) and for this reason we come to

ورَسُولُهُ أَعْلَمُ. قال: «**أَلَيْسَ أَوْسَط أَيَّامِ التَّشْرِيقِ**».

قال أَبُو دَاوُدَ: وكَذَلِكَ قال عَمُّ أبي حُرَّةَ الرَّقَاشِيِّ: «أَنَّهُ خَطَبَ أَوْسَطَ أَيَّامِ التَّشْرِيقِ».

[ت72/م71] ـ باب من قال: خَطَبَ يوم النحر

1954 ـ حدّثنا هَارُونُ بنُ عَبْدِ اللَّهِ: حدَّثنا هِشَامُ بنُ عَبْدِ المَلِكِ: حدَّثنا عِكْرِمَةُ: حَدَّثَني الْهِرْمَاسُ بنُ زِيَادٍ الْبَاهِلِيُّ قال: «رَأَيْتُ النَّبيَّ ﷺ يَخْطُبُ النَّاسَ عَلَى نَاقَتِهِ الْعَضْبَاءِ يَوْمَ الأَضْحَى بِمِنًى».

1955 ـ حدّثنا مُؤَمَّلُ ـ يَعني ابنَ الْفَضْلِ الْحَرَّانيُّ ـ: حدَّثنا الْوَلِيدُ: حدَّثنا ابنُ جابِرٍ: حدَّثنا سُلَيْمُ بنُ عامِرٍ الْكَلاَعِيُّ: سَمِعْتُ أبا أُمَامَةَ يقُولُ: «سَمِعْتُ خُطْبَةَ رَسُولِ اللَّهِ ﷺ بِمِنًى يَوْمَ النَّحْرِ».

[ت73/م72] ـ باب أي وقت يَخْطُبُ يوم النَّحر

1956 ـ حدّثنا عَبْدُ الْوَهَّابِ بنُ عَبْدِ الرَّحِيمِ الدِّمَشْقِيُّ: حدَّثنا مَرْوَانُ، عن هِلاَلِ بنِ عَامِرٍ المُزَنِيِّ: حَدَّثَني رَافِعُ بنُ عَمْرٍو المُزَنِيِّ قال: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ بِمِنًى حِينَ ارْتَفَعَ الضُّحَى عَلَى بَغْلَةٍ شَهْبَاءَ، وَعَلِيٌّ رَضِيَ اللَّهُ عَنْهُ، يُعَبِّرُ عَنْهُ، وَالنَّاسُ بَيْنَ قَائمٍ وَقَاعِدٍ».

[ت74/م73] ـ باب ما يذكر الإمام في خُطْبَتِه بمنى

1957 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عن حُمَيْدٍ الأَعْرَجِ، عن مُحَمَّدِ بنِ إبراهِيمَ التَّيْمِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ مُعَاذٍ التَّيْمِيِّ، قال: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ بِمِنًى فَفُتِحَتْ أَسْمَاعُنَا، حَتَّى كُنَّا نَسْمَعُ ما يقُولُ وَنَحْنُ في مَنَازِلِنَا! فَطَفِقَ يُعَلِّمُهُمْ مَنَاسِكَهُمْ حَتَّى بَلَغَ الْجِمَارَ، فَوَضَعَ إِصْبَعَيْهِ السَّبَّابَتَيْنِ، ثُمَّ قال بِحَصَى الْخَذْفِ، ثُمَّ أَمَرَ المُهَاجِرِينَ فَنَزَلُوا في مُقَدَّمِ المَسْجِدِ، وَأَمَرَ الأَنْصَارَ فَنَزَلوا مِنْ وَرَاءِ المَسْجِدِ، ثُمَّ نَزَلَ النَّاسُ بَعْدَ ذَلِكَ».

[ت75/م74] ـ باب يبيت بمكة ليالي منى

1958 ـ حدّثنا أَبُو بَكْرٍ مُحَمَّدُ بنُ خَلاَّدٍ الْبَاهِلِيُّ: حدَّثنا يَحْيَى، عن ابنِ جُرَيْجٍ: حَدَّثَني حَرِيزٌ، أَوْ أَبُو حَرِيزٍ ـ الشَّكُّ مِنْ يَحْيَى ـ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بنَ فَرُّوخٍ

Mecca (during the days of Mina) to spend the night and keep guard on the property (is it permissible?)" Ibn Umar said: "As to the Messenger of Allah "Allah's blessing and peace be upon him", he kept spending the night at Mina (during the days and nights of Mina)."

1959- It is narrated on the authority of Ibn Umar that he said: Al-Abbas asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to spend the night in Mecca during the nights of Mina for the sake of his providing the pilgrims with water; and he gave him permission.

[76] Offering Prayer At Mina

1960- It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: Uthman prayed with us at Mina four rak'ahs (instead of two). On that Abdullah Ibn Mas'ud said: "I prayed two rak'ahs with Allah's Apostle "Allah's blessing and peace be upon him" at Mina and similarly with Abu Bakr and Umar and then Uthman during the early portion of his caliphate before he completed them to four. Then, you fell into difference. May I be lucky enough to have two of the four rak'ahs accepted (by Allah)." Later on, he was reported to have offered four rak'ahs (instead of two at Mina). It was said to him: "Although you have criticized Uthman (when he offered four rak'ahs instead of two at Mina) you yourself have offered four." On that he said: "No doubt, the difference (among the Muslims) is evil."

1961- It is narrated on the authority of Az-Zuhri that Uthman offered four rak'ahs at Mina (instead of two) for he intended to stay (in Ta'if) after performing Hajj (and in this way he was considered to be in residence and not on journey).

1962- It is narrated on the authority of Ibrahim that he said: Indeed, Uthman offered four rak'ahs (instead of two at Mina) for he took it (Ta'if) as homeland (in which he would stay and not a place of journey from which he would depart).

1963- It is narrated on the authority of Az-Zuhri that he said: When Uthman had property in Ta'if and intended to stay there, he inclined to pray four rak'ahs (instead of two), and the rulers afterwards followed him in that respect.

1964- It is narrated on the authority of Az-Zuhri that Uthman Ibn Affan offered the prayer in full at Mina (as if he was not on journey) for the Bedouins at that time came in large numbers, and for this reason he prayed four rak'ahs with the people in order to assure to them that the prayer (for such as in residence) should be offered as four (i.e. in full and not as shortened to two).

يَسْأَلُ ابنَ عُمَرَ قال: «إِنَّا نَتَبَايَعُ بأَمْوَالِ النَّاسِ، فَيَأْتِي أَحَدُنَا مَكَّةَ، فَيَبِيتُ عَلَى الْمَالِ، فقال: أَمَّا رَسُولُ اللَّهِ ﷺ فَبَاتَ بِمَنًى وَظَلَّ».

1959 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا ابنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: «اسْتَأْذَنَ الْعَبَّاسُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيَالِيَ مِنًى مِنْ أَجْلِ سِقَايَتِهِ، فأَذِنَ لَهُ».

[ت76/م75] ـ باب الصَّلاة بمنى

1960 ـ حدّثنا مُسَدَّدٌ: أَنَّ أَبَا مُعَاوِيَةَ وَحَفْصَ بنَ غِيَاثٍ حدَّثَاه ـ وَحَدِيثُ أبي مُعَاوِيَةَ أَتَمُّ ـ عن الأعمَشِ، عن إبراهِيمَ، عن عَبْدِ الرَّحْمَنِ بن يَزِيدَ قال: «صَلَّى عُثْمَانُ بِمِنًى أَرْبَعًا، فقال عَبْدُ اللَّهِ بنُ مَسْعُودٍ: صَلَّيْتُ مَعَ النَّبيِّ ﷺ رَكْعَتَيْنِ وَمَعَ أبي بَكْرٍ رَكْعَتَيْنِ، وَمَعَ عُمَرَ رَكْعَتَيْنِ» زَادَ عن حَفْصٍ: «وَمَعَ عُثْمَانَ صَدْرًا مِنْ إمَارَتِه ثُمَّ أَتمَّهَا». زَادَ مِنْ هٰهُنَا عن أبي مُعَاوِيَةَ: «ثُمَّ تَفَرَّقَتْ بِكُمُ الطُّرُقُ، فَلَوَدِدْتُ أَنَّ لِي مِنْ أرْبَعِ رَكَعَاتٍ رَكْعَتَيْنِ مُتَقَبَّلَتَيْنِ».

قال الأعمَشُ: فحَدَّثَني مُعَاوِيَةُ بنُ قُرَّةَ عن أَشْيَاخِهِ: «أَنَّ عَبْدَ اللَّهِ صَلَّى أرْبَعًا. قال: فقِيلَ لَهُ: عِبْتَ عَلَى عُثْمانَ ثُمَّ صَلَّيْتَ أرْبعًا؟ قال: الْخِلاَفُ شَرٌّ».

1961 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أخبرنا ابنُ الْمُبَارَكِ، عن مَعْمَرٍ، عن الزُّهْرِيِّ: «أَنَّ عُثْمَانَ إنَّمَا صَلَّى بِمِنًى أرْبَعًا لأَنَّهُ أَجْمَعَ عَلَى الإقَامَةِ بَعْدَ الْحَجِّ».

1962 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن أبي الأحْوَصِ، عن الْمُغِيرَةِ، عن إبراهِيمَ قال: «إنَّ عُثْمَانَ صَلَّى أربعًا لأَنَّهُ اتَّخَذَهَا وَطَنًا».

1963 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ، أخبرنا ابنُ الْمُبَارَكِ، عن يُونُسَ، عن الزُّهْرِيِّ قال: «لَمَّا اتَّخَذَ عُثْمَانُ الأَمْوالَ بالطَّائِفِ وَأَرَادَ أَنْ يُقِيمَ بِهَا صَلَّى أَرْبَعًا». قال: «ثُمَّ أَخَذَ بِهِ الأَئِمَّةُ بَعْدَهُ».

1964 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن أَيُّوبَ، عن الزُّهْرِيِّ: «أَنَّ عُثْمَانَ بنَ عَفَّانَ أَتَمّ الصَّلاَةَ بِمِنًى مِنْ أَجْلِ الأَعْرابِ، لأَنَّهُمْ كَثُرُوا عامَئِذٍ، فَصَلَّى بالنَّاسِ أَرْبعًا لِيُعَلِّمَهُمْ أَنَّ الصَّلاَةَ أَرْبَعٌ».

[77] Shortening The Prayer For The Residents Of Mecca

1965- It is narrated on the authority of Harithah Ibn Wahb Al-Khuza'i whose mother was the wife of Umar, from whom she gave birth to his son Ubaidullah, that he said: I offered prayer at Mina with the Messenger of Allah "Allah's blessing and peace be upon him", when the number of the people was the largest at that time. He prayed with us two rak'ahs during the Farewell Hajj.

Abu Dawud says: Harithah belonged to the tribe of Khuza'ah, and his home was at Mecca.

[78] Throwing The (Pebbles Of) Jimar

1966- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing the (pebbles of) Jamrah while he was riding from the middle of the valley, magnifying Allah on throwing every pebble. There was a man standing behind him, in order to screen him. When I asked about that man I was informed that he was Al-Fadl Ibn Al-Abbas. Then, the people came in crowds, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Let not you kill one another (by your crowding to throw the Jamrah), and when you throw the (pebbles of) Jamrah, let it be with pebbles (as light and small as to be carried by) fingers."

1967- It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" riding near the Jamrah of Aqabah, carrying a (small) stones in his hand, therewith he threw (the Jamrah) and so did the people after him.

1968- The same is narrated on the authority of Yazid Ibn Abu Ziyad through the same chain of transmitters, with the addition that he did not stood near it.

1969- It is narrated on the authority of Ibn Umar that he used to come to (the place of) Jimar during the three days after the day of Nahr on foot on his going and returning, and he told that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

1970- It is narrated on the authority of Jabir Ibn Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing (the pebbles of Jimar) while being on his mount on the day of

[ت77/م76] ـ باب القصر لأهل مكّة

1965 ـ حدّثنا النُّفَيْلِيُّ: حدّثنا زُهَيْرٌ: حدَّثنا أبو إِسْحَاقَ: حَدَّثَني حارِثَةُ بنُ وَهْبٍ الْخُزَاعِيُّ، وكَانَتْ أُمُّهُ تَحتَ عُمرَ فَوَلَدَتْ لَهُ عُبَيْدَ اللَّهِ بنَ عُمَرَ قال: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمنًى وَالنَّاسُ أَكْثَرَ ما كَانُوا، فَصَلَّى بِنَا رَكْعَتَيْنِ في حَجَّةِ الْوَدَاعِ».

قال أَبُو دَاوُدَ: حارِثَةُ مِنْ خُزَاعَةَ وَدَارُهُمْ بمَكَّةَ.

[ت78/م77] ـ بابٌ في رَمْيِ الجِمَار

1966 ـ حدّثنا إبراهِيمُ بنُ مَهْدِيٍّ: حَدَّثَني عَليُّ بنُ مُسْهِرٍ، عن يَزِيدَ بنِ أبي زِيَادٍ، أخبرنا سُلَيْمانُ بنُ عَمْرِو بنِ الأَحْوَصِ، عن أُمِّهِ قالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجمرَةَ مِنْ بَطْنِ الْوَادِي وَهُوَ راكِبٌ، يُكَبِّرُ مَعَ كلِّ حَصَاةٍ، وَرَجُلٌ مِنْ خَلْفِهِ يَسْتُرُهُ، فَسَأَلْتُ عن الرَّجُلِ فقالُوا: الْفَضْلُ بنُ الْعَبَّاسِ، وَازْدَحَمَ النَّاسُ، فقال النَّبيُّ ﷺ: «**يا أَيُّهَا النَّاس لا يَقْتُلْ بَعْضُكُمْ بَعْضًا، وَإِذَا رَمَيْتُمُ الْجَمْرَةَ فارْمُوا بِمِثْلِ حَصَى الْخَذْفِ**».

1967 ـ حدّثنا أبو ثَوْرٍ إبراهِيمُ بنُ خَالِدٍ وَوَهْبُ بنُ بَيانٍ قالاَ: حدَّثنا عُبَيْدَةُ، عن يَزِيدَ بن أبي زِيادٍ، عن سُلَيْمانَ بنِ عَمْرِو بنِ الأَحْوصِ، عن أُمِّهِ قالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ عِنْدَ جَمْرَةِ الْعَقَبَةِ راكِبًا، وَرَأَيْتُ بَيْنَ أصابِعِهِ حَجَرًا، فَرَمَى وَرمى النَّاسُ».

1968 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: أخبرنا ابنُ إدْرِيسَ: حدَّثنا يَزِيدُ بنُ أبي زِيادٍ بإسْنَادِهِ في مثل هَذَا الْحَدِيثِ. زَادَ «وَلم يَقُمْ عِنْدَها».

1969 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ اللَّهِ ـ يَعني ابنَ عُمَرَ ـ، عن نافِعٍ، عن ابنِ عُمَرَ: «أَنَّهُ كَانَ يَأْتِي الْجِمَارَ في الأَيَّامِ الثَّلاَثَةِ بَعْدَ يَوْمِ النَّحْرِ ماشِيًا ذَاهِبًا وَرَاجِعًا، وَيُخْبِرُ أَنَّ النَّبيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ».

1970 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحيى بنُ سَعِيدٍ، عن ابنِ جُرَيْجٍ: أخبرني أبو الزُّبَيْرِ أَنَّهُ سَمِعَ جابِرَ بنَ عَبْدِ اللَّهِ يقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي

Nahr, saying: "Let you learn your ceremonies from me, for I do not know, perchance I would not perform Hajj after this of mine."

1971- It is narrated on the authority of Jabir Ibn Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing (the pebbles of Jimar) while being on his mount on the day of Nahr at forenoon, and (on the coming days) following it, he did after the sun had declined.

1972- It is narrated on the authority of Wabarah that he said: I asked Ibn Umar: "When should I throw (the pebbles of) Jimar?" he said: "When your chief throws, throw them." I repeated the question to him, thereupon he said: "We used to expect for the decline of the sun, and once it declined, we would throw them."

1973- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Ifadah (circumambulation) at the last portion of his day after he had offered Zhuhr prayer, and then he returned to Mina, where he spent the nights of Tashriq, during which he threw the (pebbles of) Jamrahs once the sun declined (everyday), each with seven pebbles, magnifying Allah on each pebble, and standing at the first and the second, prolonging his standing and supplication, but when he threw the third one, he did not stand at it.

1974- It is narrated on the authority of Ibn Mas'ud that when he reached the (place of throwing the) greater Jamrah, he made the House on his left and Mina on his right and threw the Jamrah with seven pebbles and said: "As such the one upon whom the Surah of Al-Baqarah was revealed threw it (i.e. the Messenger of Allah "Allah's blessing and peace be upon him")."

1975- It is narrated on the authority of Abu Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds of camels among the people who spend the night (at Mina) to throw (the pebbles of Jamrahs) on the day of Sacrifice, and then combine the throwing of the remaining two days after the day of Sacrifice, which they would throw on the day of Departure.

1976- It is narrated on the authority of Abu Al-Baddah Ibn Adi from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds to throw (the pebbles of Jamrah) one day and leave (the throwing of the other) day (provided that they would combine it to the throwing of the third one).

1977- It is narrated on the authority of Abu Mijlaz that he said: I asked Ibn Abbas about something pertaining to Jimar, thereupon he said: "I do not

عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ يقُولُ: «**لِتَأْخُذُوا مَنَاسِكَكُمْ**». قال: «**فإنِّي لا أدْرِي لَعَلِّي لا أحُجُّ بَعْدَ حَجَّتِي هَذِهِ**».

1971 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن ابنِ جُرَيْجٍ، قال: أخبرني أبُو الزُّبَيْرِ، سَمِعْتُ جَابِرَ بنَ عَبْدِ اللَّهِ يقُولُ: «رأيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ ضُحًى، فأمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ».

1972 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ الزُّهْرِيُّ: حدَّثنا سُفْيَانُ، عن مِسْعَرٍ، عن وَبَرَةَ قال: «سَألْتُ ابنَ عُمَرَ: مَتَى أرْمِي الْجِمَارَ؟ قال: إذا رَمَى إمَامُكَ فَارْمِ. فأعَدْتُ عَلَيْهِ المَسْألَةَ فقال: كُنَّا نَتَحَيَّنُ زَوَالَ الشَّمْسِ، فإذَا زَالَتِ الشَّمْسُ رَمَيْنَا».

1973 ـ حدّثنا عَلِيُّ بنُ بَحْرٍ وَعَبْدُ اللَّهِ بنُ سَعِيدٍ قالاَ: حدَّثنا أبُو خَالِدٍ الأحْمَرُ، عن مُحَمَّدِ بنِ إسْحَاقَ، عن عَبْدِ الرَّحْمَنِ بنِ الْقَاسِمِ، عن أبِيهِ، عن عَائِشَةَ رَضِيَ اللَّهُ عَنْها قالَتْ: «أفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ آخِرِ يَوْمِهِ حِينَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ إلَى مِنًى، فَمَكَثَ بِهَا لَيَالِيَ أيَّامِ التَّشْرِيقِ، يَرْمِي الْجَمْرَةَ حتى إذَا زَالَتِ الشَّمْسُ، كُلُّ جَمْرَةٍ بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كلِّ حَصَاةٍ، وَيَقِفُ عِنْدَ الأُولَى وَالثَّانِيَةِ فَيُطِيلُ الْقِيَامَ وَيَتَضَرَّعُ، وَيَرْمِي الثَّالِثَةَ وَلا يَقِفُ عِنْدَهَا».

1974 ـ حدّثنا حَفْصُ بنُ عُمَرَ وَمُسْلِمُ بنُ إبراهِيمَ، المعنى، قالا: حدَّثنا شُعْبَةُ، عن الْحَكَمِ، عن إبراهِيمَ، عن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ، عن ابنِ مَسْعُودٍ قال: «لَمَّا انْتَهَى إلَى الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عن يَسَارِهِ وَمِنًى عن يَمِينِهِ، وَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ وَقال: هَكَذا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ».

1975 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ. (ح): وحدَّثنا ابنُ السَّرْحِ: أخبرنا ابنُ وَهْبٍ: أخبرني مَالِكٌ، عن عَبْدِ اللَّهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عن أبِيهِ، عن أبي الْبَدَّاحِ بنِ عَاصِمٍ، عن أبِيهِ: «أنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لرِعَاءِ الإبِلِ في الْبَيْتُوتَةِ يَرْمُونَ يَوْمَ النَّحْرِ، ثُمَّ يَرْمُونَ الْغَدَ وَمِنْ بَعْدِ الْغَدِ بيَوْمَيْنِ، وَيَرْمُونَ يَوْمَ النَّفْرِ».

1976 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن عَبْدِ اللَّهِ وَمُحَمَّدٍ ابْنَيْ أبي بَكْرٍ، عن أبِيهِمَا، عن أبي الْبَدَّاحِ بنِ عَدِيٍّ، عن أبِيهِ: «أنَّ النَّبيَّ ﷺ رَخَّصَ للرِّعَاءِ أنْ يَرْمُوا يَوْمًا وَيَدَعُوا يَوْمًا».

1977 ـ حدّثنا عَبْدُ الرَّحْمَنِ بنُ الْمُبَارَكِ: حدَّثنا خَالِدُ بنُ الْحَارِث: حدَّثنا شُعْبَةُ، عن قَتَادَةَ قال: سَمِعْتُ أبَا مِجْلَزٍ يقُولُ: سَألْتُ ابنَ عَبَّاسٍ عن شَيْءٍ مِنْ أمْرِ

know whether the Messenger of Allah "Allah's blessing and peace be upon him" threw them with six or seven."

1978- It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you throws the Jamrah of Aqabah, everything (that was unlawful for him during Ihram) becomes lawful for him except (the approach of) women."

Abu Dawud says: This narration is weak.

[79] Getting The Head Shaved And Cutting Short The Hair

1979- It is narrated on the authority of Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "And to those who get their hair cut short."

1980- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" got his head shaved in the Farewell Hajj.

1981- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" threw the Jamrah of Aqabah on the day of Nahr and returned to his dwelling place at Mina, and asked for his sacrificed to be slaughtered and it was slaughtered. Then, he asked for a shaver who took hold of the right side of his head and shaved it, and started distributing the hair by one and two among those standing next to him. Then, he took hold of the left side of his head and shaved it, and he (the Prophet) said: "Where is Abu Talhah?" he gave it (the hair of the left side of his head) to him.

1982- The same is narrated on the authority of Hisham Ibn Hassan through the same chain of transmission, in which he said that the Messenger of Allah "Allah's blessing and peace be upon him" said to the shaver: "Start with the right side of my head and shave it first."

1983- It is narrated on the authority of Ibn Abbas that on the day of Mina, the Messenger of Allah "Allah's blessing and peace be upon him" was asked (by many about doing some ceremonies before or after others) and his reply was always: "There is no harm." One asked him: "I've got my

الْجِمَارِ، فقال: «ما أَدْرِي أَرَمَاهَا رَسُولُ اللَّهِ ﷺ بِسِتٍّ أَوْ بِسَبْعٍ».

1978 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا الْحَجَّاجُ، عن الزُّهْرِيِّ، عن عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ قالَتْ: قال رَسُولُ اللَّهِ ﷺ: «**إِذَا رَمَى أَحَدُكُم جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهُ كلُّ شَيْءٍ إِلاَّ النِّسَاءَ**».

قال أَبُو دَاوُدَ: هَذَا حَدِيثٌ ضَعِيفٌ، الْحَجَّاجُ لَمْ يَرَ الزُّهْرِيَّ وَلَمْ يَسْمَعْ مِنْهُ.

[ت79/م78] ـ باب الحَلْقِ والتقصير

1979 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ**». قالُوا: يَا رَسُولَ اللَّهِ وَالمُقَصِّرِينَ. قال: «**اللَّهُمَّ ارْحَمِ المُحَلِّقِينَ**». قالُوا يَا رَسُولَ اللَّهِ والمُقَصِّرِينَ. قال: «**وَالمُقَصِّرِينَ**».

1980 ـ حدّثنا قُتَيْبَةُ: حدَّثنا يَعْقُوبُ ـ يَعْنِي الإِسْكَنْدَرانِيَّ ـ، عن مُوسَى بنِ عُقْبَةَ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَلَقَ رَأْسَهُ في حَجَّةِ الْوَدَاعِ».

1981 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا حَفْصٌ، عن هِشَامٍ، عن ابنِ سِيرِينَ، عن أَنَسِ بنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ، ثُمَّ رجَعَ إلى مَنْزِلِهِ بِمِنًى فَدَعَا بِذَبْحٍ فَذَبَحَ، ثُمَّ دَعَا بالْحَلاَّقِ فأَخَذَ بشِقِّ رَأْسه الأَيْمَنَ فَحلَقَهُ فَجعَلَ يَقْسِمُ بَيْنَ مَنْ يَلِيهِ الشَّعْرَةَ وَالشَّعْرَتَيْنِ، ثُمَّ أَخَذَ بِشِقِّ رَأْسِهِ الأَيْسَرِ فَحلَقَهُ ثُمَّ قال: «**ههُنَا أَبُو طَلْحَةَ**»، فَدَفَعَهُ إلى أبي طَلْحَةِ.

1982 ـ حدّثنا عُبَيْدُ بنُ هَشَامٍ أبو نُعَيْمٍ الْحَلَبِيُّ وَعَمْرُو بنُ عُثْمَانَ، المعنى، قالاَ: حدَّثنا سُفْيَانُ، عن هِشَامِ بنِ حَسَّانَ، بإِسْنَادِهِ بِهذَا قال فيه: قال لِلْحَالِقِ: «**ابْدَأْ بِشِقِّي الأَيْمَنِ فاحْلِقْهُ**».

1983 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: أخبرنا يَزِيدُ بنُ زُرَيْعٍ: أخبرنا خَالِدٌ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُسْأَلُ يَوْمَ مِنًى فَيَقُولُ: «**لاَ حَرَجَ**»، فَسَأَلَهُ رَجُلٌ فقال: إِنِّي حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قال: «**اذْبَحْ وَلاَ حَرَجَ**». قال: إِنِّي

head shaved before I slaughter my sacrifice (Is it permissible?)" he said: "Slaughter (your sacrifice) and there is no harm." He said: "The evening has entered upon me before I throw (the pebbles of Jamrah)." He said to him: "Throw and there is no harm."

1984- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Getting the head shaved is not binding upon women (pilgrims), but cutting short the hair is binding upon them."

1985- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Getting the head shaved is not binding upon women (pilgrims), but it is incumbent upon women to cut short their hair."

[80] The Umrah

1986- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" had performed Umrah before he performed Hajj.

1987- It is narrated on the authority of Ibn Abbas that he said: By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" did not make A'ishah perform Umrah in (the month of) Dhul-Hijjah (in lieu of that which she missed because of her menses) but to abrogate the false thought of the pagans of Quraish and their followers. This group of Quraish used to adopt the statement: "(It is not before) the hair of mounts grow more, the returning ones recover (from the trouble of journey), and (the month of) Safar enters, that performing Umrah becomes lawful for such as intends to perform it." In this way, they used to forbid Umrah until Dhul-Hijjah and Muharram would pass.

1988- It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman that he said: The messenger whom Marwan sent to Umm Ma'qal told me that she said: Abu Ma'qal performed Hajj in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and when he came back I said to him: "I've learnt that performing Hajj is binding upon me." They went on foot until they entered into the Messenger of Allah "Allah's blessing and peace be upon him" and she said to him: "O Messenger of Allah! Performing Hajj is binding upon me, and Abu Ma'qal has a camel, (upon which I might perform Hajj)." Abu Ma'qal said: "She has told the truth. I've made it in the Way of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give it to her, so that she would perform Hajj on it, and thus it is also in the Way of Allah." He gave

أَمْسَيْتُ وَلم أَرْمِ قال: «**ارْمِ وَلاَ حَرَجَ**».

1984 ـ حدّثنا مُحَمَّدُ بنُ الْحَسَنِ الْعَتَكِيُّ: أخبرنا مُحَمَّدُ بنُ بكْرٍ، أخبرنا ابنُ جُرَيجٍ قال: بَلَغَنِي عن صَفِيَّةَ بِنْتِ شَيْبَةَ بنِ عُثْمَانَ قَالَتْ: أَخْبَرَتْني أُمُّ عُثْمَانَ بِنْتُ أبي سُفْيَانَ أنَّ ابنَ عَبَّاسٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ**».

1985 ـ حدّثنا أبو يَعقوبَ الْبَغْدَادِيُّ ثِقَةٌ: حَدَّثنا هِشَامُ بنُ يُوسُفَ، عن ابن جُرَيْجٍ، عن عَبْدِ الْحَمِيدِ بنِ جُبَيْرِ بن شَيْبَةَ، عن صَفِيَّةَ بِنتِ شَيْبَةَ قالتْ: أَخْبَرَتْني أُمُّ عُثْمَانَ بِنْتُ أبي سُفْيَانَ أَنَّ ابنَ عَبَّاسٍ قال: قالَ رَسُولُ اللَّهِ ﷺ... مِثْلَهُ.

[ت80/م79] ـ باب العُمْرة

1986 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا مَخْلَدُ بنُ يَزِيدَ، وَيَحْيَى بنُ زَكَرِيَّا، عن ابن جُرَيْجٍ، عن عِكْرِمَةَ بنِ خَالِدٍ، عن ابن عُمَرَ قال: «اعْتَمَرَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ يَحُجَّ».

1987 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ، عن ابن أبي زَائِدَةَ: حدَّثنا ابن جُرَيْجٍ، وَمُحَمَّدُ بنُ إسْحَاقَ، عن عَبْدِ اللَّهِ بنِ طَاوسٍ، عن أَبِيهِ، عن ابن عَبَّاسٍ قال: «وَاللَّهِ مَا أَعْمَرَ رَسُولُ اللَّهِ ﷺ عَائِشَةَ في ذِي الْحِجَّةِ إلاَّ لِيَقْطَعَ بِذَلِكَ أَمْرَ أَهْلِ الشِّرْكِ، فإِنَّ هَذَا الْحَيَّ مِنْ قُرَيْشٍ وَمَنْ دَانَ دِينَهُمْ كَانُوا يَقُولُونَ إذَا عَفَا الْوَبَرْ، وَبَرَأَ الدَّبَرْ، وَدَخَلَ صَفَرْ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ، فَكَانُوا يُحَرِّمُونَ الْعُمْرَةَ حَتَّى يَنْسَلِخَ ذُو الْحِجَّةِ وَالْمُحَرَّمُ».

1988 ـ حدّثنا أبو كَامِلٍ: حدَّثنا أبُو عَوَانَةَ، عن إبراهِيمَ بنِ مُهَاجِرٍ، عن أبي بَكْرِ بن عَبْدِ الرَّحْمَنِ، أخْبَرَنِي رَسُولُ مَرْوَانَ الَّذِي أُرْسِلَ إلَى أُمِّ مَعْقِلٍ قالَتْ: كَانَ أبُو مَعْقَلٍ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا قَدِمَ قالَتْ أُمُّ مَعقِلٍ: قَدْ عَلِمْتَ أَنَّ عَلَيَّ حَجَّةً فانطلقا يمشيان حتى دخلا عليه، فقالت: يا رسولَ اللَّهِ، إنَّ عليَّ حجةً، وَإِنَّ لأَبِي مَعْقَلٍ بَكْرًا، قالَ أبُو مَعْقَلٍ: صَدَقَتْ جَعَلْتُهُ في سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَعْطِهَا فَلْتَحُجَّ عَلَيْهِ فإِنَّهُ في سَبِيلِ اللَّهِ**»، فَأَعْطَاهَا الْبَكْرَ،

the camel to her, and she said: "O Messenger of Allah! I've grown very old and weak: is there any deed to suffice me (for the reward of Hajj)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "To perform Umrah in Ramadan suffices you for (the reward of) Hajj."

1989- It is narrated on the authority of Umm Ma'qal that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" performed the Farewell Hajj and we had a camel, which Abu Ma'qal made in the Way of Allah, we felt sick and Abu Ma'qal died (after he had returned from Hajj with the Prophet). The Messenger of Allah "Allah's blessing and peace be upon him" set out. When he finished from his Hajj (and returned home) I came to him and he said to me: "O Umm Ma'qal! What prevented you from setting out (for Hajj) with us?" I said: "When we got ready for Hajj Abu Ma'qal died, and we had a camel upon which we would perform Hajj, but Abu Ma'qal bequeathed that it should be made in the Way of Allah." He said: "Should you not set out on it? No doubt, (when one is) performing Hajj (he) is also in the Way of Allah. But since you missed this Hajj with us, then, perform Umrah in Ramadan, for it is like Hajj (in reward)." Henceforth, she used to say: "Hajj is Hajj and Umrah is Umrah (in the sense that by no means could they have the same position and reward); but this is what the Messenger of Allah "Allah's blessing and peace be upon him" said to me, and I do not know whether this is or is not for me in particular."

1990- It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to perform Hajj, a woman said to her husband: "Let me perform Hajj with the Messenger of Allah "Allah's blessing and peace be upon him" on your camel." He said: "I have no means of conveyance upon which I might let you perform Hajj." She said: "Then, let me perform Hajj on the camel of so and so." He said: "It is used in the Way of Allah Almighty." He came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife salutes you with peace, and Allah's Mercy, and she asked me to let her perform Hajj with you, saying: "Let me perform Hajj with the Messenger of Allah "Allah's blessing and peace be upon him" on your camel." I said: "I have no means of conveyance upon which I might let you perform Hajj." She said: "Then, let me perform Hajj on the camel of so and so." I said: "It is used in the Way of Allah Almighty." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you let her perform Hajj on it, it would have been also utilized in the Way of Allah." The man resumed: "She asks you about what is equal to

فَقَالَتْ: يَا رَسُولَ اللَّه إِنِّي امْرَأَةٌ قَدْ كَبِرْتُ وَسَقِمْتُ فَهَلْ مِنْ عَمَلٍ يُجْزِىءُ عَنِّي مِنْ حَجَّتِي؟ قالَ: «**عُمْرَةٌ في رَمَضَانَ تُجْزِىءُ حَجَّةً**».

1989 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ الطَّائِيُّ: حدَّثنا أَحْمَدُ بنُ خَالِدٍ الْوَهْبِيُّ: حدَّثنا مُحَمَّدُ بنُ إِسْحَاقَ، عنْ عِيسَى بنِ مَعْقَلِ بن أُمِّ مَعْقَلٍ الأَسَدِيِّ أَسَدِ خُزَيْمَةَ: حَدَّثَني يُوسُفُ بنُ عَبْدِ اللَّهِ بنِ سَلاَمٍ، عنْ جَدَّتِهِ أُمِّ مَعْقَلٍ قالَتْ: «لَمَّا حَجَّ رَسُولُ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ وَكَانَ لَنَا جَمَلٌ فَجَعَلَهُ أبُو مَعْقَلٍ في سَبِيلِ اللَّهِ وَأَصَابَنَا مَرَضٌ وَهَلَكَ أبُو مَعْقَلٍ وَخَرَجَ النَّبِيُّ ﷺ، فَلَمَّا فَرَغَ مِنْ حَجِّهِ جِئْتُهُ فَقَالَ: «**يَا أُمَّ مَعْقَلٍ مَا مَنَعَكِ أَنْ تَخْرُجِي مَعَنا؟**» قالَتْ: لَقَدْ تَهَيَّأْنَا فَهَلَكَ أبُو مَعْقَلٍ، وَكَانَ لَنَا جَمَلٌ هُوَ الَّذِي نَحُجُّ عَلَيْهِ، فَأَوْصَى بِهِ أبُو مَعْقَلٍ في سَبِيلِ اللَّهِ قالَ: «**فَهلاَّ خَرَجْتِ عَلَيْهِ فَإِنَّ الْحَجَّ في سَبِيلِ اللَّهِ، فَأَمَّا إِذَا فَاتَتْكِ هَذِهِ الْحَجَّةُ مَعَنا، فَاعْتَمِرِي في رَمَضَانَ فَإِنَّهَا كَحَجَّةٍ**»، فَكَانَتْ تَقُولُ: الْحَجُّ حَجَّةٌ وَالْعُمْرَةُ عُمْرَةٌ، وَقَدْ قالَ هَذَا لِيَ رَسُولُ اللَّهِ ﷺ، مَا أَدْرِي أَلِي خَاصَّةً».

1990 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَارِثِ، عنْ عَامِرٍ الأَحْوَلِ، عنْ بَكْرِ بنِ عَبْدِ اللَّهِ، عن ابن عَبَّاسٍ قالَ: أَرَادَ رَسُولُ اللَّهِ ﷺ الْحَجَّ فَقَالَتْ امْرَأَةٌ لِزَوْجِهَا: أَحِجَّنِي مَع رَسُولِ اللَّهِ ﷺ عَلَى جَمَلِكَ فَقَالَ: مَا عِنْدِي مَا أُحِجُّكِ عَلَيْهِ، قالَتْ: أَحَجِنِي عَلَى جَمَلِكَ فُلاَنٍ، قالَ: ذَاكَ حَبِيسٌ في سَبيلِ اللَّهِ عَزَّ وَجلَّ، فأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ امْرَأَتِي تَقْرَأُ عَلَيْكَ السَّلاَمَ وَرَحْمَةَ اللَّهِ، وَإِنَّها سَأَلَتْنِي الْحَجَّ مَعَكَ، قالَتْ: أَحِجَّنِي مع رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: مَا عِنْدِي مَا أُحِجُّكِ عَلَيْهِ فَقَالَتْ: أَحجَّنِي عَلَى جَمَلِكَ فُلاَنٍ، فَقُلْتُ: ذَاكَ حَبِيسٌ في سَبيلِ اللَّهِ عَزَّ وَجلَّ فقالَ: «**أَمَا إِنَّكَ لَوْ أَحْجَجْتَها عَلَيْهِ كَانَ في**

performing Hajj with you (in reward)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Salute her with peace, Allah's Mercy and Blessing and tell her that performing Umrah in Ramadan is equal to performing Hajj with me (in reward)."

1991- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" performed Umrah twice: one in Dhul-Qa'dah, and the other in Shawwal.

1992- It is narrated on the authority of Mujahid that Ibn Umar was asked: "How many times did the Messenger of Allah "Allah's blessing and peace be upon him" perform Umrah?" he said: "Twice." On that A'ishah said: "No doubt, Ibn Umar knows that the Messenger of Allah "Allah's blessing and peace be upon him" performed Umrah thrice, other than that which he performed jointly with the Farewell Hajj."

1993- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed Umrah four times: the (first) Umrah was that of Al-Hudaibiyah, the second was that which he performed on the agreement (with the infidels) to perform in the coming year, the third was that which he performed from Al-Ji'ranah, and the fourth was that which he performed jointly with his Hajj.

1994- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" performed Umrah four times, all of which were in Dhul-Qa'dah, except for that which he performed jointly with his Hajj: The (first) Umrah in the year of Hudaibiyah, the (second) Umrah which he performed in lieu of that (he was detained from completing) in Dhul-Qa'dah, the (third) Umrah from Al-Ji'ranah where he distributed the spoils of Hunain, and the (fourth) Umrah which he performed jointly with his Hajj.

[81] When The Woman Who Assumes Ihram For Umrah Gets Menses And Then The Time Of Hajj Comes Upon Her

1995- It is narrated on the authority of Hafsah Bint Abd Ar-Rahman Ibn Abu Bakr from her father that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Abd Ar-Rahman! Make your sister (A'ishah) ride behind you and go with her to At-Tan'im, and when you descend with her from the huge tree, let her assume Ihram (for Umrah) for it will be an Umrah accepted (by Allah Almighty)."

1996- It is narrated on the authority of Muharrish Al-Ka'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Al-Ji'ranah, and entered the mosque where he prayed as much as Allah

سَبِيلِ اللَّهِ»، قال: وَإِنَّهَا أَمَرَتْنِي أَنْ أسألك ما يَعْدِلُ حجةً معكَ؟ فقال رسولُ الله ﷺ: «أَقْرِئْها السلام ورحمةَ اللَّهِ وَأَخْبِرْها أَنَّهَا تَعْدِلُ حَجَّةً مِعِي» ـ يَعْنِي عُمْرَةً في رَمَضَانَ.

1991 ـ حدّثنا عَبْدُ الأعلى بنُ حَمَّادٍ: حدَّثنا دَاوُدُ بنُ عَبْدِ الرَّحْمَنِ، عنْ هِشَامِ بنِ عُرْوَةَ، عنْ أَبِيهِ، عن عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ عُمْرَتَيْنِ عُمْرَةً في ذِي الْقَعْدَةِ، وَعُمْرةً فِي شَوَّالَ».

1992 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ: حدَّثنا أبو إِسْحَاقَ، عن مُجَاهِدٍ قال: «سُئِلَ ابنُ عُمَرَ: كَم اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فقالَ: مَرَّتَيْنِ، فقالَتْ عَائِشَةُ: لَقَدْ عَلِمَ ابنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قد اعْتَمَرَ ثَلاَثًا سِوَى الَّتِي قَرَنَهَا بِحَجَّةِ الْوَدَاعِ».

1993 ـ حدّثنا النُّفَيْلِيُّ وَقُتَيْبَةُ قالاَ: حدَّثنا دَاوُدُ بنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عن عَمْرِو بن دِينَارٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ، قال: «اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمَرٍ: عُمْرَةَ الْحُدَيْبِيَةِ، وَالثَّانِيَةَ حِينَ تَوَاطَأُوا عَلَى عُمْرَةٍ مِنْ قَابِلٍ، وَالثَّالِثَةَ مِنَ الْجِعِرَّانَةِ، وَالرَّابِعَةَ الَّتِي قَرَنَ مَعَ حَجَّتِهِ».

1994 ـ حدّثنا أبو الْوَلِيدِ الطَّيَالِسِيُّ، وَهُدْبَةُ بنُ خَالِدٍ قالاَ: حدَّثنا هَمَّامٌ، عن قَتَادَةَ، عن أنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ كُلُّهُنَّ في ذِي الْقَعْدَةِ إِلاَّ الَّتِي مَعَ حَجَّتِهِ».

قال أَبُو دَاوُدَ: أَتْقَنْتُ مِنْ هٰهُنَا مِنْ هُدْبَةَ وَسَمِعْتُهُ مِنْ أبي الْوَلِيدِ وَلم أَضْبِطْهُ.

هكذا في نسخة عن ابنِ داسة وفي هذا الكلام تخليط وأصلحه علينا أبو عمر الغمري فقال: «عُمْرَةً زَمَنَ الْحُدَيْبِيَةِ أَوْ مِنَ الْحُدَيْبِيَةِ وَعُمْرَةَ الْقَضَاءِ في ذِي الْقَعْدَةِ وَعُمْرَةَ مِنَ الْجِعِرَّانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ في ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ».

[ت81/م80] ـ باب المُهلَّة بالعُمْرة تحيض فيدركها الحجّ فتنقض عمرتها أو تُهلُّ بالحجّ، هل تقضي عمرتها؟

1995 ـ حدّثنا عَبْدُ الأَعْلَى بنُ حَمَّادٍ: حدَّثنا دَاوُدُ بنُ عَبْدِ الرَّحْمَنِ، قال: حدثني عَبْدُ اللَّهِ بنُ عُثْمَانَ بنِ خُثَيْمٍ، عن يُوسُفَ بنِ مَاهَكَ، عن حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بن أبي بَكْرٍ، عن أبيهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قال لِعَبْدِ الرَّحْمَنِ: «يَا عَبْدَ الرَّحْمَنِ أَرْدِفْ أُخْتَكَ عَائِشَةَ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ فإذَا هَبَطْتَ بِهَا مِنَ الأَكَمَةِ فَلْتُحْرِمْ فإِنَّهَا عُمْرَةٌ مُتَقَبَّلَةٌ».

1996 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا سَعِيدُ بنُ مُزَاحِمِ بنُ أبي مُزَاحِمٍ، قال: حدثني أَبِي مُزَاحِمٌ، عن عَبْدِ الْعَزِيزِ بنِ عَبْدِ اللَّهِ بنِ أَسِيدٍ، عن مُحَرِّشٍ الْكَعْبِيِّ قال: «دَخَلَ النَّبيُّ ﷺ الْجِعِرَّانَةَ فَجَاءَ إلى المَسْجِدِ فَرَكَعَ مَا شَاءَ اللَّهُ، ثُمَّ أَحْرَمَ، ثُمَّ اسْتَوَى

Almighty willed him to pray. Then he assumed Ihram (for Umrah) and sat right on his mount, and walked towards the bottom of Sarif until he was in the road of Marwah, and he arrived in Mecca as early in the morning as if he had spent the night there.

[82] The Stay During Umrah

1997- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" had a three-day stay in the Umrah he offered in lieu (of that from which he was detained from completing in the year of Hudaibiyah).

[83] The Ifadah Circumambulation In Hajj

1998- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" offered the Ifadah (circumambulation round the House) on the day of Nahr, and he offered Zhuhr prayer at Mina, i.e. on his return.

1999- It is narrated on the authority of Ubaidah Ibn Abdullah Ibn Zam'ah from his father and mother Zainab Bint Umm Salamah from Umm Salamah that she said: My night-turn on which the Messenger of Allah "Allah's blessing and peace be upon him" would come to visit me was to start from the evening of the day of Nahr. He came to visit me, and at the same time, Wahb Ibn Zam'ah and a man belonging to the people of my grandmother came to visit me, and both were having shirts. The Messenger of Allah "Allah's blessing and peace be upon him" asked Wahb: "Have you offered the Ifadah (circumambulation) O Abu Abdullah?" he said: "No, by Allah, O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take off the shirt." He took it off from his head, and so did his companion. They asked: "What is the reason O Messenger of Allah?" he said: "This is a day, on which you have concession, once you throw (the pebbles of) Jamrah, to make lawful all things that have been unlawful for you during the state of Ihram except for the approach of women; and if evening comes upon you before you circumambulate the House, you then will have become in such a state of Ihram as you have been in before you throw (the pebbles of) Jamrah until you circumambulate it."

2000- It is narrated on the authority of both A'ishah and Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" delayed the circumambulation on the day of Nahr to the night.

عَلَى راحِلَتِهِ، فَاسْتَقْبَلَ بَطْنَ سَرِفَ حَتَّى لَقِيَ طَرِيقَ الـمَدِينَةِ، فأصْبَحَ بِمَكَّةَ كَبَائِتٍ».

[ت82/م81] ـ باب المَقَام في العُمْرة

1997 ـ حدّثنا دَاوُدُ بنُ رُشَيْدٍ: حدَّثنا يَحْيَى بنُ زَكَرِيَّا: حدّثنا مُحَمَّدُ بنُ إسْحَاقَ، عن أَبَانَ بنِ صَالِحٍ، وَعن ابنِ أبي نَجِيحٍ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ في عُمْرَةِ الْقَضَاءِ ثَلاثًا».

[ت83/م82] ـ باب الإفاضة في الحج

1998 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: حدَّثنا عُبَيْدُ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبيَّ ﷺ أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ صَلَّى الظُّهْرَ بِمِنًى، يَعْني رَاجِعًا».

1999 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَيَحْيَى بنُ مَعِينٍ ـ المَعْنَى وَاحِدٌ ـ قالاَ: حدثنا ابنُ أبي عَدِيٍّ، عن مُحَمَّدِ بنِ إسْحَاقَ: حدَّثنا أبُو عُبَيْدَةَ بنُ عَبْدِ اللَّهِ بن زَمْعَةَ، عن أبِيهِ، وَعن أُمِّهِ زَيْنَبَ بِنْتِ أبي سَلَمَةَ، عن أُمِّ سَلَمَةَ، يحَدِّثَانِهِ جَمِيعًا ذَاكَ عَنْهَا قالَتْ: كَانَتْ لَيْلَتي التي يصِيرُ إليَّ فيهَا رَسُولُ اللَّهِ ﷺ مَسَاءَ يَوْمِ النَّحْرِ فَصَارَ إليَّ فَدَخَلَ عَلَيَّ وَهْبُ بنُ زَمْعَةَ وَمَعَهُ رَجُلٌ مِنْ آلِ أبي أُمَيَّةَ مُتَقَمِّصِينَ، فقال رَسُولُ اللَّهِ ﷺ لوَهْبٍ: «**هَلْ أَفَضْتَ أبَا عَبْدِ اللَّهِ؟**» قال: لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ، قال ﷺ: «**انْزَعْ عَنْكَ الْقَمِيصَ**». قال: فنزَعَهُ مِنْ رَأْسِهِ وَنَزَعَ صَاحِبُهُ قَمِيصَهُ مِنْ رَأْسِهِ، ثُمَّ قال: وَلِمَ يَا رَسُولَ اللَّهِ؟ قال: «**إنَّ هَذَا يَوْمٌ رُخِّصَ لَكُم إذَا أَنْتُمْ رَمَيْتُمُ الْجَمْرَةَ أَنْ تَحِلُّوا**» ـ يَعْني مِنْ كلِّ ما حُرِمْتُمْ مِنْهُ ـ «**إلاَّ النِّسَاءَ، فإذَا أَمْسَيْتُمْ قَبْلَ أَنْ تَطُوفُوا هَذَا الْبَيْتَ صِرْتُمْ حُرُمًا كَهَيْئَتِكُمْ قَبْلَ أَنْ تَرْمُوا الجَمْرَةَ حَتَّى تَطُوفُوا بِهِ**».

2000 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا عَبْدُ الرَّحْمَنِ: حدَّثنا سُفْيَانُ، عن أبي الزُّبَيْرِ، عن عَائِشَةَ وابنِ عَبَّاسٍ: «أَنَّ النَّبيَّ ﷺ أَخَّرَ طَوَافَ يَوْمِ النَّحْرِ إلى اللَّيْلِ».

2001- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" did not perform Ramal in anyone of the seven rounds of his Ifadah circumambulation.

[84] Performing The Farewell (Circumambulation)

2002- It is narrated on the authority of Ibn Abbas that he said: It was the habit of the people to turn away towards every direction (after finishing from the ceremonies of Hajj), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you turn away until the circumambulation round the House is the last thing he does."

[85] The Menstruating Woman Comes Out After Performing Ifadah (Circumambulation)

2003- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Safiyyah Bint Huyai (as he desired from her what a man desires from his wife), but it was said to him: "O Messenger of Allah! She has got menses." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perchance she would detain us then!" they said: "O Messenger of Allah! She has performed the Ifadah (circumambulation earlier)." On that he said: "It is not then (that she is going to detain us)."

2004- It is narrated on the authority of Al-Harith Ibn Abdullah Ibn Aws that he said: I came to Umar Ibn Al-Khattab and said to him: "What about the woman who circumambulates the House on the day of Nahr and then gets menses?" he said: "Let (the circumambulation round) the House be the last thing she should do (before going away)." Al-Harith said: "This is the same verdict given to me by the Messenger of Allah "Allah's blessing and peace be upon him"." On that Umar said to him: "Let your body be bereaved of your hand! Have you asked me about something about which you had asked the Messenger of Allah "Allah's blessing and peace be upon him" (and had verdict from him pertaining to it) in order to oppose it?"

[86] The Farewell Circumambulation

2005- It is narrated on the authority of A'ishah that she said: I assumed Ihram for Umrah from At-Tan'im, and then I entered (into Mecca) and fulfilled my Umrah, and the Messenger of Allah "Allah's blessing and peace be upon him" waited me in Al-Abtah until I finished, and commanded the people to depart. Then, the Messenger of Allah "Allah's blessing and peace be upon him" went to the House and circumambulated round it, and then he came out.

2001 ـ حدّثنا سُلَيْمَانُ بنُ دَاوُدَ، أخبرنا ابنُ وَهْبٍ: حدّثني ابنُ جُرَيجٍ، عن عَطَاءِ بنِ أبي رَبَاحٍ، عن ابنِ عَبَّاسٍ: «أَنَّ النَّبيَّ ﷺ لَمْ يَرْمُلْ في السَّبْعِ الَّذِي أَفَاضَ فِيهِ».

[ت84/م83] ـ باب في الوداع

2002 ـ حدّثنا نَصْرُ بنُ عَلِيٍّ: حدَّثنا سُفْيَانُ، عن سُلَيْمَانَ الأَحْوَلِ، عن طَاوُسٍ، عن ابنِ عَبَّاسٍ قال: كَانَ النَّاسُ يَنْصَرِفُونَ في كلِّ وَجْهٍ، فقال النَّبيُّ ﷺ: «**لا يَنْفِرَنَّ أَحَدٌ حتَّى يَكُونَ آخِرُ عَهْدِهِ الطَّوَافَ بالْبَيْتِ**».

[ت85/م84] ـ باب الحائض تخرج بعد الإفاضة

2003 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَقِيلَ: إِنَّهَا قَدْ حَاضَتْ، فقال رَسُولُ اللَّهِ ﷺ: «**لَعَلَّهَا حَابِسَتُنَا**»، فقالُوا: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ أَفَاضَتْ، فقال: «**فَلاَ إِذًا**».

2004 ـ حدّثنا عَمْرُو بنُ عَوْنٍ، أخبرنا أَبُو عَوَانَةَ، عن يَعْلَى بنِ عَطَاءٍ، عن الْوَلِيدِ بنِ عَبْدِ الرَّحْمَنِ، عن الْحَارِثِ بنِ عَبْدِ اللَّهِ بنِ أَوْسٍ قال: «أَتَيْتُ عُمَرَ بنَ الْخَطَّابِ فَسَأَلْتُهُ عن الْمَرْأَةِ تَطُوفُ بالْبَيْتِ يَوْمَ النَّحْرِ ثُمَّ تَحِيضُ. قال: لِيَكُنْ آخِرُ عَهْدِهَا بالْبَيْتِ. قال: فَقال الْحَارِثُ: كَذَلِكَ أَفْتَانِي رَسُولُ اللَّهِ ﷺ. قال: فَقال عُمَرُ: أَرِبْتَ عن يَدَيْكَ، سَأَلْتَنِي عن شَيْءٍ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ ﷺ لِكَيْمَا أُخَالِفَ».

[ت86/م85] ـ باب طَواف الوداع

2005 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ، عن أَفْلَحَ، عن الْقَاسِمِ، عن عَائِشَةَ رَضِيَ اللَّهِ عَنْهَا قالَتْ: «أَحْرَمْتُ مِنَ التَّنْعِيمِ بِعُمْرَةٍ، فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِي وَانْتَظَرَنِي رَسُولُ اللَّهِ ﷺ بالأَبْطَحِ حَتَّى فَرَغْتُ، وَأَمَرَ النَّاسَ بالرَّحِيلِ. قالَتْ: وَأَتَى رَسُولُ اللَّهِ ﷺ البَيْتَ فَطَافَ بِهِ ثُمَّ خَرَجَ».

2006- It is narrated on the authority of A'ishah that she said: I set out with the Messenger of Allah "Allah's blessing and peace be upon him" among the last group, and he descended at Al-Muhassab...and then (after I had finished from my Umrah) I returned to him at the last portion of the night, and he announced to his companions that they should depart. He left and when he came upon the House before the Morning prayer he circumambulated the House when he came out and then left for Medina.

2007- It is narrated on the authority of Abd Ar-Rahman Ibn Tariq from his mother that it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to face the House and invoke Allah whenever he came upon (a certain location of) the dwelling place of Ya'li. (Perchance he knew that the invocation should receive answer in that very location).

[87] Descending At Al-Muhassab

2008- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" descended at Al-Muhassab just to make easy his departure and it was not out of the sunnah. Thus, whoever likes, let him descend at it, and whoever likes, let not him do so.

2009- It is narrated on the authority of Sulaiman Ibn Yasar that Abu Rafi' said: However, the Messenger of Allah "Allah's blessing and peace be upon him" did not command me to descend at it (Al-Abtah). But what happened was that I pitched up his tent here, and thus he descended at it. According to Musaddad, he was in charge of the luggage of the Messenger of Allah "Allah's blessing and peace be upon him". Uthman said: He refers to Al-Abtah.

2010- It is narrated on the authority of Usamah Ibn Zaid that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Where will you descend tomorrow?" and this was in his Hajj. He said: "Has Aqil (Ibn Abu Talib) left any dwelling place for us (in Mecca)?" then he said: "Tomorrow we are going to halt at the valley of Banu Kinanah where the pagans had taken an oath on unbelief (heathenism)." He means Al-Muhassab. He refers here to the time when the Quraish tribe and Banu Kinanah concluded a contract against Banu Hashim and Banu Al-Muttalib that they would not intermarry, or deal with them in business until they handed over The Prophet "Allah's blessing and peace be upon him" to them.

2011- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said when he intended

2006 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أبو بَكْرٍ ـ يَعْني الْحَنَفِيَّ ـ: حدَّثنا أَفْلَحُ، عن الْقَاسِمِ، عن عَائِشَةَ قالَتْ: «خَرَجْتُ مَعَهُ ـ تَعْنِي مَعَ النَّبيِّ ﷺ ـ في النَّفَرِ الآخِرِ فَنَزَلَ الْمُحَصَّبَ».

قال أبُو دَاوُدَ: وَلم يَذْكُرِ ابنُ بَشَّارٍ قِصَّةَ بَعْثِهَا إلى التَّنْعِيم في هَذَا الحدِيثِ، قالَتْ: «ثُمَّ جِئْتُهُ بِسَحَرٍ فأَذَّنَ في أَصْحَابِهِ بالرَّحِيلِ فارْتَحل فَمَرَّ بالْبَيْتِ قَبْلَ صَلاَةِ الصُّبْحِ، فَطَافَ بِهِ حِينَ خَرَجَ، ثُمَّ انْصَرَفَ مُتَوَجِّهًا إلى الْمَدِينَةِ».

2007 ـ حدّثنا يَحْيَى بنُ مَعِينٍ: حدَّثنا هِشَامُ بنُ يُوسُفَ، عن ابنِ جُرَيْجٍ، قال: أخبرني عُبَيْدُ اللَّهِ بنُ أبي يَزِيدَ أَنَّ عَبْدَ الرَّحْمَنِ بنَ طَارِقٍ أَخْبَرَهُ عن أُمِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إذَا جَازَ مَكَانًا مِنْ دَار يَعْلَى نَسِيَهُ عُبَيْدُ اللَّهِ اسْتَقْبَلَ الْبَيْتَ فَدَعَا».

قال أبُو دَاوُدَ: تصحيح حديث يحيى بن معين، وهذا أصح من حديث عبد الرزاق.

[ت87/م86] ـ باب التَّحْصِيب

2008 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا يَحْيَى بنُ سَعِيدٍ، عن هِشَامٍ، عن أبِيهِ، عن عَائِشَةَ قالَتْ: «إِنَّمَا نَزَلَ رَسُولُ اللَّهِ ﷺ الْمُحَصَّبَ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ وَلَيْس بِسُنَّةٍ، فَمَنْ شَاءَ نَزَلَهُ وَمَنْ شَاءَ لَمْ يَنْزِلْهُ».

2009 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وعُثْمَانُ بنُ أبي شَيْبَةَ، المعنى. (ح) وحدَّثنا مُسَدَّدٌ قَالُوا: حدَّثنا سُفْيَانُ: حدَّثنا صَالِحُ بنُ كَيْسَانَ، عن سُلَيْمَانَ بنِ يَسَارٍ قال: قال أَبُو رَافِعٍ: «لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ ﷺ أنْ أُنْزِلَهُ وَلَكِنْ ضُرِبَتْ قُبَّتُهُ فَنَزَلَهُ».

قال مُسَدَّدٌ: وكَانَ عَلَى ثَقَلِ النَّبيِّ ﷺ. وَقال عُثْمَانُ: يَعني في الأَبْطَحِ.

2010 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عَلِيِّ بنِ حُسَيْنٍ، عن عَمْرِو بنِ عُثْمَانَ، عن أُسَامَةَ بنِ زَيْدٍ، قال: قُلْتُ: يا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ غَدًا؟ ـ في حَجَّتِهِ ـ قال: **«هَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلاً؟»**، ثُمَّ قالَ: **«نَحْنُ نَازِلُونَ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ»** ـ يَعني الْمُحَصَّبَ ـ وَذٰلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لا يُنَاكِحُوهُمْ وَلا يُؤْوُوهُمْ وَلا يُبَايِعُوهُمْ.

قال الزُّهْرِيُّ: الْخَيْفُ الْوَادِي.

2011 ـ حدّثنا مَحْمُودُ بنُ خَالِدٍ: حدَّثنا عُمَرُ يعني ابنَ عَبد الواحِد الدِّمشقي: حدَّثنا أَبُو عَمْرٍو ـ يعني الأَوْزَاعِيَّ ـ، عن الزُّهْرِيِّ، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ: «أَنَّ

to depart from Mina: "Tomorrow we are going to descend..."and the rest is the same with some abridgement.

2012- It is narrated on the authority of Nafi' that Ibn Umar used to have a nap at the first portion of the night at Al-Batha' and enter Mecca afterwards, and he pretended that the Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

2013- It is narrated on the authority of Nafi' that Ibn Umar reported that the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr, Asr, Maghrib and Isha prayers at Al-Batha', and then he had a nap there, and then he entered Mecca; and Ibn Umar used to do the same.

[88] When One Brings Forward An Item Of Ceremonies Before Another During His Hajj

2014- It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jimar) at Mina during his Farewell Hajj. People asked him questions. A man came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered before throwing the pebbles." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm." So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

2015- It is narrated on the authority of Usamah Ibn Sharik that he said: I set out as pilgrim with the Messenger of Allah "Allah's blessing and peace be upon him", and the people came to ask him questions (about the ceremonies). A man said: "O Messenger of Allah! I compassed (Safa and Marwah round) before I circumambulate (the House)", or "I brought forward or backward an item of ceremonies", and his reply was always: "There is no harm! There is no harm Except on such as backbites wrongfully a Muslim person in his absence: it is that who should be given to difficulty and destruction."

[89] What About Mecca

2016- It is narrated on the authority of Kathir Ibn Kathir Ibn Al-Muttalib Ibn Wada'ah from one of his family from his grandfather that he saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in the area next to the gate (of the Ka'bah) facing (the direction of)

رَسُولَ اللَّهِ ﷺ قال حِينَ أَرَادَ أَنْ يَنْفِرَ مِنْ مِنًى: «**نَحْنُ نَازِلُونَ غَدًا**»، فَذَكَرَ نَحْوَهُ، ولَمْ يَذْكُرْ أَوَّلَهُ وَلا ذَكَرَ الْخَيْفَ الْوَادِي».

2012 ـ حدّثنا مُوسَى أبو سَلَمَةَ: حدَّثنا حَمَّادٌ، عن حُمَيْدٍ، عن بَكْرِ بنِ عَبْدِ اللَّهِ وَأَيُّوبَ، عن نَافِعٍ: «أَنَّ ابنَ عُمَرَ كَانَ يَهْجَعُ هَجْعَةً بالْبَطْحَاءِ ثُمَّ يَدْخُلُ مَكَّةَ، وَيَزْعَمُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ».

2013 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَفَّانُ: حدَّثنا حَمَّادُ بنُ سَلَمَةَ، أخبرنا حُمَيْدٌ، عن بَكْرِ بنِ عَبْدِ اللَّهِ، عن ابنِ عُمَرَ وَأَيُّوبَ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالمَغْرِبَ وَالْعِشَاءَ بالْبَطْحَاءِ، ثُمَّ هَجَعَ بِهَا هَجْعَةً، ثُمَّ دَخَلَ مَكَّةَ، وكَانَ ابنُ عُمرَ يَفْعَلُهُ».

[ت88/م87] ـ باب فيمن قدَّم شيئاً قبل شيء في حجّه

2014 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن عِيسَى بنِ طَلْحَةَ بنِ عُبَيْدِ اللَّهِ، عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ الْعَاصِ أَنَّهُ قال: وَقَفَ رَسُولُ اللَّهِ ﷺ في حَجَّةِ الْوَدَاعِ بِمِنًى يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فقال: يَا رَسُولَ اللَّهِ ﷺ إِنِّي لَمْ أَشْعُرْ فَحلقتُ قَبْلَ أَنْ أَذْبَحَ، فقال رَسُولُ اللَّهِ ﷺ: «**اذْبَحْ وَلاَ حَرَجَ**»، وَجَاءَ رَجُلٌ آخَرُ فقال: يا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَنَحَرْتُ قَبْلَ أَنْ أَرْمِي، قال: «**ارْمِ وَلاَ حَرَجَ**»، قال: فَمَا سُئِلَ يَوْمَئِذٍ عن شَيْءٍ قُدِّمَ أَوْ أُخِّرَ إِلاَّ قال: «**اصْنَعْ وَلاَ حَرَجَ**».

2015 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الشَّيْبَانِيِّ، عن زِيادِ بنِ عِلاَقَةَ، عن أُسَامَةَ بنِ شَرِيكٍ قال: «خَرَجْتُ مَعَ النَّبيِّ ﷺ حَاجًّا فَكَانَ النَّاسُ يَأْتُونَهُ، فَمَنْ قال: يَا رَسُولَ اللَّهِ سَعَيْتُ قَبْلَ أَنْ أَطُوفَ، أَوْ قَدَّمْتُ شَيْئًا، أَوْ أَخَّرْتُ شَيْئًا، فَكَانَ يقُولُ: لا حَرَجَ، لا حَرَجَ إِلاَّ عَلَى رَجُلٍ اقْتَرَضَ عِرْضَ رَجُلٍ مُسْلِمٍ وَهُوَ ظَالِمٌ، فَذَلِكَ الَّذِي حَرِجَ وَهَلَكَ».

[ت89/م88] ـ بابٌ في مكة

2016 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سُفْيَانُ بنُ عُيَيْنَةَ: حَدَّثَني كَثِيرُ بنُ كَثِيرِ بنِ الْمُطَّلِبِ بنِ أبي وَدَاعَةَ عن بَعْضِ أَهْلِهِ، عن جَدِّهِ: «أَنَّهُ رَأَى النَّبيَّ ﷺ

Banu Sahm, and the people were passing by in front of him, with nothing to screen him.

Sufyan says: There was nothing to act as screen between him and the Ka'bah, and not between him and the people. Furthermore, Ibn Juraij told us that Kathir told from his father that when he was asked about that he said: It is not from my father that I heard this narration, but I heard it from one belonging to my family from my grandfather.

[90] Making Mecca A Sanctuary

2017- It is narrated on the authority of Abu Hurairah that he said: When Allah Almighty enabled His Messenger to conquer Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood among them, praised Allah and lauded Him, and then addressed the people saying: "Allah held back the elephant from Mecca. Nevertheless, He let His Apostle and the believers overpower the infidels of Mecca. Beware! It (war) in it was made legal for me for few hours or so on that day. But Mecca is a sanctuary as of this moment to the Day of Judgement. It is not permitted to uproot its trees nor to hunt its game, nor to pick up its fallen lost thing except by a person who will look for its owner (by announcing it publicly)." Al-Abbas said: "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Al-Idhkhir (which is allowed to be plucked)."

Abu Dawud says: In the narration of Al-Walid, there is the following addition: In the meantime, a man from Yemen called Abu Shah stood and said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for Abu Shah. I asked Al-Awza'i: "What was written for him?" He said: "It was that speech which he heard from The Messenger of Allah "Allah's blessing and peace be upon him"."

2018- The same story is narrated on the authority of Ibn Abbas, with the following addition: "And its grass should not be cut off."

2019- It is narrated on the authority of A'ishah that she said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Should we not build a house for you at Mina to protect you from the heat of the sun?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, it (the area of Mina) is a kneeling place for such as comes first to it."

يُصَلِّي مِمَّا يَلِي بَابَ بَنِي سَهْمٍ وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ وَلَيْسَ بَيْنَهُمَا سُتْرَةٌ».

قال سُفْيَانُ: لَيْسَ بَيْنَهُ وَبَيْنَ الْكَعْبَةِ سُتْرَةٌ. وَقال سُفْيَانُ: كَانَ ابنُ جُرَيْجٍ، أخبرنا عَنْهُ قال: أخبرنا كَثِيرٌ عن أبيهِ، قال: فَسَأَلْتُهُ فقال: لَيْسَ مِنْ أبي سَمِعْتُهُ وَلَكِنْ مِنْ بعضِ أَهْلِي عن جَدِّي.

[ت90/م89] ـ باب تحريم حرم مكة

2017 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا الْوَلِيدُ بنُ مُسْلِمٍ: حدَّثنا الأَوْزَاعِيُّ، قال: حَدَّثَني يَحْيَى ـ يَعْني ابنَ أبي كَثِيرٍ ـ، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ قال: لَمَّا فَتَحَ اللَّهُ تعالى عَلَى رسولِ الله ﷺ مَكَّةَ قَامَ رسولُ اللَّهِ ﷺ فِيهِمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قال: «**إنَّ اللَّهَ تعالى حَبَسَ عن مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنَ النَّهَارِ، ثُمَّ هِيَ حَرَامٌ إلَى يَوْمِ الْقِيَامَةِ لاَ يُعْضَدُ شَجَرُهَا، وَلا يُنَفَّرُ صَيْدُهَا، وَلاَ تَحِلُّ لُقَطَتُهَا إلاَّ لِمُنْشِدٍ**». فَقَامَ عَبَّاسٌ، أَوْ قال: قال عَبَّاسُ: يَا رَسُولَ اللَّهِ إلا الإذْخِرَ فإنَّهُ لِقُبُورِنَا وَبُيُوتِنَا، فقال رُسُولُ اللَّهِ ﷺ: «**إلاَّ الإِذْخِرَ**».

قال أَبُو دَاوُدَ: وَزَادَ فِيهِ ابنُ الْمُصَفَّى عن الْوَلِيدِ: «فَقَامَ أَبُو شَاهٍ ـ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ ـ فقال: يَا رَسُولَ اللَّهِ اكْتُبُوا لِي فقال رَسُولُ اللَّهِ ﷺ: «**اكْتُبُوا لأَبِي شَاهٍ**». قُلْتُ لِلأَوْزَاعِيِّ: ما قَوْلُهُ: «اكْتُبوا لأَبِي شَاهٍ»؟ قال: هَذِهِ الْخُطْبَةَ التي سَمِعَهَا مِنْ رَسُولِ اللَّهِ ﷺ».

2018 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن مُجَاهِدٍ، عن طَاوسٍ، عن ابن عَبَّاسٍ في هَذهِ الْقِصَّةِ قال: «وَلا يُخْتَلَى خَلاَهَا».

2019 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ: حدَّثنا إِسْرَائِيلُ، عن إبراهِيمَ بن مُهَاجِرٍ، عن يُوسُفَ بنِ مَاهكَ، عن أُمِّهِ، عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ألاَ نَبْنِي لَكَ بِمِنًى بَيْتًا أَوْ بِنَاءً يُظِلُّكَ مِنَ الشَّمْسِ؟ فَقَالَ: «**لاَ إِنَّمَا هُوَ مُناخُ مَنْ سَبَقَ إِلَيْهِ**».

2020- It is narrated on the authority of Ya'li Ibn Umayyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To monopolize food within the (boundaries of the) Sanctuary is to show profanity and wickedness in it."

[91] What About Nabidh (Served To The Pilgrims)?

2021- It is narrated on the authority of Bakr Ibn Abdullah that a man asked Ibn Abbas: "What is the reason that the Family of the House (of the Prophet) provide Nabidh (a kind of soaked dates to their visitors) and their paternal cousins provide milk and honey? Is it out of niggardliness or lack in them?" Ibn Abbas said: "No, it is not out of niggardliness, nor because of lack in us. However, the Messenger of Allah "Allah's blessing and peace be upon him" entered while riding his mount, and Usamah Ibn Zaid was riding behind him, the Messenger of Allah "Allah's blessing and peace be upon him" asked for something to drink and Nabidh was brought to him, from which he drank and gave the remaining to Usamah Ibn Zaid, who drank from it. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've done well and proved generous. As such you should do." Thus, we do not want to make any change in what the Messenger of Allah "Allah's blessing and peace be upon him" had said."

[92] The Stay In Mecca

2022- It is narrated on the authority of Umar Ibn Abd Al-Aziz that he asked As-Sa'ib Ibn Yazid: "Did you hear anything pertaining to the stay in Mecca?" he said: Ibn Al-Hadrami told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muhajirs have (the right to) stay three days near Ka'bah after finishing (from the ceremonies after which they should leave)."

[93] Offering Prayer In The Ka'bah

2023- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah in the company of Usamah Ibn Zaid, Uthman Ibn Talhah Al-Hajari and Bilal, and he closed it behind them. He stayed there for some time. When he came out I asked Bilal about what the Messenger of Allah "Allah's blessing and peace be upon him" had done, thereupon he said: "He made a pillar on his left, two on his right, and three behind him, and the House at that time was based on six pillars, and then he offered prayer.

2024- The same is narrated on the authority of Malik but no mention is made of the pillars and here he said: Then, he offered prayer, with three cubits between him and the Qiblah.

2020 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا أبو عَاصِمٍ، عن جعْفَرِ بنِ يَحْيَى بنِ ثَوْبَانَ، أخبرني عُمَارَةُ بنُ ثَوْبَانَ، حَدَّثَني مُوسَى بنُ باذَانَ قال: أَتَيْتُ يَعْلَى بنَ أُمَيَّةَ فقال: إِنَّ رَسُولَ اللَّهِ ﷺ قال: «**احْتِكَارُ الطَّعَامِ في الْحَرَمِ إِلْحَادٌ فِيهِ**».

[ت91/ م90] ـ باب في نبيذ السِّقاية

2021 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: حدَّثنا خَالِدٌ، عن حُمَيْدٍ، عن بَكْرِ بنِ عَبْدِ اللَّهِ قال: «قالَ رَجُلٌ لابنِ عَبَّاسٍ: ما بالُ أَهْلِ هَذَا الْبَيْتِ يَسْقُونَ النَّبِيذَ وَبَنُو عَمِّهِمْ يَسْقُونَ اللَّبَنَ وَالْعَسَلَ وَالسَّوِيقَ، أَبُخْلٌ بِهِمْ أَمْ حَاجَةٌ؟ فقال ابنُ عَبَّاسٍ: ما بنا مِنْ بُخْلٍ وَلا بنا مِنْ حَاجَةٍ، وَلَكِنْ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَخَلْفَهُ أُسَامَةُ بنُ زَيْدٍ، فَدَعا رَسُولُ اللَّهِ ﷺ بِشَرَابٍ فأُتِيَ بِنَبِيذٍ فَشَرِبَ مِنْهُ وَدَفَعَ فَضْلَهُ إِلَى أُسَامَةَ بْنِ زيد، فَشَرِبَ مِنْهُ، ثُمَّ قال رَسُولُ اللَّهِ ﷺ «**أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَلِكَ فَافْعَلُوا**» فَنَحْنُ هَكَذَا، لاَ نُرِيدُ أَنْ نُغَيِّرَ ما قال رَسُولُ اللَّهِ ﷺ».

[ت92/ م91] ـ باب في الإقامة بمكة

2022 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعني الدَّرَاوَرْدِيَّ ـ، عن عَبْدِ الرَّحْمَنِ بنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بنَ يَزِيدَ: هَلْ سَمِعْتَ في الإِقَامَةِ بمَكَّةَ شَيْئًا؟ قال: أخبرني ابنُ الْحَضْرَمِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يقُولُ: «**لِلْمُهَاجِرِينَ إِقَامَةٌ بَعْدَ الصَّدَرِ ثَلاثًا في الْكَعْبَةِ**».

[ت93/ م92] ـ بابُ الصَّلاةِ في الكَعْبَةِ

2023 ـ حدّثنا الْقَعْنَبِيُّ، عن مالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ بنُ زَيْدٍ وَعُثْمَانُ بنُ طَلْحَةَ الحَجَبِيُّ وَبِلاَلٌ، فَأَغْلَقَهَا عَلَيْهِ، فَمَكَثَ فيهَا. قال عَبْدُ اللَّهِ بنُ عُمَرَ: «فَسَأَلْتُ بِلاَلاً حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عن يَمِينِهِ وَثَلاَثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى».

2024 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدِ بنِ إِسْحَاقَ الأَذْرَمِيُّ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، عنْ مَالِكٍ بِهَذَا الْحَدِيثِ لَمْ يَذْكُرِ السَّوَارِيَّ قَالَ: «ثُمَّ صَلَّى وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ ثَلاَثَةُ أَذْرُعٍ».

2025- The same is narrated on the authority of Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the following addition: And I forgot to ask him how many rak’ahs he had prayed.

2026- It is narrated on the authority of Abd Ar-Rahman Ibn Safwan that he said: I asked Umar Ibn Al-Khattab: “What did the Messenger of Allah “Allah’s blessing and peace be upon him” do when he entered the Ka’bah?” he said: “He offered a two-rak’ah prayer.”

2027- It is narrated on the authority of Ibn Abbas that he said: When Allah's Apostle "Allah's blessing and peace be upon him" came to Mecca, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding the division arrows in their hands. Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah curse these (pagans of the Quraish). By Allah, both Abraham and Ishmael never used them in division." Then he entered the Ka'bah and magnified Allah (“Allah is greater”) at its sides and corners but he did not offer prayer in it.

[94] Offering Prayer In (The Area Of) Al-Hijr

2928- It is narrated on the authority of A’ishah that she said: I liked to enter the House (Ka’bah) and offer prayer there. The Messenger of Allah “Allah’s blessing and peace be upon him” took hold of my hand and made me enter into (the area of) Al-Hijr and said: “You might offer prayer in (the area of) Al-Hijr if you want to enter the Ka’bah (and offer prayer in it), for indeed, it is a portion of the House, but when your people built the Ka’bah, they ran short of money and thus, they did not include it in the House.”

[95] What About Entering The Ka’bah

2029- It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” came out from her chamber while being in a state of happiness and returned while being in a state of sadness and said: “I’ve entered the Ka’bah; and had I known earlier what I’ve come to know later, I would not have entered it. I fear I might have put (the people of) my nation to difficulty.”

2030- It is narrated on the authority of Safiyyah Bint Shaibah that she said: I heard Al-Aslamiyyah having said: I asked Uthman (Ibn Talhah): “What has the Messenger of Allah “Allah’s blessing and peace be upon him” said to you when he invited you?” he said: He said to me: “I forgot to tell you to cover the two horns (of the ram which Allah Almighty sacrificed

2025 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا أبو أُسَامَةَ، عنْ عُبَيْدِ اللَّهِ، عنْ نَافِعٍ، عن ابن عُمَرَ، عن النَّبيِّ ﷺ بمَعْنى حَدِيثِ الْقَعْنَبِيِّ قال: «وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى».

2026 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا جَرِيرٌ، عنْ يَزِيدَ بن أبي زِيَادٍ، عن مُجَاهِدٍ، عنْ عَبْدِ الرَّحْمَنِ بنِ صَفْوَانَ قالَ: قُلتُ لِعُمَرَ بنِ الْخَطَّابِ: «كَيْفَ صَنَعَ رَسُولُ اللَّهِ ﷺ حينَ دَخَلَ الْكَعْبَةَ؟ قالَ: صَلَّى رَكْعَتَيْنِ».

2027 ـ حدّثنا أبُو مَعْمَرٍ عَبْدُ اللَّهِ بنُ عَمْرِو بن أبي الْحَجَّاجِ: حدَّثنا عَبْدُ الْوَارِثِ، عنْ أيُّوبَ، عنْ عِكْرِمَةَ، عن ابن عبَّاسٍ: أَنَّ النَّبيَّ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الآلِهَةُ فَأَمَرَ بِهَا فأُخْرِجَتْ، قالَ: فَأُخْرِجَ صُورَةُ إبراهِيمَ وَإِسْمَاعِيلَ وَفي أَيْدِيهِمَا الأَزْلاَمُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**قَاتَلَهُمُ اللَّهُ، وَاللَّهِ لَقَدْ عَلِمُوا مَا اسْتَقْسَمَا بِهَا قَطُّ**». قال: «ثُمَّ دَخَلَ الْبَيْتَ فَكَبَّرَ في نَوَاحِيهِ وَفي زَوَايَاهُ، ثُمَّ خَرَجَ وَلَمْ يُصَلِّ فِيهِ».

[ت94/م93] ـ باب الصلاة في الحِجْر

2028 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا عَبْدُ الْعَزِيزِ، عن عَلْقَمَةَ، عنْ أُمِّهِ، عن عَائِشَةَ أَنَّهَا قَالتْ: كُنْتُ أُحِبُّ أَنْ أدْخُلَ الْبَيْتَ وَأُصَلِّي فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَأَدْخَلَنِي في الحِجْرِ، فَقال: «**صَلِّي في الحِجْرِ إذَا أَرَدْتِ دُخُولَ الْبَيْتَ فَإِنَّما هُوَ قِطْعَةٌ مِنَ الْبَيْتِ، فَإِنَّ قَوْمَكِ اقْتَصَرُوا حِينَ بَنَوُا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ**».

[ت95/م93] ـ بابٌ في دُخُول الكَعْبة

2029 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ اللَّهِ بنُ دَاوُدَ، عَنْ إِسْمَاعِيلَ بنِ عَبْدِ الْمَلِكِ، عن عَبْدِ اللَّهِ بنِ أبي مُلَيْكَةَ، عن عَائِشَةَ: أَنَّ النَّبيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا وَهُوَ مَسْرُورٌ ثُمَّ رَجَعَ إِلَيَّ وَهُوَ كَئِيبٌ فقال «**إِنِّي دَخَلْتُ الْكَعْبَةَ وَلو اسْتَقْبَلْتُ مِنْ أَمْرِي ما اسْتَدْبَرْتُ ما دَخَلْتُهَا، إِنِّي أَخَافُ أَنْ أَكُونَ قَدْ شَقَقْتُ عَلَى أُمَّتِي**».

2030 ـ حدّثنا ابنُ السَّرْحِ وَسَعِيدُ بنُ مَنْصُورٍ وَمُسَدَّدٌ قالُوا: حدَّثنا سُفْيَانُ، عن مَنْصُورٍ الْحَجَبِيِّ: حَدَّثَني خَالِي، عن أُمِّي صَفِيَّةَ بِنْتِ شَيْبَةَ قالَتْ: سَمِعْتُ الأَسْلَمِيَّةَ تَقُولُ: قُلْتُ لِعُثْمَانَ: ما قال لَكَ رَسُولُ اللَّهِ ﷺ حِينَ دَعَاكَ؟ قَالَ: قَالَ: «**إِنِّي نَسِيتُ أَنْ آمُرَكَ أَنْ تُخَمِّرَ الْقَرْنَيْنِ فإِنَّهُ لَيْسَ يَنْبَغِي أَنْ يَكُونَ في الْبَيْتِ**

for Ishmael "Peace be upon him"), for it is not befitting for the House to have in it what occupies the praying one."

[96] The Wealth Of The Ka'bah

2031- It is narrated on the authority of Shaibah Ibn Uthman that Umar Ibn Al-Khattab sat in this place of you, and said: "I should not come out (of the house) before I distribute the wealth of the Ka'bah among the poor Muslims." I said to him: "You should not do so." He said: "No, I am going to do so." I said once again: "You are not going to do so." He further asked about the reason, thereupon I said: "That's because the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr had seen the same (wealth), and they had been in need of it more than you of money, even though they did not move it. On that he stood up as he was (i.e. he abandoned the idea) and came out.

[97]

2032- It is narrated on the authority of Urwah Ibn Az-Zubair from his father Az-Zubair that he said: When we came in the company of the Messenger of Allah "Allah's blessing and peace be upon him" from Liyyah (a mountain near Ta'if), and we reached near the lot-tree, the Messenger of Allah "Allah's blessing and peace be upon him" stood near the end of the hill of Qarn, and Nakhb (a place there) was alongside it, he faced Nakhb with his sight and waited until all the people (with him) gathered thereupon he said: "No doubt, the game and thorny shrubs (of this valley) are inviolable and forbidden (to be attacked) for the Sake of Allah." This was before he came to Ta'if and besieged Thaqif.

[98] What About Coming To Medina

2033- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No journey should be made (to any mosque in particular) but to three mosques: the Sacred Mosque (in Mecca), this Mosque of mine (in Medina), and the Farthest mosque (in Jerusalem)."

[99] Making Medina A Sanctuary

2034- It is narrated on the authority of Ibrahim At-Taimi from his father: Ali addressed us saying: "We have got nothing from the Messenger of Allah "Allah's blessing and peace be upon him" other than the Qur'an and what is in this document. In it (this document), The Prophet "Allah's blessing and peace be upon him" said: "Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy

شَيءٌ يَشْغَلُ الْمُصَلِّي».

قال ابنُ السَّرْحِ: خَالِي مُسَافِعُ بنُ شَيْبَةَ.

[ت96/م93 ، 94] ـ باب في مال الكعبة

2031 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مُحمَّدٍ الْمُحَارِبيُّ، عن الشَّيْبَانِيِّ، عن وَاصِلٍ الأَحْدَبِ، عن شَقِيقٍ، عن شَيْبَةَ ـ يَعْني ابنَ عُثْمانَ ـ قال: «قَعَدَ عُمَرُ بنُ الْخَطَّابِ رضي اللَّهِ عنه في مَقْعَدِكَ الَّذِي أَنْتَ فِيهِ فقال: لا أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ، قال: قُلْتُ: ما أَنْتَ بِفَاعِلٍ، قال: بَلَى لأَفْعَلَنَّ، قال: قُلْتُ: ما أَنْتَ بِفَاعِلٍ، قال: لِمَ؟ قُلْتُ: لأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَأَى مَكَانَهُ وَأَبو بَكْرٍ وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ فَلَمْ يُخْرِجَاهُ فَقَامَ فَخَرَجَ».

[ت97/م93، 94] ـ بابٌ

2032 ـ حدّثنا حَامِدُ بنُ يَحْيَى: حدَّثنا عَبْدُ اللَّهِ بنُ الْحَارِثِ، عن مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ إِنْسَانٍ الطَّائِفيِّ، عن أَبيهِ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عن الزُّبَيْرِ، قال: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لِيَّةَ حَتَّى إذَا كُنَّا عِنْدَ السِّدْرَةِ وَقَفَ رَسُولُ اللَّهِ ﷺ في طَرَفِ الْقَرْنِ الأَسْوَدِ حَذْوَهَا فاسْتَقْبَلَ نَخْبًا بِبَصَرِهِ ـ وَقال مَرَّةً: وَادِيَهُ ـ وَوَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ، ثُمَّ قال: «**إِنَّ صَيْدَ وَجٍّ وعِضَاهَهُ حَرَامٌ مُحَرَّمٌ للَّهِ**». وَذَلِكَ قَبْلَ نُزُولِهِ الطَّائِفَ وَحِصَارِهِ لِثَقِيفٍ.

[ت98/م94، 95] ـ باب في إتيان المدينة

2033 ـ حدّثنا مُسَدَّدٌ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ الْمُسَيَّبِ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «**لاَ تَشُدُّوا الرِّحَالَ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرامِ، وَمَسْجِدي هَذَا، وَالْمَسْجِدِ الأَقْصَى**».

[ت99/م95 ، 96] ـ باب في تحريم المدينة

2034 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ، أخبرنا سُفْيَانُ، عن الأَعمَشِ، عن إِبراهِيمَ التَّيْمِيِّ، عن أَبيهِ، عن عَلِيٍّ [رضي اللَّهُ عنه] قال: مَا كَتَبْنَا عن رَسُولِ اللَّهِ ﷺ إلاَّ الْقُرْآنَ وَمَا في هَذِهِ الصَّحِيفَةِ. قال: قال رَسُولُ اللَّهِ ﷺ: «**الْمَدِينَةُ حَرَامٌ ما بَيْنَ عَائِرَ إِلَى ثَوْرٍ، فَمَنْ أَحْدَثَ حَدَثًا أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلاَئِكَةِ وَالنَّاسِ**

(concerning religion), or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him (by Allah on The Day of Judgement). The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them, and whoever betrays a Muslim (in this respect), will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him (by Allah on The Day of Judgement). Whoever claimed to (be a son of) anyone other than his (real) father, or (if a slave fled and) belonged to other people than his (real) masters, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him (by Allah on The Day of Judgement)."

2035- The same story is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And its grass should not be cut off, its game should not be hunted, and its fallen things should not be picked up except by such as announces it publicly. Furthermore, it is not fitting for anyone to carry weapons for fighting in it, nor is it fitting for anyone to cut off a tree except if one wants to give fodder to his camel."

2036- It is narrated on the authority of Abd Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made inviolable all sides (and corners) of Medina, portion by portion, whose trees should not be beaten (so as to let the leaves fall down), nor should they be cut off, except to provide fodder for camels.

2037- It is narrated on the authority of Sulaiman Ibn Abu Abdullah that he said: I saw Sa'd Ibn Abu Waqqas having caught hold of a man who was hunting a game within the boundaries which the Messenger of Allah "Allah's blessing and peace be upon him" had made sanctuary in Medina, and deprived him of his clothes. When his masters came and talked to him about that, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" made this area a sanctuary, and said: "He, who finds anyone hunting a game within the boundaries of this sanctuary, he should deprive him of his garment (and take it)." However, I'm not to give you a thing bestowed upon me by (the judgement of) the Messenger of Allah "Allah's blessing and peace be upon him". But I could give you its (the garment's) price if you so like."

أَجْمَعِينَ، لا يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ، وذِمَّةُ المُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ، لا يُقْبَلُ مِنْهُ عَدْلٌ وَلا صَرْفٌ، وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالمَلاَئِكَةِ وَالنَّاسِ أَجْمَعِينَ لا يُقْبَلُ مِنْهُ عَدْلٌ وَلاَ صَرْفٌ».

2035 ـ حدّثنا ابنُ المُثَنَّى: حدَّثنا عَبْدُ الصَّمَدِ: حدَّثنا هَمَّامٌ: حدَّثنا قَتَادَةَ، عن أبي حَسَّانَ، عن عَلِيٍّ رَضِيَ اللَّهِ عَنْهُ في هَذِهِ الْقِصَّةِ، عن النَّبيِّ ﷺ قال: «**لا يُخْتَلَى خَلاَهَا وَلا يُنَفَّرُ صَيْدُهَا وَلا يُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمَنْ أَشَادَ بِهَا وَلا يَصْلُحُ لِرَجُلٍ أَنْ يَحْمِلَ فيهَا السِّلاَحُ لِقِتَالٍ وَلا يَصْلُحُ أَن يُقْطَعَ مِنْهَا شَجَرَةٌ إِلا أَنْ يَعْلِفَ رَجُلٌ بَعِيرَهُ**».

2036 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ أَنَّ زَيْدَ بنَ الْحُبَابِ حَدَّثَهُمْ: حدَّثنا سُلَيْمانُ بنُ كِنَانَةَ مَوْلَى عُثْمَانَ بنِ عَفّانٍ: أخبرنا عَبْدُ اللَّهِ بنُ أبي سُفْيَانَ، عن عَدِيِّ بنِ زَيْدٍ قال: «حَمَى رَسُولُ اللَّهِ ﷺ كلَّ نَاحِيَةٍ مِنَ المَدِينَةِ بَرِيدًا لا يُخْبَطُ شَجَرَةٌ وَلا يُعْضَدُ إِلاَّ ما يُسَاقُ بِهِ الْجَمَلُ».

2037 ـ حدّثنا أبُو سَلَمَةَ: حدَّثنا جَرِيرٌ ـ يَعني ابنَ حَازِمٍ ـ قال: حَدَّثَني يَعْلَى بنُ حَكِيمٍ، عن سُلَيْمَانَ بنِ أبي عَبْدِ اللَّهِ قال: «رَأَيْتُ سَعْدَ بنَ أبي وَقَّاصٍ أخَذَ رَجُلاً يَصِيدُ في حَرَمِ المَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ ﷺ فَسَلَبَهُ ثِيَابَهُ، فَجَاءَ مَوَالِيهِ فَكَلَّمُوهُ فِيهِ، فقال: إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ هَذَا الْحَرَمَ وَقال: «**مَنْ وَجَدَ أَحَدًا يَصِيدُ فِيهِ فَلْيَسْلُبْهُ ثِيَابَهُ**». وَلاَ أَرُدُّ عَلَيْكُم طُعْمَةً أَطْعَمَنِيهَا رَسُولُ اللَّهِ ﷺ وَلَكِنْ إِنْ شِئْتُمْ دَفَعْتُ إِلَيْكُم ثَمَنَهُ».

2038- It is narrated on the authority of Salih, the freed slave of At-Taw'amah from a freed slave belonging to Sa'd that Sa'd found some of the slaves of Medina cutting from the trees of Medina, thereupon he took hold of their luggage and said to their masters: "No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden that any of the trees of Medina should be cut off, and said in this respect: "He, who cuts anything of these (trees), such as catches hold of him has (the right to take) his belongings."

2039- It is narrated on the authority of Jabir Ibn Abdullah that he said: Let not the (trees of the) protected zone made by the Messenger of Allah "Allah's blessing and peace be upon him" be stricken (so as to cause the leaves to fall down), nor let they be cut off: but (if it is necessary to get fodder for animals) let them be beaten lightly and gently.

2040- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to go to (the mosque of) Quba as riding (sometimes) and on foot (sometimes) and offer a two-rak'ah prayer.

[100] Visiting The Graves

2041- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who salutes me with peace but that Allah restores my soul to me until I return the salutation to him."

2042- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make not your houses as graves (by abandoning the religious service and the celebration of Allah in them, and thus leaving them as dark as the graves; or by burying your dead in them), and make not my grave (an occasion of) festival (to which you go regularly); and invoke for (Allah's) Prayer (and Blessing) upon me, for your invocation of prayer upon me reaches me wherever you are."

2043- It is narrated on the authority of Rabie'ah Ibn Abd Ar-Rahman from Rabie'ah Ibn Al-Hudair that he said: I've never heard Abu Talhah relating from the Messenger of Allah "Allah's blessing and peace be upon him" but a single narration. I asked: "What is it?" he said: It goes as follows: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" with the intention to see the graves of martyrs until we came near the rocky ground of (the fort of) Waqim. When we came out of

2038 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هَارُونَ، أخبرنا ابنُ أبي ذِئْبٍ، عن صَالِحٍ مَوْلَى التَّوْأَمَةِ، عن مَوْلَى لِسَعْدٍ: أَنَّ سَعْدًا وَجَدَ عَبِيدًا مِنْ عَبِيدِ المَدِينَةِ يَقْطَعُونَ مِنْ شَجَرِ المَدِينَةِ، فأَخَذَ مَتَاعَهُمْ وَقال ـ يَعني لِمَوَالِيهِمْ ـ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُقْطَعَ مِنْ شَجَرِ المَدِينَةِ شَيْءٌ وَقال: «**مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ أَخَذَهُ سَلَبُهُ**».

2039 ـ حدّثنا مُحَمَّدُ بنُ حَفْصٍ أبو عَبْدِ الرَّحْمَنِ الْقَطَّانُ: حدَّثنا مُحَمَّدُ بنُ خَالِدٍ، أخبرني خَارِجَةُ بنُ الْحَارِثِ الْجُهَنِيُّ: أخبرني أبي، عن جَابِرِ بنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**لا يُخْبَطُ وَلا يُعْضَدُ حِمَى رَسُولِ اللَّهِ ﷺ وَلَكِنْ يُهَشُّ هَشًّا رَفِيقًا**».

2040 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى. (ح)، وَحدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ، عن ابنِ نُمَيْرٍ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي قُبَاءَ مَاشِيًا وَرَاكِبًا» زَادَ ابنُ نُمَيْرٍ: «وَيُصَلِّي رَكْعَتَيْنِ».

[ت100/م96 ، 97] ـ بابُ زِيارةِ القُبُور

2041 ـ حدّثنا مُحَمَّدُ بنُ عَوْفٍ: حدَّثنا المُقْرِىءُ: حدَّثنا حَيْوَةُ، عن أبي صَخْرٍ حُمَيْدِ بنِ زِيَادٍ، عن يَزِيدَ بنِ عَبْدِ اللَّهِ بنِ قُسَيْطٍ، عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «**مَا مَنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلاَّ رَدَّ اللَّهُ عَلَيَّ رُوحي حَتَّى أَرُدَّ عَلَيْهِ السَّلاَمَ**».

2042 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ قَرَأْتُ عَلَى عَبْدِ اللَّهِ بنِ نَافِعٍ قال: أخبرني ابنُ أبي ذِئْبٍ، عن سَعِيدٍ المَقْبُرِيِّ، عن أبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ فإِنَّ صَلاَتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُمْ**».

2043 ـ حدّثنا حَامِدُ بنُ يَحْيَى: حدَّثنا مُحَمَّدُ بنُ مَعْنٍ المَدِينيُّ، أخبرني دَاوُدُ بنُ خَالِدٍ، عن رَبِيعَةَ بنِ أبي عَبْدِ الرَّحْمَنِ، عن رَبِيعَةَ ـ يَعني ابنَ الْهُدَيْرِ ـ قال: ما سَمِعْتُ طَلْحَةَ بنَ عُبَيْدِ اللَّهِ يُحَدِّثُ عن رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ، قال: قُلْتُ: وَمَا هُوَ؟ قال: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ يُريد قُبُورَ

it, behold! There were some graves in the curvature of the valley, thereupon we asked: "O Messenger of Allah! Are those the graves of our (Muslim) brothers?" he said: "Those are the graves of our companions." When we reached the graveyard of the martyrs he said: "Those are the graves of our (Muslim) brothers."

2044- It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made his mount kneel down in Al-Batha' of Dhul-Hulaifah, and prayed there. It is reported that Ibn Umar used to do the same.

2045- It is narrated on the authority of Malik that he said: It is not fitting for anyone returning to Medina to leave Al-Mu'arras (where they used to spend the night for rest, six miles from Medina) unless he prays in it as much as it seems to him to do, for I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" halted there and spent the night.

الشُّهَدَاءِ حتى إذَا أَشْرَفْنَا عَلَى حَرَّةِ وَاقِمٍ، فَلمَّا تَدَلَّيْنَا مِنْهَا وإذا قُبورٌ بِمَحْنِيَّةٍ، قال: قُلْنَا: يَا رَسُولَ اللَّهِ أَقُبُورُ إِخْوانِنَا هَذِهِ؟ قال: «**قُبُورُ أَصْحَابِنَا**»، فَلمَّا جِئْنَا قُبُورَ الشُّهَدَاءِ قال: «**هَذِهِ قُبُورُ إِخْوَانِنَا**».

2044 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن عَبْدِ اللَّهِ بنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بالْبَطْحَاءِ التي بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا، فَكَانَ عَبْدُ اللَّهِ بنُ عُمَرَ يَفْعَلُ ذَلِكَ».

2045 ـ حدّثنا الْقَعْنَبِيُّ، قال: قال مَالِكٌ: «لا يَنْبَغِي لأَحَدٍ أَنْ يُجَاوِزَ المُعَرَّسَ إِذَا قَفَلَ رَاجِعًا إِلَى المَدِينَةِ حتى يُصَلِّي فيهَا ما بَدَا لَهُ، لأَنَّهُ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ عَرَّسَ بِهِ».

قال أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بنَ إِسْحَاقَ المَدِينِيَّ قال: المُعَرَّسُ عَلَى سِتَّةِ أَمْيَالٍ مِنَ المَدِينَةِ.

(6) THE BOOK OF MARRIAGE

[1] Exhortation To Get Married

2046- It is narrated on the authority of Alqamah Ibn Qais that he said: I was in the company of Abdullah Ibn Mas'ud at Mina when Uthman asked to sit alone with him, and I sat close to him. When Abdullah saw that he (Uthman) had no need (from sitting with him alone), he said to me: "Come near O Alqamah. I came near to them. Uthman said to him: "Do you like, O Abu Abd Ar-Rahman, that I would make you marry a virgin so that she would remind you of some of your (youth and power that) have elapsed?" then, he said (to Uthman): "Since you said so, (you should know then) that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O community of young men! Whoever of you could have the therewithal, let him get married: verily, it is much more ready to make one lower his sight (from looking at such of women as unlawful for him), and safeguard his private parts (from committing fornication); and whoever could not, let him fast, for it (fasting) diminishes his sexual power.""'

[2] The Command To Marry The One Of Religion

2047- It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "A woman is married for four things: her wealth, her family status, her beauty and her religion. You should marry the religious woman (lest) your hand be covered with dust (i.e. you will be a loser)."

[3] It Is Better To Marry A Virgin

2048- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got married?" I answered in the affirmative. He further asked: "A virgin or a matron (to whom have you got married)?" I said: "A matron." He said: "Is not it better for you to marry a virgin, so that you could play with her, and she with you?"

[4] It Is Forbidden To Marry Such As Never Gives Birth

2049- It is narrated on the authority of Ibn Abbas that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife never prevents herself from anyone having desire from her." He said: "Then, keep her aloof from you (i.e. divorce her)." He said: "But I'm afraid that my heart would remain attached to her." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, (keep her and) enjoy of her."

[6/12] ـ كتاب النِّكَاح

[ت1/م1] ـ باب التحريض على النِّكَاح

2046 ـ حدّثنا عُثْمَانُ بنُ أبِي شَيْبَةَ: حدَّثنا جَرِيرٌ، عن الأَعمَشِ، عن إبراهِيمَ، عن عَلْقَمَةَ قال: إنِّي لأمْشِي مَعَ عَبْدِ اللَّهِ بن مَسْعُودٍ بِمِنًى إذْ لَقِيَهُ عُثْمَانُ فاسْتَخْلاَهُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أنْ لَيْسَتْ لَهُ حاجَةٌ قال لِي: تَعالَ يا عَلْقَمَةُ، فَجِئتُ، فقال لَهُ عُثْمَانُ: ألاَ نُزَوِّجُكَ يا أبا عَبْدِ الرَّحْمَنِ بِجارِيَةٍ بِكراً لَعَلَّهُ يَرْجِعُ إلَيْكَ مِنْ نَفْسِكَ ما كُنْتَ تَعْهَدُ؟ فقال عَبْدُ اللَّهِ: لَئِنْ قُلْتَ ذَاكَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ: «**مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فإنَّهُ أغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لم يَسْتَطِعْ مِنْكُمْ فَعَلَيْهِ بالصَّوْمِ فإنَّهُ لَهُ وِجَاءٌ**».

[ت2/م2] ـ باب ما يؤمر به من تزويج ذات الدِّين

2047 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى ـ يَعني ابنَ سَعِيدٍ ـ قال: حَدَّثَني عُبَيْدُ اللَّهِ: حَدَّثَني سَعِيدُ بنُ أبي سَعِيدٍ، عن أبِيهِ، عن أبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «**تُنْكَحُ النِّسَاءُ لأرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ**».

[ت3/م3] ـ باب في تَزْوِيج الأبْكَار

2048 ـ حدّثنا أحْمَدُ بنُ حَنْبَلٍ: حدَّثنا أبو مُعَاوِيَةَ: أخبرنا الأعْمَشُ، عن سالِم بنِ أبي الْجَعْدِ، عن جَابِرِ بنِ عَبْدِ اللَّهِ قال: قال لِي رَسُولُ اللَّهِ ﷺ: «**أتَزَوَّجْتَ؟**» قُلْتُ: نَعَمْ، قال: «**بِكْرًا أمْ ثَيِّبًا؟**» فَقُلْتُ: ثَيِّبًا قال: «**أفلا بِكْرًا تُلاَعِبُهَا وَتُلاَعِبُكَ!**».

[ت4/م...] ـ باب النهي عن تزويج من لم يلد من النساء

2049 ـ قال أبُو دَاوُدَ: كَتَبَ إلَيَّ حُسَيْنُ بنُ حُرَيْثٍ المَرْوَزِيُّ: حدَّثنا الْفَضْلُ بنُ مُوسَى، عن الْحُسَيْنِ بنِ وَاقِدٍ، عن عُمَارَةَ بنِ أبي حَفْصَةَ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: جَاءَ رَجُلٌ إلى النَّبيِّ ﷺ فقال: إنَّ امْرَأتِي لا تَمْنَعُ يَدَ لاَمِسٍ، قال: «**غَرِّبْهَا**». قال: أخَافُ أنْ تَتْبَعَهَا نَفْسِي. قال: «**فَاسْتَمْتِعْ بِهَا**».

[...] Getting Married To Such Of Women As Give Birth

2050- It is narrated on the authority of Ma'qal Ibn Yasar that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've got a woman of high family status and beauty, but she never gives birth: should I marry her?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No." he came to him and ask the same question, and the Messenger of Allah "Allah's blessing and peace be upon him" gave him the same forbiddance. When he came to him (and raised to him the same) for the third time, he said to him: "You (O community of Muslims) should marry such of women as kind loving (to their husbands), who give birth! "You (O community of Muslims) should marry such of women as kind loving (to their husbands), who give birth! I'm going to vie in glory with the other nations because of your number."

[5] The Holy Statement: "The Adulterer Never Marries But An Adulteress"

2051- It is narrated on the authority of Marthad Ibn Abu Marthad Al-Ghanawi, and he used to carry the captives in Mecca, and there was in Mecca a prostitute called Anaq, that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Should I marry Anaq?" he kept silent and gave no reply to me. Then, it was revealed: "Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden." (An-Nur 3) then he said to me: "Do not marry her."

2052- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the adulterer (or adulteress) who is lashed (because of committing fornication) get married but to the like of him (or her)."

Abu Mu'ammar says: The same is narrated on the authority of Amr Ibn Shu'aib through a different chain of transmitters.

[6] When A Man Manumits His Slave-Girl And Then Marries Her

2053- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who manumits his slave-girl and then marries her will receive a double reward."

... ـ بابُ من تزوّجَ الوَلُود

2050 ـ حدّثنا أَحْمَدُ بنُ إبراهِيمَ: حدَّثنا يَزِيدُ بنُ هارُونَ، أخبرنا مُسْتَلِمُ بنُ سَعِيدٍ ابنُ أُخْتِ مَنْصُورِ بنِ زَاذَانَ، عن مَنْصُورٍ ـ يَعني ابنَ زَاذَانَ ـ، عن مُعَاوِيَةَ بنِ قُرَّةَ، عن مَعْقِلِ بنِ يَسَارٍ قال: جَاءَ رَجُلٌ إلَى النَّبيِّ ﷺ فقال: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وجمالٍ وَأَنَّهَا لا تَلِدُ أفأَتَزَوَّجُهَا؟ قال: «**لا**»، ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ، ثُمَّ أَتَاهُ الثَّالِثَةَ فقال: «**تَزَوَّجُوا الوَدُودَ الْوَلُودَ فإِنِّي مُكَاثِرٌ بِكُم الأُمَمَ**».

[ت5/م4] ـ باب في قوله تعالى: ﴿ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً﴾ [النور: 3]

2051 ـ حدّثنا إبراهِيمُ بنُ مُحَمَّدٍ التَّيْمِيُّ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ بنِ الأَخْنَسِ، عن عَمْرِو بنِ شُعَيْبٍ، عن أبِيهِ عن جَدِّهِ: أَنَّ مَرْثَدَ بنَ أبي مَرْثَدٍ الْغَنَوِيَّ كَانَ يَحْمِلُ الأَسارَى بِمَكَّةَ، وكَانَ بمَكَّةَ بَغِيٌّ يُقَالُ لَها: عَنَاقُ، وكَانَتْ صَدِيقَتَهُ قال: جِئْتُ إلَى النَّبيِّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنْكِحُ عَنَاقًا؟ قال: فَسَكَتَ عَنِّي، فَنَزَلَتْ: ﴿وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌۚ﴾ [النور: 3] فَدَعَانِي فَقَرَأَهَا عَلَيَّ وَقال: لي: «**لا تَنْكِحْهَا**».

2052 ـ حدّثنا مُسَدَّدٌ وَأبُو مَعْمَرٍ قالاَ: حدَّثنا عَبْدُ الْوَارِثِ، عن حَبِيبٍ: حَدَّثَني عَمْرُو بنُ شُعَيْبٍ، عن سَعِيدٍ الـمَقْبُرِيِّ، عن أَبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ يَنْكِحُ الزَّانِي المَجْلُودُ إلاَّ مِثْلَهُ**».

وقال أبُو مَعْمَرٍ قال: حدثنا حَبِيبُ المُعَلِّمُ، عن عَمْرِو بنِ شُعَيْبٍ.

[ت6/م5] ـ باب في الرَّجل يَعْتِقُ أَمَتَهُ ثم يتزوجها

2053 ـ حدّثنا هَنَّادُ بنُ السَّرِيِّ: حدَّثنا عَبْثَرٌ، عن مُطَرِّفٍ، عن عَامِرٍ، عن أبي بُرْدَةَ، عن أبي مُوسَى قال: قالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ أَعْتَقَ جارِيَتَهُ وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ**».

2054- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" manumitted Safiyyah (and married her) and her manumission was her dower.

[7] The Foster Relation Forbids What Blood Relation Forbids

2055- It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "the foster relation forbids what birth relation forbids."

2056- It is narrated on the authority of Umm Habibah Bint Abu Sufyan that she said: I said: "O Allah's Apostle! What do you see in my sister?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "See what?" I said: "Marry her." The Prophet "Allah's blessing and peace be upon him" said: "Do you really mean your sister?" I said: "Yes." He said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like most that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: "We have heard that you want to marry Durrah, daughter of Abu Salamah." He said: "(You mean) the daughter of Um Salamah?" I said: "Yes." He said: "Even if she was not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salamah and I were suckled by Thuwaibah. So you should not offer to me your daughters or your sisters (in marriage)."

[8] The Foster Male

2057- It is narrated on the authority of A'ishah that she said: Aflah Ibn Abu Al-Qu'ais came to visit me, and I screened myself from him. He said: "Do you screen yourself from me even though I'm your (foster) paternal uncle?" I said: "How is that?" he said: "My brother's wife has suckled you." I said: "Indeed, it is the woman and not the man who has given me suck." When the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me I told the story to him, thereupon he said: "He is your (foster) paternal uncle. So, let him visit you."

[9] What About Suckling The Young Man

2058- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" entered into her, and there was a man in the house, thereupon he felt it, and the (colour of the) face of the Messenger of Allah "Allah's blessing and peace be upon him" changed (out of anger). She said to him: "O Messenger of Allah! He is my foster brother." On that the Messenger of Allah "Allah's blessing and peace be

2054 ـ حدّثنا عَمْرُو بن عَوْنٍ، أخبرنا أبُو عَوانَةَ، عن قَتَادَةَ. وَعَبْدُ الْعَزيزِ بن صُهَيْبٍ، عن أنَسِ بنِ مَالِكٍ: «أنَّ النَّبيَّ ﷺ أعْتَقَ صَفِيَّةَ وَجعَلَ عِتْقَهَا صَدَاقَهَا».

[ت7/م6] ـ باب يَحْرُم من الرَّضاعة ما يَحْرُم من النَّسب

2055 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ دِينَارٍ، عن سُلَيْمَانَ بنِ يَسَارٍ، عن عُرْوَةَ، عن عَائِشَةَ زَوْجِ النَّبيِّ ﷺ أنَّ النَّبيَّ ﷺ قال: «**يَحْرُمُ مِنَ الرَّضَاعَةِ ما يَحْرُمُ مِنَ الْوِلاَدَةِ**».

2056 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا زُهَيْرٌ، عن هِشَامِ بنِ عُرْوَةَ، عن عُرْوَةَ، عن زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ عن أُمِّ سَلَمَةَ: أنَّ أُمَّ حَبِيبَةَ قالَتْ: يَا رَسُولَ اللَّهِ هَلْ لَكَ في أُخْتِي؟ قال: «**فَأَفْعَلُ مَاذَا**». قالَتْ: فَتَنْكِحُهَا قال: «**أُخْتَكِ؟**» قالَتْ: نَعَمْ. قال: «**أَوَتُحِبِّينَ ذَاكَ؟**» قالَتْ: لَسْتُ بِمُخْلِيَةٍ بِكَ وَأَحَبُّ مَنْ شَرِكَنِي في خَيْرٍ أُخْتِي. قال: «**فإِنَّهَا لا تَحِلُّ لِي**». قالَتْ: فَوَاللَّهِ لَقَدْ أُخبِرْتُ أَنَّكَ تَخْطُبُ دُرَّةَ أَوْ ذُرَّةَ ـ شَكَّ زُهَيْرٌ ـ بِنْتَ أبي سَلَمَةَ. قال: «**بِنْتَ أُمِّ سَلَمَةَ؟**» قالتْ: نَعَمْ. قال: «**أَمَا وَاللَّهِ لَوْ لَمْ تكُنْ رَبِيبَتِي في حِجْرِي ما حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، أَرْضَعَتْنِي وَأَبَاها ثُوَيْبَةُ، فَلاَ تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلا أَخَوَاتِكُنَّ**».

[ت8/م7] ـ باب في لبن الفَحْل

2057 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ الْعَبْدِيُّ: أخبرنا سُفْيَانُ، عن هِشَامِ بنِ عُرْوَةَ، عن عُرْوَةَ، عن عَائِشَةَ رضي اللَّهِ عنه قالَتْ: دَخَلَ عَلَيَّ أَفْلَحُ بنُ أبي الْقُعَيْسِ فَاسْتَتَرْتُ مِنْهُ، قال: تَسْتَتِرِينَ مِنِّي وَأَنَا عَمُّكِ؟ قالَتْ: قُلْتُ: مِنْ أَيْنَ؟ قال: أَرْضَعَتْكِ امْرَأَةُ أَخِي. قالَتْ: إِنَّمَا أَرْضَعَتْنِي المَرْأَةُ وَلم يُرْضِعْنِي الرَّجُلُ. فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَحَدَّثْتُهُ فقال: «**إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ**».

[ت9/م8] ـ باب في رَضَاعة الكبير

2058 ـ حدّثنا حَفْصُ بنُ عُمَرَ: حدَّثنا شُعْبَةُ. (ح)، وَحدثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ، عن أَشْعَثَ بنِ سُلَيْم، عن أَبِيهِ، عن مَسْرُوقٍ، عن عَائِشَةَ، المَعْنَى، وَاحِدٌ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ ـ قال حَفْصٌ: فَشَقَّ ذَلِكَ عَلَيْهِ

upon him" said: "Consider who your foster brothers are! Indeed, the suckling (which prohibits what the blood relation prohibits) is that which is given to (a no more than two-year-old babe to) satisfy his hunger."

2059- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "There is no suckling (to be considered as valid, i.e. to forbid what the blood relation forbids) but that which helps strengthen the bone and make one put on flesh." On that Abu Musa said: "Ask us not afterwards, as long as this learnt man is living among you." (this means that in order to regard suckling as valid so as to forbid what the blood relation forbids, it should be effective in the body-building, and this is not applicable but to the babe of no more than two years; and after that, suckling is useless).

2060- The same is narrated on the authority of Abdullah Ibn Mas'ud from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight variation of wording.

[10] What About The Forbiddance Because Of It

2061- It is narrated on the authority of both A'ishah and Umm Salamah, the wives of the Messenger of Allah "Allah's blessing and peace be upon him", that Abu Hudhaifah Ibn Utbah Ibn Rabie'ah Ibn Abd Shams adopted Salim, a freed slave of a woman belonging to the Ansar, and gave him in marriage his niece Hind Bint Al-Walid Ibn Utbah Ibn Rabie'ah, in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" adopted Zaid. It was the habit during the pre-Islamic period of ignorance that whenever a man was adopted, he would have the right to be claimed to him, inherit his property. This tradition remained in practice until Allah Almighty revealed: "Call them by (the names of) their fathers: that is juster in the sight of Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Maulas." (Al-Ahzab 5) in this way those adopted persons were claimed to their real fathers, and those whose fathers were not known came to be their Mawlas and brothers in the religion (of Allah). Sahlah, daughter of Suhail Ibn Amr Al-Qurashi and then Al-Amiri, the wife of Abu Hudhaifah, came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We regarded Salim as our son, and thus he used to spend the night with both me and Abu Hudhaifah in the same house, and (nothing prevented him from) seeing me (sometimes) in the home clothes. But Allah Almighty revealed in connection with those (adopted sons) what you know: what do you see then?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give him suck (so that he would become forbidden to you)."

وتَغَيَّرَ وَجْهُهُ، ثُمَّ اتَّفَقَا ـ قالَتْ: يَا رَسُولَ اللَّهِ إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ، فقال: «**انْظُرْنَ مَنْ إِخْوَانِكنَّ، فإِنَّمَا الرَّضَاعَةُ مِنَ المَجَاعَةِ**».

2059 ـ حدّثنا عَبْدُ السَّلاَمِ بنُ مُطَهَّرٍ: أَنَّ سُلَيْمَانَ بنَ المُغِيرَةِ حَدَّثَهُمْ عن أبي مُوسَى، عن أَبِيهِ، عن ابنٍ لِعَبْدِ اللَّهِ بنِ مَسْعُودٍ، عن ابن مَسْعُودٍ قال: «لا رَضَاعَ إِلاَّ مَا شَدَّ الْعَظْمَ وَأَنْبَتَ اللَّحْمَ»، فقال أَبُو مُوسَى: «لا تَسْأَلُونَا وَهَذَا الْحَبْرُ فِيكُمْ».

2060 ـ حدّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ: حدَّثنا وَكِيعٌ، عن سُلَيْمَانَ بنِ المُغِيرَةِ، عن أبي مَوسَى الْهِلاَلِيِّ، عن أَبِيهِ، عن ابنِ مَسْعُودٍ، عن النَّبيِّ ﷺ بمَعْنَاهُ وقال: «**أَنْشَزَ الْعَظْمَ**».

[ت10/م9] ـ باب مَنْ حرَّم به

2061 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَنْبَسَةُ: حَدَّثَنِي يُونُسُ، عن ابنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بنُ الزُّبَيْرِ عن عَائِشَةَ زَوْجِ النَّبيِّ ﷺ وَأُمِّ سَلَمَةَ: «أَنَّ أَبَا حُذَيْفَةَ بنَ عُتْبَةَ بنِ رَبِيعَةَ بنِ عَبْدِ شَمْسٍ كَانَ تَبَنَّى سَالِمًا، وَأَنْكَحَهُ ابْنَةَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بنِ عُتْبَةَ بنِ رَبِيعَةَ، وَهُوَ مَوْلًى لامْرَأَةٍ مِنَ الأَنْصَارِ، كَمَا تَبَنَّى رَسُولُ اللَّهِ ﷺ زَيْدًا، وكانَ مَنْ تَبَنَّى رَجُلاً في الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوُرِّثَ مِيرَاثَهُ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجلَّ في ذَلِكَ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ﴾ ـ إِلَى قَوْلِهِ ـ ﴿فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ﴾ [الأحزاب: 5] فَرُدُّوا إِلَى

She suckled him five times, after which he came to be her foster son. A'ishah used to command the daughters of her sisters and brothers to do the same, i.e. to suckle five times such of persons as she liked to visit her, even though they were not babes (in order that she would become their foster aunt). But Umm Salamah and all the wives of the Messenger of Allah "Allah's blessing and peace be upon him" (barring A'ishah) refused to let anyone visit them by virtue of this suckling (as A'ishah did), and they said to A'ishah: "By Allah, we do not know whether it was a concession given by the Messenger of Allah "Allah's blessing and peace be upon him" only to Salim apart from all the people."

(The public of religious scholars and learnt men, their former and latter, in the earlier and the later times, unanimously agree on the fact that this is a uniquely special commandment, particular only to this case in issue, for the suckling which forbids what is forbidden by the blood relation should be given to a babe of no more than two years; and if the child becomes over two years, suckling is of no effect in that respect. It is well-known that adoption was practiced by the Arabs, as well as by others; and it remained as such among the Arabs for a long time until it was abrogated by Allah in the Qur'an. The Messenger of Allah "Allah's blessing and peace be upon him" himself adopted Zaid Ibn Harithah before his Prophetic Mission, and called him Zaid Ibn Muhammad. Salim also was adopted by Abu Hudhaifah. But when it was revealed: "nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way: Call them by (the names of) their fathers: that is juster in the sight of Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Mawlas" (Al-Ahzab 4:5) this habit was abrogated. Before abrogating the adoption, Salim lived in the same dwelling place of Abu Hudhaifah, and thus he used to come in and out of the house whenever he liked. According to adoption, it was lawful for him to enter upon Sahlah, as a son enters upon his mother. But when this was abrogated, it became unlawful for him to see her except in the way a strange one would see her. Abu Hudhaifah was disturbed by that, and he was not to accept that a strange one should see his wife; and this was why the traces of disgust were visible on his face. And, since it was much more difficult for Salim to get an independent residence, the Messenger of Allah "Allah's blessing and peace be upon him" commanded her to give suck to him in order to become unlawful for him to marry, even though lawful for him to see, as it is lawful for a foster-son to see his mother. But, how could she give suck to him and he is a young

آبَائِهِمْ، فَمَنْ لم يعْلَمْ لَهُ أَبٌ كَانَ مَوْلًى وَأَخًا في الدِّينِ. فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بنِ عَمْرٍو الْقُرَشِيِّ ثُمَّ الْعَامِرِيِّ وَهِيَ امْرَأَة أبي حُذَيْفَةَ، فقالَتْ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا، فَكَانَ يَأْوِي مَعِي وَمَعَ أبي حُذَيْفَةَ في بَيْتٍ وَاحِدٍ، وَيَرَانِي فُضْلاً، وَقَدْ أَنْزَلَ اللَّهُ فِيهِمْ ما قَدْ عَلِمْتَ، فَكَيْفَ تَرَى فِيهِ؟ فَقال لَها النَّبِيُّ ﷺ: «**أَرْضِعِيهِ**»، فأَرْضَعَتْهُ خَمْسَ رَضَعَاتٍ، فَكَان بِمَنْزِلَةِ وَلَدِهَا مِنَ الرَّضَاعَةِ. فَبِذَلِكَ كَانَتْ عَائِشَةُ رضي اللَّهِ عنها تَأْمُرُ بَنَاتِ أَخَوَاتِهَا وَبَنَاتِ إِخْوَانِهَا أَنْ يُرْضِعْنَ مَنْ أَحَبَّتْ عَائِشَةُ أَنْ يَرَاهَا وَيَدْخُلَ عَلَيْهَا، وَإِنْ كان كَبِيرًا، خَمْسَ رَضَعَاتٍ، ثُمَّ يَدْخُلُ عَلَيْها. وَأَبَتْ أُمُّ سَلَمَةَ وَسَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ بِتِلْكَ الرَّضَاعَةِ أَحَدًا مِنَ النَّاسِ حَتَّى يُرْضَعَ في المَهْدِ، وَقُلْنَ لِعَائِشَةَ: واللَّهِ ما نَدْرِي لَعَلَّهَا كَانَتْ رُخْصَةً مِنَ النَّبِيِّ ﷺ لِسَالِمٍ دُونَ النَّاسِ».

man? How could she show her breast to him, and he became strange to her, and it was unlawful for him to see anything from her? The solution is very simple: let her get milk from her breast into a cup, and give it to him. But, as well as the adoption has been abrogated, this commandment should, by no means, be put to practice under any circumstances)

[11] Should Suckling Less Than Five Times Forbid (What Is Forbidden By The Blood Relation)?

2062- It is narrated on the authority of A'ishah that she said: It was first revealed in the Qur'an that suckling ten times forbids (what is forbidden by blood relation). But this (ten) was abrogated by certain five, which should forbid (what is forbidden by blood relation); and this is of those (holy statements) whose recitation is abrogated, even though the implied commandment remains effective. The Messenger of Allah "Allah's blessing and peace be upon him" died while it was still being recited among the (Holy Statements of the) Qur'an.

2063- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Giving a suck or two never forbids (what is forbidden by the blood relation)."

[12] Rewarding The Suckling Woman At The Time Of Weaning

2064- It is narrated on the authority of Hajjaj Ibn Hajjaj Al-Aslami from his father that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What should (be sufficient for me to give to) fulfill the (right of) suckling (upon me)?" he said: "(To emancipate) a slave or a slave-girl."

[13] What About Such Of Women As It Is Undesirable To Be Combined In One Wedlock

2065- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be combined in wedlock to her paternal aunt, nor should a woman be combined in wedlock to her brother's daughter; and further no woman should be combined in wedlock to her maternal aunt, nor should a woman be combined in wedlock to her sister's daughter; and the eldest should not be combined in wedlock to the youngest, nor should the youngest be combined in wedlock to the eldest."

2066- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in wedlock to her maternal or paternal aunt.

[ت11/م10] ـ باب هل يُحرِّم ما دون خمس رَضَعات

2062 ـ حدّثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن عَبْدِ اللَّهِ بنِ أبي بَكْرِ بنِ مُحَمَّدِ بنِ عَمْرِو بنِ حَزْمٍ، عن عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عن عَائِشَةَ أَنَّهَا قالتْ: «كَانَ فِيمَا أَنْزَلَ اللَّهُ مِنَ الْقُرْآن عَشْرَ رَضَعَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ يُحَرِّمْنَ، فَتُوُفِّيَ النَّبيُّ ﷺ وَهُنَّ مِمَّا يُقْرَأُ مِنَ الْقُرْآنِ».

2063 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا إِسْمَاعِيلُ، عن أَيُّوبَ، عن ابنِ أبي مُلَيْكَةَ، عن عَبْدِ اللَّهِ بنِ الزُّبَيْرِ، عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: **«لا تُحَرِّمُ المَصَّةُ وَلا المَصَّتَانِ»**.

[ت12/م11] ـ باب في الرَّضخ عند الفِصَال

2064 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا أَبُو مُعَاوِيَةَ. (ح): وَحدَّثنا ابنُ الْعَلاَءِ: حدَّثنا ابنُ إِدْرِيسَ، عن هِشَامِ بنِ عُرْوَةَ، عن أبيهِ، عن حَجَّاجِ بنِ حَجَّاجٍ، عن أبِيهِ قال: قُلْتُ: يَا رَسُولَ اللَّهِ ما يُذْهِبُ عَنِّي مَذَمَّةَ الرَّضَاعَةِ؟ قال: **«الْغُرَّةُ الْعَبْدُ أَوِ الأَمَةُ»**.

قال النُّفَيْلِيُّ: حَجَّاجُ بنُ الْحَجَّاجِ الأَسْلَمِيُّ، وَهَذَا لَفْظُهُ.

[ت13/م12] ـ باب ما يكره أَنْ يُجْمَع بينهنَّ من النساء

2065 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحمَّدٍ النُّفَيْلِيُّ: حدَّثنا زهَيْرٌ: حدَّثنا دَاوُدُ بنُ أبي هِنْدٍ، عن عَامِرٍ، عن أَبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: **«لا تُنْكَحُ المَرْأَةُ عَلَى عَمَّتِها وَلا الْعَمَّةُ عَلَى بِنْتِ أَخِيهَا، وَلا المَرْأَةُ عَلَى خَالَتِهَا، وَلا الْخَالَةُ عَلَى بِنْتِ أُخْتِها، وَلا تُنْكَحُ الْكُبْرَى عَلَى الصُّغْرَى، وَلا الصُّغْرَى عَلَى الْكُبْرَى»**.

2066 ـ حدّثنا أَحْمَدُ بنُ صَالح: حدَّثنا عَنْبَسَةُ: أخبرني يُونُسُ، عن ابنِ شِهَابٍ قال: أخبرني قَبِيصَةُ بنُ ذُؤَيْبٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجمَعَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا وَبَيْنَ المَرْأَةِ وَعَمَّتِهَا».

2067- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" disliked to have both the paternal and the maternal aunts or both maternal aunts or both paternal aunts combined together in wedlock.

2068- It is narrated on the authority of Urwah Ibn Az-Zubair that he asked A'ishah about this verse: "If you fear that you shall not be able to deal justly with the orphans". She answered: "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just dowry, The same as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest dowry their nobles might get. They were ordered (by Allah) to marry women of their choice other than those orphan girls." A'ishah added:" The people asked Allah's Apostle "Allah's blessing and peace be upon him" his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask your instruction concerning the women say: Allah does instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry, as also concerning the children who are weak and oppressed: that you stand firm for justice to orphans there is not a good deed which you do, but Allah is well acquainted therewith." (Women 127) A'ishah added: "And the Statement of Allah: "And yet whom you desire to marry" (Women 127) describes anyone of you who refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." A'ishah added: "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty." Yunus told that Rabie'ah said concerning the significance of Allah's saying: "If you fear that you shall not be able to deal justly with the orphans": He Almighty says: Leave (marrying) them if you have such a fear, since I made lawful for you (to marry up to) four.

2069- It is narrated on the authority of Ibn Shihab that Ali Ibn Al-Husain told him that when they returned to Medina coming from Yazid Ibn Mu'awiyah, after killing Al-Husain Ibn Ali, Al-Miswar Ibn Makhramah met him and said: "Do you have a need from me so that I would fulfill for you?" he answered in the negative. He said: "Would you not give me the sword of the Messenger of Allah "Allah's blessing and peace be upon

2067 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحمَّدٍ النُّفَيْلِيُّ: حدَّثنا خَطَّابُ بنُ الْقاسِمِ، عن خُصَيْفٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ، عن النَّبيِّ ﷺ: «أَنَّهُ كَرِهَ أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخالَةِ وَبَيْنَ الْخالَتَيْنِ وَالْعَمَّتَيْنِ».

2068 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ المِصْرِيُّ: حدَّثنا ابنُ وَهْبٍ: أخبرنا يُونُسُ، عن ابنِ شِهَابٍ قال: أخبرني عُرْوَةُ بنُ الزُّبَيْرِ: «أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبيِّ ﷺ عن قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ﴾ [النساء: 3] قالتْ: يَا ابْنَ أُخْتِي هِيَ الْيَتِيمَةُ تَكُونُ في حِجْرِ وَلِيِّهَا تُشَارِكُهُ في مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ في صَدَاقِهَا فَيُعْطِيهَا مِثْلَ ما يُعْطِيهَا غَيْرُهُ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إلاَّ أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ».

قال عُرْوَةُ: قالتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الآيَةِ فِيهِنَّ، فأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: 127] قالَتْ: وَالذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَى عَلَيْهِمْ في الْكِتَابِ الآيَةُ الأُولَى التي قال اللَّهُ تَعالَى فيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ﴾ [النساء: 3] قالَتْ عَائِشَةُ: وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ في الآيَةِ الآخِرَةِ: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: 127] هِيَ رَغْبَةُ أَحَدِكُمْ عن يَتِيمَتِهِ التي تكوُنُ في حِجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمالِ وَالْجَمَالِ، فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا في مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلاَّ بالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

قال يُونُسُ وقالَ: رَبِيعَةُ في قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ قالَ: يقُولُ: أُتْرُكُوهُنَّ إنْ خِفْتُمْ فَقَدْ أَحْلَلْتُ لَكُمْ أَرْبَعًا.

2069 ـ حدّثنا أَحْمَدُ بنُ مُحمَّدِ بنِ حَنْبَلٍ: حدَّثنا يَعْقُوبُ بنُ إبراهِيمَ بنِ سَعْدٍ: حَدَّثَني أبِي، عن الْوَلِيدِ بنِ كَثِيرٍ: حَدَّثَني مُحمَّدُ بنُ عَمْرِو بن حَلْحَلةَ الدُّؤلي أَنَّ ابنَ شِهَابٍ حَدَّثَهُ أَنَّ عَلِيَّ بنَ الْحُسَيْنِ رضي اللَّهُ عنهما حَدَّثَهُ: أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بنِ مُعَاوِيَةَ مَقْتَلَ الْحُسَيْنِ بن عَلِيٍّ رَضِيَ اللَّهِ عَنْهُما لَقِيَهُ الْمِسوَرُ بنُ مَخْرَمَةَ فقال لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حاجَةٍ تَأْمُرُني بِهَا؟ قال: فَقُلْتُ لَهُ: لاَ، قال: هَلْ

him"? Indeed, I'm afraid that you might be overpowered and deprived of it by those people. By Allah, if you give it to me, it would never be taken before my soul would be. Ali Ibn Abu Talib betrothed the daughter of Abu Jahl while Fatimah was his wife, thereupon I heard the Messenger of Allah "Allah's blessing and peace be upon him" addressing the people from over this pulpit of mine, and I had attained the age of puberty, saying: "No doubt, Fatimah is a portion of me, and I have no fear that she would be put to trial in her religion." He then made a mention of a son-in-law of him belonging to Banu Abd Shams (i.e. Abu Al-As Ibn Ar-Rabie, the wife of Zainab), whom he praised as a son-in-law, and spoke good saying: "He talked to me, and told me the truth, and made a promised to me, and fulfilled his promise. I'm not to make unlawful what is lawful, nor am I to make lawful what is unlawful. But by Allah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" and the daughter of the enemy of Allah should never be combined in wedlock."

2070- The same story is narrated on the authority of Ibn Abu Mulaikah with the addition that Ali cancelled out that marriage (from the daughter of Abu Jahl).

2071- It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on the pulpit: "The sons of Hisham Ibn Al-Mughirah asked for my permission to give their daughter to Ali (Ibn Abu Talib) in marriage; and I'm not to give them permission! I'm not to give them permission! I'm not to give them permission, unless Ali Ibn Abu Talib likes to divorce my daughter (Fatimah first) and then marry their daughter: she (Fatimah) is a part of me: that which troubles her troubles me, and that which harms her also harms me."

[14] The (Temporary) Marriage Of Enjoyment

2072- It is narrated on the authority of Az-Zuhri that he said: We were sitting with Umar Ibn Abd Al-Aziz when we were engaged in discussing the (temporary marriage for) enjoyment of women, thereupon a man called Rabie Ibn Sabrah said: I bear witness that my father told that the Messenger of Allah "Allah's blessing and peace be upon him" forbade it during the Farewell Hajj.

2073- It is narrated on the authority of Rabie Ibn Sabrah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade the (temporary marriage for) enjoyment of women.

أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ ﷺ فإنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ وَأَيْمُ اللَّهِ لَئِنْ أَعْطَيْتَنِيهُ لا يُخْلَصُ إِلَيْهِ أَبَدًا حتى يُبْلَغَ إلى نَفْسِي، إنَّ عَلِيَّ بنَ أبي طَالِبٍ رَضِيَ اللَّهِ عَنْهُ خَطَبَ بِنْتَ أبي جَهْلٍ عَلَى فَاطِمَةَ رضي اللَّهُ عنها فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ في ذَلِكَ عَلَى مِنْبَرِهِ، هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فقال: «**إِنَّ فَاطِمَةَ مِنِّي وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا**» قال: ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فأَحْسَنَ، قال: «**حَدَّثَنِي فَصَدَقَنِي وَوَعَدَنِي فَوَفَى لِي وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلا أُحِلُّ حَرَامًا، وَلَكِنْ وَاللَّهِ لا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا**».

2070 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عُرْوَةَ، وَعن أَيُّوبَ، عن ابنِ أبي مُلَيْكَةَ بِهَذا الْخَبَرِ قال: «فَسَكَتَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ عَنْ ذَلِكَ النِّكَاحِ».

2071 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ وَقُتَيْبَةُ بنُ سَعِيدٍ، المَعنى، قال أَحْمَدُ: حدّثنا اللَّيْثُ: حَدَّثَنِي عَبْدُ اللَّهِ بنُ عُبَيْدِ اللَّهِ بنِ أبي مُلَيْكَةَ الْقُرَشِيِّ التَّيْمِيِّ أَنَّ المِسْوَرَ بنَ مَخْرَمَةَ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى المِنْبَرِ يقُولُ: «**إِنَّ بَنِي هِشَامِ بنِ المُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ مِنْ عَلِيِّ بنِ أبي طَالِبٍ، فَلاَ آذَنُ، ثُمَّ لاَ آذَنُ، ثُمَّ لا آذَنُ إِلاَّ أَنْ يُرِيدَ ابنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يَرِيبُنِي ما أَرَابَها وَيُؤْذِينِي ما آذاها**». قال أبو دَاوُدَ: وَالإِخْبَارُ في حَدِيثِ أَحْمَدَ.

[ت14/م13] ـ باب في نِكَاح المتعة

2072 ـ حدّثنا مُسَدَّدُ بنُ مُسَرْهَدٍ: حدَّثنا عَبْدُ الْوَارِثِ، عن إِسْمَاعِيلَ بنِ أُمَيَّةَ، عن الزُّهْرِيِّ قال: «كُنَّا عِنْدَ عُمَرَ بنِ عَبْدِ الْعَزِيزِ فَتذَاكَرْنَا مُتْعَةَ النِّسَاءِ، فقال له رَجُلٌ يُقَالُ لَهُ رَبِيعُ بنُ سَبْرَةَ: أَشْهَدُ عَلَى أبي أَنَّهُ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهى عَنْها في حَجَّةِ الْوَدَاعِ».

2073 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنُ فَارِسٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن رَبِيعِ بنِ سَبْرَةَ، عن أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ مُتْعَةَ النِّسَاءِ».

[15] What About Shighar

(The Mutual Marriage With No Dower)

2074- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Shighar. Nafi' was asked: What is Shighar? He said: It is that a man says to another: "Give me your daughter or sister in marriage, on the condition that I would give you in marriage my daughter or sister" with no dower to be paid by any of them.

2075- It is narrated on the authority of Abd Ar-Rahman Ibn Hurmuz Al-A'raj that Al-Abbas Ibn Abdullah Ibn Al-Abbas gave his daughter to Abd Ar-Rahman Ibn Al-Hakam in marriage, and Abd Ar-Rahman gave him his daughter in marriage, and both made (giving their daughters to each other in marriage as the) dower. But Mu'awiyah sent a letter to Marwan, giving him the command to part them, saying in his letter: "This is just the Shighar which the Messenger of Allah "Allah's blessing and peace be upon him" forbade."

[16] Making (One's Irrevocably Divorced Woman) Lawful (For Him To Remarry)

2076- It is narrated on the authority of Ali, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: Allah's Apostle "Allah's blessing and peace be upon him" cursed the Muhallil and the Muhallal (such as marries a woman who is irrevocably divorced by another to make her lawful for him to remarry; and such as divorces his wife irrevocably and accepts to remarry her according to this operation).

2077- The same is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him".

[17] The Marriage Of A Slave Without The Leave Of His Masters

2078- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such a slave (or slave-girl) as marries without the permission of his (or her) master is a prostitute."

2079- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave marries without the permission of his masters, his marriage should be invalid."

Abu Dawud says: This narration is weak, and the statement is ascribed to Ibn Umar himself.

[ت15/م14] ـ باب في الشِّغار

2074 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ. (ح) وحدَّثنا مُسَدَّدٌ بنُ مُسَرْهَدٍ: حدَّثنا يَحْيَى، عن عُبَيْدِ اللَّهِ كِلاَهُمَا، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عن الشِّغَارِ». زَادَ مُسَدَّدٌ في حَدِيثِهِ: «قُلْتُ لِنَافِعٍ: مَا الشِّغَارُ؟ قالَ: يَنْكِحُ ابْنَةَ الرَّجُلِ وَيُنْكِحُهُ ابْنَتَهُ بِغَيْرِ صَدَاق، وَيَنْكِحُ أُخْتَ الرَّجُلِ فَيُنْكِحَهُ أُخْتَهُ بِغَيْرِ صَدَاقٍ».

2075 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ: حدَّثنا يَعقُوبُ بنُ إبراهِيمَ: حدَّثنا أبي، عن ابنِ إِسْحَاقَ، قال: حَدَّثَني عَبْدُ الرَّحْمَنِ بنُ هُرْمُزَ الأَعْرَجُ: «أَنَّ الْعَبَّاسَ بنَ عَبْدِ اللَّهِ بن الْعَبَّاسِ أَنْكَحَ عَبْدَ الرَّحْمَنِ بن الْحَكَم ابْنَتَهُ وَأَنْكَحَهُ عَبْدُ الرَّحْمَنِ بِنْتَهُ وَكَانَا جَعَلاَ صَدَاقًا. فَكَتَبَ مُعَاوِيَةُ إلَى مَرْوَانَ يَأْمُرُهُ بالتَّفْرِيقِ بَيْنَهُمَا وَقالَ في كِتَابِهِ لَهَذَا الشِّغَارُ الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ».

[ت16/م14، 15] ـ باب في التحليل

2076 ـ حدّثنا أَحْمَدُ بنُ يُونُسَ: حدَّثنا زُهَيْرٌ: حدثني إِسْمَاعِيلُ، عن عَامِرٍ، عن الحارِثِ، عن عَلِيٍّ رضي اللَّهِ عنه قالَ إِسْمَاعِيلُ: وَأُرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ: أَنَّ النَّبيَّ ﷺ قالَ: «**لُعِنَ المُحِلُّ وَالمُحَلَّلُ لَهُ**».

2077 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ، عن خَالِدٍ، عن حُصَيْنٍ، عن عَامِرٍ، عن الْحَارِثِ الأَعْوَرِ، عنْ رَجُلٍ مِنْ أَصْحَابِ النَّبيِّ ﷺ قالَ: «فَرَأَيْنَا أَنَّهُ عَلِيٌّ عليه السلام»، عن النَّبيِّ ﷺ بمَعْنَاهُ.

[ت17/م15 ، 16] ـ باب في نِكَاح العبد بغير إذن مَوَاليه

2078 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ وَعُثْمَانُ بنُ أبي شَيْبَةَ، وَهَذَا لَفْظُ إِسْنَادِهِ وَكلاَهما عن وَكِيعٍ: حدَّثنا الْحَسَنُ بنُ صَالِحٍ، عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عَقِيلٍ، عن جَابِرٍ قال: قالَ رَسُولُ اللَّهِ ﷺ: «**أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ فَهُوَ عَاهِرٌ**».

2079 ـ حدّثنا عُقْبَةُ بنُ مُكْرَمٍ: حدَّثنا أبو قُتَيْبَةَ، عن عَبْدِ اللَّهِ بنِ عُمَرَ، عن نَافِعٍ، عن ابن عُمَرَ، عن النَّبيِّ ﷺ قالَ: «**إِذَا نَكَحَ الْعَبْدُ بِغَيْرِ إِذْنِ مَوْلاَهُ فَنِكَاحُهُ بَاطِلٌ**».

قال أَبو دَاوُدَ: هَذَا الْحَدِيثُ ضَعِيفٌ وَهُوَ مَوْقُوفٌ وَهُوَ قَوْلُ ابنِ عُمَرَ رضي اللَّهِ عنهما.

[18] It Is Undesirable That A Man Should Propose To Marry Such As Has Been Engaged To His (Muslim) Brother

2080- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no man betroth such as has been engaged to his (Muslim) brother."

2081- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no man betroth such as has been engaged to his (Muslim) brother, nor should he enter into transaction in opposition to him (his Muslim brother) unless it is with his leave."

[19] The Man Looks At The Woman Whom He Intends To Marry

2082- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you betroths a woman: if he could be able to see from her what prompts him to marry her, let him do." He (Jabir) added: I betrothed a girl, and I kept hidden in expectation for seeing her until I saw from her what motivated me to marry her, thereupon I married her.

[20] What About The Guardian

2083- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman marries but it is not her guardian who gives her in marriage, her marriage is invalid; her marriage is invalid; her marriage is invalid; and if he (her husband) consummates marriage with her, she will have her dower for whatever he has got from her; and if they fall in dispute, then, the ruler becomes the guardian of such as has no guardian."

2084- The same is narrated on the authority of Urwah from A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him".

2085- It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no marriage (to be considered as valid) unless it is with a guardian (to give the woman in marriage)."

2086- It is narrated on the authority of Urwah Ibn Az-Zubair that Umm Habibah was the wife of Ibn Jahsh who died and left her, and he was among those who emigrated to Abyssinia. Then, the Negus, in whose land she was living, gave her in marriage to the Messenger of Allah "Allah's blessing and peace be upon him".

[ت18/م16، 17] ـ باب في كَراهية أن يَخْطُب الرجل على خِطْبة أخيه

2080 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدِ بنِ المُسَيَّبِ، عن أبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: **«لا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيه»**.

2081 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ اللَّهِ بنُ نُمَيْرٍ، عنْ عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابن عُمَرَ قال: قال رَسُولُ اللَّهِ ﷺ: **«لاَ يَخْطُبْ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ وَلاَ يَبِيعْ عَلَى بَيْعِ أَخِيهِ إِلاَّ بِإِذْنِهِ»**.

[ت19/م17، 18] ـ باب في الرَّجل يَنْظُر إلى المرأة وهو يريد تَزْوِيجها

2082 ـ حدّثنا مُسَدَّدٌ: حدَّثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ: حدَّثنا مُحَمَّدُ بنُ إِسْحَاقَ، عن دَاوُدَ بنِ حُصَيْنٍ، عن وَاقِدِ بن عَبْدِ الرَّحْمَنِ ـ يَعْنِي ابنَ سَعْدِ بن مُعَاذٍ ـ، عن جَابِرِ بن عَبْدِ اللَّهِ قال: قال رَسُولُ اللَّهِ ﷺ: **«إِذَا خَطَبَ أَحَدُكُمُ الْمَرْأَةَ فَإِنِ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ»**. قَالَ: فَخَطَبْتُ جَارِيَةً فَكُنْتُ أَتَخَبَّأُ لَهَا حَتَّى رَأَيْتُ مِنْهَا مَا دَعَانِي إِلَى نِكَاحِهَا وَتَزَوُّجِهَا فَتَزَوَّجْتُهَا.

[ت20/م18 ، 19] ـ باب في الولي

2083 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ: حدَّثنا ابنُ جُرَيْجٍ، عنْ سُلَيْمَانَ بنِ مُوسَى، عن الزُّهْرِيِّ، عن عُرْوَةَ، عن عَائِشَةَ قالَتْ: قال رَسُولُ اللَّهِ ﷺ: **«أَيُّمَا امْرَأَةٍ نَكَحَتْ بِغَيْرِ إِذْنِ مَوَالِيهَا فَنِكَاحُهَا بَاطِلٌ»** ثَلاَثَ مَرَّاتٍ، **«فَإِنْ دَخَلَ بِهَا فَالْمَهْرُ لَها بِمَا أَصَابَ مِنْهَا، فَإِنْ تَشَاجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لاَ وَلِيَّ لَهُ»**.

2084 ـ حدّثنا الْقَعْنَبِيُّ: حدَّثنا ابنُ لَهِيعَةَ، عن جَعْفَرٍ ـ يَعْنِي ابنَ رَبِيعَةَ ـ، عنْ ابنِ شِهَابٍ، عنْ عُرْوَةَ، عنْ عَائِشَةَ، عنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: جَعْفَرٌ لَمْ يَسْمَعْ مِنَ الزُّهْرِيِّ، كَتَبَ إِلَيْهِ.

2085 ـ حدّثنا مُحَمَّدُ بنُ قُدَامَةَ بن أَعْيَنَ: حدَّثنا أَبُو عُبَيْدَةَ الْحَدَّادُ، عن يُونُسَ. وَإِسْرَائِيلُ، عن أبي إِسْحَاقَ، عن أبي بُرْدَةَ، عنْ أبي مُوسَى أنَّ النَّبِيَّ ﷺ قال: **«لاَ نِكَاحَ إِلاَّ بِوَلِيٍّ»**.

قال أَبُو دَاوُدَ: وَهُوَ يُونُسُ عنْ أبي بُرْدَةَ، وَإِسْرَائِيلُ، عنْ أبي إِسْحَاقَ، عن أبي بُرْدَةَ.

قال أَبُو دَاوُدَ: يُونُسُ لَقِي أَبَا بُرْدَةَ.

2086 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بن فَارِسٍ: حدَّثنا عَبْدُ الرَّزَّاقِ، عنْ مَعْمَرٍ، عن الزُّهْرِيِّ، عن عُرْوَةَ بنِ الزُّبَيْرِ، عنْ أُمِّ حَبِيبَةَ: «أَنَّهَا كَانَتْ عِنْدَ ابنِ جَحْشٍ فَهَلَكَ عنها، وَكَانَ فِيمَنْ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ، فَزَوَّجَهَا النَّجَاشِيُّ رَسُولَ اللَّهِ ﷺ وَهِيَ عِنْدَهُمْ».

[21] What About Preventing Divorced Women To Return To Their Former Husbands?

2087- It is narrated on the authority of Ma'qal Ibn Yasar that he said: I had a sister, whom many proposed to marry, and when a paternal cousin of mine came and engaged her, I gave her in marriage to him, but later he divorced her retrievably, and left her until her term of Iddat elapsed. When I was talked by many to engage her he came and betrothed her from me, thereupon I said to him: "No, by Allah, I will never give her in marriage to you." In connection with me the following Verse was revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (Al-Baqarah 232) I made expiation for my oath, and gave her in marriage to him.

[22] When Two Guardians (Of A Woman) Give Her In Marriage

2088- It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman is given in marriage by two guardians, it (the valid marriage) should be for the first of them (who has done it); and if a man buys a thing from two persons (successively), it should be for the first of them (its real owner)."

[23] Allah's Statement: "Ye Are Forbidden To Inherit Women Against Their Will, Nor Should Ye Treat Them With Harshness"

2089- It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: "you are forbidden to inherit women against their will. Nor should you treat them with harshness": It was the habit that whenever a man died, his guardians would have more claim over his wife than her own guardian: they could give her in marriage to such as they pleased if they so liked, and they could prevent from giving her in marriage if they so liked. In connection with that, this Holy Statement was revealed.

2090- It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: "you are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dower you have given them": It was the habit that a man should inherit the wife of his deceased relative: he would prevent her from getting married until she would die, otherwise, she should give him back her dower. (With that Holy Verse) Allah forbade that decisively.

2091- The same is narrated on the authority of Ad-Dahhak, with the addition that Allah Almighty gave admonition pertaining to that.

[ت21/م19، 20] ـ باب في العَضْل

2087 ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثني أبو عامِرٍ عَبْدُ المَلِكِ بْنُ عَمْرٍو هو العَقَدي: حدَّثنا عَبَّادُ بنُ رَاشِدٍ، عن الْحَسَنِ، قال: حَدَّثَني مَعْقِلُ بنِ يَسَارٍ، قال: «كَانَتْ لِي أُخْتٌ تُخْطَبُ إلَيَّ فأتَانِي ابنُ عَمٍّ لِي فأَنْكَحتُهَا إيَّاهُ، ثُمَّ طَلَّقَهَا طَلاَقًا لَهُ رَجْعَةٌ، ثُمَّ تَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا، فَلَمَّا خُطِبَتْ إلَيَّ أَتَانِي يَخْطُبُهَا، فَقُلْتُ: لاَ وَاللَّهِ لا أُنْكِحُهَا أبَدًا. قال: فَفِيَّ نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَٰجَهُنَّ﴾ [البقرة: 232] الآيةَ. قال: فكَفَّرْتُ عن يَمِينِي فأَنْكَحْتُهَا إيَّاهُ».

[ت22/م20، 21] ـ باب إذا أَنْكَحَ الوليَّان

2088 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا هِشَامٌ. (ح)، وَحدَّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا هَمَّامٌ. (ح) وَحدثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، المعنى، عن قَتَادَةَ، عن الْحَسَنِ، عن سَمُرَةَ، عن النَّبيِّ ﷺ قال: «**أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلأَوَّلِ مِنْهُمَا، وَأَيُّمَا رَجُل بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا**».

[ت23/م21 ، 23] ـ باب قوله تعالى: ﴿لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ﴾ [النساء: 19]

2089 ـ حدّثنا أَحْمَدُ بنُ مَنِيع: حدَّثنا أَسْبَاطُ بنُ مُحَمَّدٍ: حدَّثنا الشَّيْبَانيُّ: عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال الشَّيْبَانِيُّ: وَذَكَرَهُ عَطَاءٌ أبو الْحَسَنِ السوائي وَلا أَظُنُّهُ إلاَّ عن ابنِ عَبَّاسٍ في هَذِه الآيَةِ: ﴿لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ﴾ قال: «كَانَ الرَّجُلُ إذَا مَاتَ كَانَ أَوْلِيَاؤُهُ أَحَقَّ بامْرَأَتِهِ مِنْ وَلِيِّ نَفْسِهَا إنْ شَاءَ بَعْضُهُمْ زَوَّجَهَا أَوْ زَوَّجُوهَا وَإنْ شَاؤُوا لم يُزَوِّجُوهَا، فَنَزَلَتْ هَذِهِ الآيَةُ في ذَلِكَ».

2090 ـ حدّثنا أَحْمَدُ بنُ مُحمَّدِ بنِ ثَابِتٍ المَرْوَزِيُّ، قال: حَدَّثَني عَلِيُّ بنُ حُسَيْنِ بن واقد، عن أَبِيهِ، عن يَزِيدَ النَّحْوِيِّ، عن عِكْرِمَةَ، عن ابن عَبَّاسٍ قال: «﴿لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ﴾ وَذَلِكَ أَنَّ الرَّجُلَ كَانَ يَرِثُ امْرَأَةَ ذِي قَرَابَتِهِ فَيَعْضُلُهَا حتى تَمُوتَ أَوْ تَرُدَّ إلَيْهِ صَدَاقَهَا، فأَحْكَمَ اللَّهُ عن ذَلِكَ وَنَهَى عن ذَلِكَ».

2091 ـ حدّثنا أَحْمَدُ بنُ شَبُّويَه المَرْوَزِيُّ: حدَّثنا عَبْدُ اللَّهِ بنُ عُثْمَانَ، عن عِيسَى بنِ عُبَيْدٍ، عن عُبَيْدِ اللَّهِ مَوْلَى عُمَرَ، عن الضَّحَّاكِ بمَعْنَاهُ قال: فَوَعَظَ اللَّهُ في ذَلِكَ.

[24] Consulting The Woman In Her Marriage

2092- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after taking her permission." The people asked: "O Allah's Apostle! How can we know her permission?" He said: "Her silence (indicates her permission)."

2093- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The orphan girl should be consulted if she is (intended to be) given in marriage: if she keeps silent, this is her consent, and if she refuses, such marriage should not be binding upon her."

Abu Dawud says: The same is transmitted on the authority of Muhammad Ibn Amr through another chain of transmitters.

2094- The same is narrated on the authority of Muhammad Ibn Amr through the same chain of transmission, with the addition: "If she sheds tears or keeps silent..."

Abu Dawud says: This narration is false.

Abu Dawud says: The same is narrated on the authority of A'ishah that she said: "O Messenger of Allah! The virgin feels shy of expressing her consent in words." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Her silence refers to her consent."

2095- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Consult the women concerning (the marriage of) their daughters."

[25] When A Virgin Is Given In Marriage By Her Father Without Seeking Her Consent

2096- It is narrated on the authority of Ibn Abbas that a virgin came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him that her father gave her in marriage against her will. On that the Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom to choose (whether to affirm or cancel the marriage).

2097- The same is narrated on the authority of Ikrimah from the Messenger of Allah "Allah's blessing and peace be upon him".

[ت24/م22 ، 23] ـ باب في الاستِئْمَار

2092 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا أبَانُ: حدَّثنا يَحْيَى، عن أبي سَلَمَةَ، عن أبي هُرَيْرَةَ أنَّ النَّبيَّ ﷺ قال: «**لا تُنْكَحُ الثَّيِّبُ حتى تُسْتَأْمَرَ وَلا الْبِكْرُ إلاَّ بِإِذْنِهَا**». قالُوا: يَا رَسُولَ اللَّهِ وَمَا إِذْنُهَا؟ قال: «**أَنْ تَسْكُتَ**».

2093 ـ حدّثنا أبُو كَامِلٍ: حدَّثنا يَزِيدُ ـ يَعني ابنَ زُرَيْعٍ ـ. (ح)، وَحدَّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادُ المَعنى: حَدَّثَني مُحَمَّدُ بنُ عَمْرٍو: حدَّثنا أبُو سَلَمَةَ، عن أبي هُرَيْرَةَ قال: قال رَسُولُ اللَّهِ ﷺ: «**تُسْتَأْمَرُ الْيَتِيمَةُ في نَفْسِهَا، فإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا، وَإِنْ أَبَتْ فَلاَ جَوَازَ عَلَيْهَا**».

قال أَبُو دَاوُدَ: والإِخبارُ في حديثِ يزيدَ.

قال أَبُو دَاوُدَ: وكَذَلِكَ رَوَاهُ أبُو خالِدٍ سُلَيْمَانُ بنُ حَيَّانَ، وَمُعَاذُ بنُ مُعَاذٍ، عن مُحَمَّدِ بنِ عَمْرٍو.

2094 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ: حدَّثنا ابنُ إدْرِيسَ، عن مُحَمَّدِ بنِ عَمْرٍو بِهذَا الحدِيثِ بإِسْنَادِهِ. زَادَ فيه قال: «**فإِنْ بَكَتْ أَوْ سَكَتَتْ**» زَادَ: «**بَكَتْ**».

قال أَبُو دَاوُدَ: وَلَيْسَ «**بَكَتْ**» بِمَحْفُوظٍ، وَهُوَ وَهْمٌ في الحدِيثِ. الْوَهْمُ من ابنِ إدْرِيسَ، أوْ من مُحَمَّدِ بنِ الْعَلاَءِ.

قال أَبُو دَاوُدَ: وَرَوَاهُ أبُو عَمْرٍو ذِكْوَانُ، عن عَائِشَةَ قالتْ: يَا رَسُولَ اللَّهِ إنَّ الْبِكْرَ تَسْتَحِي أنْ تَتَكَلَّمَ، قال: «**سُكَاتُها إِقْرَارُها**».

2095 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: أخبرنا مُعَاوِيَةُ بنُ هِشَامٍ، عن سُفْيَانَ، عن إِسْمَاعِيلَ بنِ أُمَيَّةَ: حَدَّثَني الثِّقَةُ عن ابنِ عُمَرَ قال: قال رَسُولُ اللَّهِ ﷺ: «**آمِرُوا النِّسَاءَ في بَنَاتِهِنَّ**».

[ت25/م23، 24] ـ باب في البِكْر يزوجها أبوها ولا يستأمرها

2096 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا حُسَيْنُ بنُ مُحَمَّدٍ: حدَّثنا جَرِيرُ بنُ حَازِمٍ، عن أيُوبَ، عن عِكْرِمَةَ، عن ابن عَبَّاسٍ: «أَنَّ جَارِيَةً بِكرًا أَتَتِ النَّبيَّ ﷺ فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهةٌ فَخَيَّرَهَا النَّبيُّ ﷺ».

2097 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عن أيُوبَ، عن عِكْرِمَةَ، عن النَّبيِّ ﷺ بِهذَا الْحَدِيث.

قال أَبُو دَاوُدَ: لَمْ يَذْكُرِ ابنَ عَبَّاس وَهكَذَا رَوَاهُ النَّاسُ مُرْسَلاً مَعْرُوفٌ.

[26] What About The Matron (Previously Married Woman)?

2098- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The matron (previously married woman) has claim over herself than her guardian; and the consent of the virgin should be sought concerning her marriage, and her consent is expressed by her silence."

2099- The same is narrated on the authority of Abdullah Ibn Al-Fadl through the same chain of transmitters, in which he said: "The matron (previously married woman) has claim over herself than her guardian; and the consent of the virgin should be sought by her father (or guardian) concerning her marriage."

2100- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The guardian has nothing to do with the matron (concerning her marriage); and the orphan girl should be consulted (in her marriage), and her silence refers to her consent."

2101- It is narrated on the authority of Khansa' Bint Khidham Al-Ansariyyah that her father gave her in marriage against her will, and she was previously married. She went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" cancelled out her marriage.

[27] The Equality (In Religion Between Both Parties Of Marriage)

2102- It is narrated on the authority of Abu Hurairah that Abu Hind cupped the Messenger of Allah "Allah's blessing and peace be upon him" in the skull, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Banu Bayadah! (There is nothing to forbid you to) have Abu Hind get married to your (daughters) or to give (your daughters) in marriage to him." He further said: "If there is good in anything therewith you treat yourselves, it is in cupping."

[28] Marrying Such As Has Not Been Born Yet

2103- It is narrated on the authority of Sarah Bint Miqsam that she heard Maimunah Bint Kardam having said: I set out in the company of my father during the (Farewell) Hajj of the Messenger of Allah "Allah's blessing and peace be upon him", and I saw the Messenger of Allah "Allah's blessing and peace be upon him" when my father came near to him and he was riding a she-camel, thereupon he stood for him, and paid attention to what

[ت26/م24 ، 25] ـ باب في الثيِّب

2098 ـ حدّثنا أَحْمَدُ بنُ يُونس وَعَبْدُ اللَّهِ بنُ مَسْلَمَةَ قالاَ: حدَّثنا مَالِكٌ، عن عَبْدِ اللَّهِ بنِ الْفَضْلِ، عن نَافِعِ بن جُبَيرٍ، عن ابن عَبَّاسٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْمَرُ في نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا**» وَهَذَا لَفْظُ الْقَعْنَبِيِّ.

2099 ـ حدّثنا أَحْمَدُ بنُ حَنْبَلٍ: حدَّثنا سَفْيَانُ، عن زِيَادِ بنِ سَعْدٍ، عن عَبْدِ اللَّهِ بنِ الْفَضْلِ بإِسْنَادِهِ قالَ: «**الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْمِرُهَا أَبُوهَا**».

قال أَبُو دَاوُدَ: أَبُوهَا لَيْسَ بِمَحْفُوظٍ.

2100 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا مَعْمَرٌ، عن صَالِحِ بنِ كَيْسَانَ، عن نَافِعِ بن جُبَيْرِ بن مُطْعِمٍ، عن ابن عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «**لَيْسَ لِلْوَلِيِّ مَعَ الثَّيِّبِ أَمْرٌ، وَالْيَتِيمَةُ تُسْتَأْمَرُ، وَصَمْتُهَا إِقْرَارُهَا**».

2101 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عنْ عَبْدِ الرَّحْمَنِ بنِ الْقَاسِمِ، عنْ أَبِيهِ، عن عَبْدِ الرَّحْمَنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ الأَنْصَارِيَّيْنِ، عن خَنْسَاءَ بَنْتِ خِذَامٍ الأَنْصَارِيَّةِ: «أَنَّ أَباها زَوَّجها وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذَلِكَ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ فَرَدَّ نِكَاحَها».

[ت27/م25، 26] ـ باب في الأَكْفاء

2102 ـ حدّثنا عَبْدُ الْوَاحِدِ بنُ غِياثٍ: حدَّثنا حَمَّادٌ: حدَّثنا مُحَمَّدُ بنُ عَمْرٍو، عنْ أبي سَلَمَةَ، عنْ أَبي هُرَيْرَةَ: أَنَّ أَبا هِنْدٍ حَجَمَ النَّبيَّ ﷺ في الْيَافُوخِ، فقالَ النَّبيُّ ﷺ: «**يَا بَنِي بَيَاضَةَ، أَنْكِحُوا أَبا هِنْدٍ وَأَنْكِحُوا إِلَيْهِ**». وَقالَ: «**وَإِنْ كَانَ في شَيْءٍ مِمَّا تَدَاوُونَ بِهِ خَيْرٌ فالْحِجَامَةُ**».

[ت28/م26 ، 27] ـ باب في تزويج من لم يُولد

2103 ـ حدّثنا الْحَسَنُ بنُ عَلِيٍّ وَمُحَمَّدُ بنُ الْمُثَنَّى، الْمَعْنَى، قالاَ: حدَّثنا يَزِيدُ بنُ هَارُونَ: أخبرنا عَبْدُ اللَّهِ بنُ يَزِيدَ بن مِقْسِمٍ الثَّقَفِيُّ مِنْ أَهْلِ الطَّائِفِ، قال: حَدَّثَتْنِي سَارَةُ بِنْتُ مِقْسِمٍ أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كَرْدَمٍ قالَتْ: «خَرَجْتُ مَعَ أَبي في حَجَّةِ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ فَدَنَا إِلَيْهِ أَبي وَهُوَ عَلَى نَاقَةٍ لَهُ فَوَقَفَ له وَاسْتَمَعَ مِنْهُ، وَمَعَهُ دِرَّةٌ كَدِرَّةِ الْكُتَّابِ فَسَمِعْتُ الأَعْرَابَ وَالنَّاسَ وَهُمْ يَقُولُونَ:

he was saying, and he was having a stick like that used by the teachers. Then, he heard the Bedouins and the people saying: "At-Tabtabiyah! At-Tabtabiyah! At-Tabtabiyah!" my father then came much closer to him, took hold of his foot, submitted to him, and stopped near him, and heard from him. He said: I was enrolled in the army of Uthran and Tariq Ibn Al-Muraqqa' said: "Who does give me a spear and have a reward for it?" I asked: "What is its reward?" he said: "I should give the first daughter I will have to him in marriage." I gave him a spear, and remained far from him until when I learnt he had a girl and she attained the age of puberty I came to him and said: "Prepare my wife for me to take." He took an oath not to do until I should give him a new dower, other than that upon which we had agreed; and I took an oath not to give him but that which I had given him (i.e. the spear)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "How old is she now among women?" I said: "She has seen the (commencements of) hoary-headedness." He said: "I see it'd better for you to leave her." I was astonished at that, and I looked at the Messenger of Allah "Allah's blessing and peace be upon him"; and when he observed that (state of amazement) on me, he said: "You are not sinful, as well as your companion is not sinful."

2104- It is narrated on the authority of Ibrahim Ibn Maisarah from his maternal aunt that a woman told, and she was a woman of truth: While my father was in a battle during the pre-Islamic period of ignorance, and they were walking over scorching hot sand, a man said: "Who does give me his sandals and I will give him (in marriage) the first daughter I will have?" my father took off his sandals and threw them to him. Later on, a girl was born for him and when she attained the age of puberty...and the rest is the same; and no mention is made of the hoary-headedness.

[29] What About The Dower?

2105- It is narrated on the authority of Abu Salamah that he said: I asked A'ishah about the dower paid by the Messenger of Allah "Allah's blessing and peace be upon him" (to each of his wives), thereupon she said: "Twelve ounces (of gold) and a half."

2106- It is narrated on the authority of Abu Al-Ajfa' As-Sulami that he said: Umar Ibn Al-Khattab addressed us saying: "Do not exceed the due limit of the dower given to women: Had it been a good deed in the world, and a (cause of) piety in the Sight of Allah, then, Muhammad "Allah's blessing and peace be upon him" would have been the most fitting and right from amongst you all to do so: he never gave a dower to anyone of his

الطَّبْطَبِيَّةَ الطَّبْطَبِيَّةَ الطَّبْطَبِيَّةَ، فَدَنَا إِلَيْهِ أبي، فَأَخَذَ بِقَدَمِهِ فأَقَرَّ لَهُ وَوَقَفَ عَلَيْهِ وَاسْتَمَعَ مِنْهُ، فقالَ: إِنِّي حَضرْتُ جَيْشَ عَثْرَانَ، قال ابنُ الْمُثَنَّى: جَيْشُ غَثْرَانَ، فَقالَ طَارِقُ بنُ المُرَقَّع: مَنْ يُعْطِيني رُمْحًا بِثَوَابِهِ؟ قُلْتُ: وَمَا ثَوَابُهُ؟ قالَ: أُزَوِّجُهُ أَوَّلَ بِنْتٍ تكُونُ لِي فَأَعْطَيْتُهُ رُمْحِي ثُمَّ غِبْتُ عَنْهُ حَتَّى عَلِمْتُ أَنَّهُ قَدْ وُلِدَ لَهُ جَارِيَةٌ وَبَلَغَتْ ثُمَّ جِئْتُهُ، فَقُلْتُ لَهُ: أَهْلِي جَهِّزْهُنَّ إِلَيَّ، فَحَلَفَ أَنْ لاَ يَفْعَلَ حَتَّى أُصْدِقَهُ صَدَاقًا جَدِيدًا غيرَ الَّذِي كَانَ بَيْنِي وَبَيْنَهُ وَحَلَفْتُ أَنْ لا أُصْدِقَ غَيْرَ الَّذِي أَعْطَيْتُهُ، فَقال رَسُولُ اللَّهِ ﷺ: **«وَبِقَرْنِ أَيِّ النِّسَاءِ هِيَ الْيَوْمَ؟»** قالَ: قَدْ رَأَتِ الْقَتِيرَ. قالَ: **«أَرَى أَنْ تَتْرُكَهَا»** قالَ: فَرَاعَنِي ذَلِكَ وَنَظَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَى ذَلِكَ مِني قالَ: **«لاَ تَأْثَمُ وَلاَ صَاحِبُكَ يَأْثَمُ»**.

قال أَبُو دَاوُدَ: وَالقَتِيرُ: الشَّيْبُ.

2104 ـ حدّثنا أَحْمَدُ بنُ صَالِحٍ: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيجٍ: أخبرني إبراهِيمُ بنُ مَيْسَرَةَ أَنَّ خَالَتَهُ أَخْبَرَتْهُ، عن امْرَأَةٍ قالَتْ: هِيَ مُصَدَّقَةٌ ـ امْرَأَةُ صِدْقٍ ـ قالَتْ: «بَيْنَا أبي في غَزَاةٍ في الْجَاهِلِيَّةِ إِذْ رَمِضُوا فَقَالَ رَجُلٌ: مَنْ يُعْطِيني نَعْلَيْهِ، وَأُنْكِحُهُ أَوَّلَ بِنْتٍ تُولَدُ لِي؟ فَخَلَعَ أبي نَعْلَيْهِ، فأَلْقَاهُمَا إِلَيْهِ، فَوُلِدَتْ لَهُ جَارِيَةٌ، فَبَلَغَتْ»، وذكر نَحْوَهُ، وَلَمْ يَذْكُرْ قِصَّةَ الْقَتِيرِ.

[ت29/م27 ، 28] ـ باب الصَّدَاق

2105 ـ حدّثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ: حدَّثنا عَبْدُ العَزيزِ بنُ مُحَمَّدٍ: حدَّثنا يَزِيدُ بنُ الْهَادِ، عن مُحَمَّدِ بنِ إبراهِيمَ، عن أبي سَلَمَةَ قالَ: «سَأَلْتُ عَائِشَةَ رضي اللَّهُ عنها عن صَدَاقِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: ثِنْتَا عَشْرَةَ أُوقِيَّة وَنَشٌّ، فَقُلْتُ: وَمَا نَشٌّ؟ قَالَتْ: نِصْفُ أُوقِيَّةٍ».

2106 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا حَمَّادُ بنُ زيدٍ، عنْ أَيُوبَ، عن مُحَمَّدٍ هو ابن سيرين، عن أبي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: خَطَبَنَا عُمَرُ رضيَ اللَّهُ عنه فَقَالَ: «أَلاَ لاَ تُغَالُوا بِصُدُقِ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً في الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ كَانَ أَوْلاَكُمْ بها النَّبيُّ ﷺ ما أَصْدَقَ رَسُولُ اللَّهِ امْرَأَةً مِنْ نِسَائِهِ وَلاَ

wives (more than twelve ounces), nor was anyone of his daughters given a dower more than twelve ounces."

2107- It is narrated on the authority of Urwah that Umm Habibah was the wife of Ubaidullah Ibn Jahsh who died in Abyssinia, thereupon the Negus gave her in marriage to the Messenger of Allah "Allah's blessing and peace be upon him", and paid her a dower of four thousand Dirhams on behalf of him, and then sent her to the Messenger of Allah "Allah's blessing and peace be upon him" with Shurahbil Ibn Hasanah.

Abu Dawud says: Ubaidullah Ibn Jahsh was converted into Christianity and died as Christian, and made a bequest to the Messenger of Allah "Allah's blessing and peace be upon him".

2108- It is narrated on the authority of Az-Zuhri that the Negus gave Umm Habibah Bint Abu Sufyan in marriage to the Messenger of Allah "Allah's blessing and peace be upon him" for a dower of four thousand Dirhams, which he paid on his behalf, and he sent a message to the Messenger of Allah "Allah's blessing and peace be upon him" telling him about that, and the Messenger of Allah "Allah's blessing and peace be upon him" accepted.

[30] The Little Dower

2109- It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" saw Abd Ar-Rahman Ibn Awf having the traces of saffron (on his garment), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him about the reason, and he said: "O Messenger of Allah! I've got married." He asked him: "How much have you given her for dower?" he said: "The weight of a date-stone of gold." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, make a banquet even with a sheep."

Abu Dawud says: The date-stone stands for five Dirhams, half an ounce for twenty, and the ounce for forty.

2110- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gives for dower even Sawiq or dates(as little as) to fill both hands, has made lawful (what was unlawful for him from such as has become his wife)."

Abu Dawud says: This narration is transmitted on the authority of Jabir without being traced up to the Messenger of Allah "Allah's blessing and peace be upon him". It is further narrated on his authority that he said:

أُصْدِقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ أَكْثَرَ مِنْ ثِنْتَيْ عَشْرَةَ أُوْقِيَّةً».

2107 ـ حدّثنا حَجَّاجُ بنُ أبي يَعْقُوبَ الثَّقَفِيُّ: حدَّثنا مُعَلَّى بنُ مَنْصُورٍ: حدَّثنا ابنُ المُبَارَكِ: حدَّثنا مَعْمَرٌ، عن الزُّهْرِيِّ، عن عُرْوَةَ، عنْ أُمِّ حَبِيبَةَ: «أَنَّهَا كَانَتْ تَحتَ عُبَيْدِ اللَّهِ بنِ جَحْشٍ فَمَاتَ بِأَرْضِ الْحَبَشَةِ، فَزَوَّجَهَا النَّجَاشِيُّ النَّبيَّ ﷺ وَأَمْهَرَهَا عَنْهُ أَرْبَعَةَ آلَافِ دِرْهَمٍ وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ مَعَ شُرَحْبِيلَ ابْنِ حَسَنَةَ».

قال أَبُو دَاوُدَ: حَسَنَةُ هِيَ أُمُّهُ.

قال أَبُو دَاوُدَ: عبيدُ اللَّهِ بنُ جحش تنصَّر ومات نصرانيًا، وأوصى إلى النبيِّ ﷺ بعدما مات نصرانيًّا.

2108 ـ حدّثنا مُحَمَّدُ بنُ حَاتِمِ بنِ بَزِيعٍ، أخبرنا عَلِيُّ بنُ الْحَسَنِ بنِ شَقِيقٍ، عن ابن المُبَارَكِ، عن يُونُسَ، عن الزُّهْرِيِّ: «أَنَّ النَّجَاشِيَّ زَوَّجَ أُمَّ حَبِيبَةَ بِنْتَ أبي سُفْيَانَ مِنْ رَسُولِ اللَّهِ ﷺ عَلَى صَدَاقِ أَرْبعةِ آلافِ دِرْهَمٍ، وَكَتَبَ بِذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَبِلَ».

[ت30/م28، 29] ـ باب قِلَّة المهر

2109 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن ثَابِتٍ الْبُنَانِيِّ وَحُمَيْدٍ، عن أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَبْدَ الرَّحْمَنِ بنَ عَوْفٍ رضي اللَّهُ عنه وَعَلَيْهِ رَدْعُ زَعْفَرَانٍ، فقال النَّبيُّ ﷺ: «**مَهْيَمْ؟**»، قال: يَا رَسُولَ اللَّهِ إني تَزَوَّجْتُ امْرَأَةً، قال: «**ما أَصْدَقْتَهَا؟**» قال: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، قال: «**أَوْلِمْ وَلَوْ بِشَاةٍ**».

قال أَبُو دَاوُدَ: النَّواةُ: خَمْسَةُ دَرَاهِمَ، وَالنَّشُّ: عِشْرُونَ، وَالأوقِيَّةُ: أَرْبَعُونَ.

2110 ـ حدّثنا إِسْحَاقُ بنُ جِبْرَائِيلَ الْبَغْدَادِيُّ: أخبرنا يَزِيدُ: أخبرنا مُوسَى بنُ مُسْلِمِ بنِ رُومَانَ، عن أبي الزُّبَيْرِ، عن جابرِ بنِ عَبْدِ اللَّهِ أَنَّ النَّبيَّ ﷺ قال: «**مَنْ أَعْطَى في صَدَاقِ امْرَأَةٍ مِلءَ كَفَّيْهِ سَوِيقًا أَوْ تَمْرًا فَقَدِ اسْتَحَلَّ**».

قال أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، عن صَالِحِ بنِ رُومَانَ، عن أبي الزُّبَيْرِ، عن جابرٍ مَوْقُوفًا، وَرَوَاهُ أبو عَاصِمٍ، عن صَالِحِ بنِ رُومَانَ، عن أَبِي الزُّبَيْرِ،

During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to (contract temporary marriage for the purpose to) enjoy of women even with (a dower as little as no more than) a handful of food.

Abu Dawud says: This narration is narrated on the authority of Ibn Juraij from Abu Az-Zubair from Jabir through another chain of transmission.

[31] Giving In Marriage In Return For Deed (Acting For Dower)

2111- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him (to marry). (Seeing he made no decision concerning her) she sat for a long time, after which A man said: "O Messenger of Allah! Marry her to me if you have no need for her." The Prophet "Allah's blessing and peace be upon him" said: "What dower do you have to give her?" he said: "I have but my waist garment." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you give her your waist garment, you will have no waist garment (to cover you). look for something." He said: "I could find nothing." He said to him once again: "Look for something, even if it were an iron ring." He searched and found nothing." The Prophet "Allah's blessing and peace be upon him" asked (him): "How much of the Qur'an do you keep (by heart)?" The man replied: "I know such and such a Surah, and such and such a Surah", naming the Surahs. The Prophet "Allah's blessing and peace be upon him" said: "I have given her in marriage to you for what you know of the Qur'an (as her dower)."

2112- The same story is narrated on the authority of Abu Hurairah, without mentioning the waist garment or the iron ring, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which (Surahs) of the Qur'an do you keep?" he said: "The Surah of Al-Baqarah or that next to it." He said: "Stand and teach her twenty Holy Verses, and she is your wife (with what you have and teach her of the Qur'an)."

2113- The same is narrated on the authority of Makhul from Sahl, through another chain of transmission; and Makhul used to say here: Giving this Concession is not fitting For anyone after the Messenger of Allah "Allah's blessing and peace be upon him".

[32] Whove been married and named the dower before he died

2114- It is narrated on the authority of Masruq that Abdullah Ibn Mas'ud said pertaining to a man who marries a woman and does not consummate marriage with her until he dies, without fixing a dower for her: "She should have the dower in full, the term of Iddat is binding upon her, and (her

عن جابرٍ قال: كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ نَسْتَمْتِعُ بِالْقُبْضَةِ مِنَ الطَّعَامِ عَلَى مَعْنَى الْمُتْعَةِ».

قال أَبُو دَاوُدَ: رَوَاهُ ابنُ جُرَيْجٍ، عن أبي الزُّبَيْرِ، عن جَابِرٍ عَلَى مَعْنَى أبي عَاصِمٍ.

[ت31/م29 ، 30] ـ باب في التَّزويج على العمل يُعْمَل

2111 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أبي حَازِمِ بنِ دِينَارٍ، عن سَهْلِ بنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ جاءَتْهُ امْرَأَةٌ فقالَتْ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ، فَقَامَتْ قِيَامًا طَوِيلاً، فَقَامَ رَجُلٌ فقال: يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا إنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ، فقال رَسُولُ اللَّهِ ﷺ: **«هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصْدِقُهَا إِيَّاهُ؟»** فَقَالَ: ما عِنْدِي إِلاَّ إِزَارِي هَذَا، فقال رَسُولُ اللَّهِ ﷺ: **«إِنَّكَ إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسْتَ لا إِزَارَ لَكَ فالْتَمِسْ شَيْئًا»**، قال: لا أَجِدُ شَيْئًا، قال: **«فَالْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ»**، فالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا، فقال لَهُ رَسُولُ اللَّهِ ﷺ: **«هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ»**؟ قال: نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ سَمَّاهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: **«قَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنْ الْقُرْآنِ»**.

2112 ـ حدّثنا أَحْمَدُ بنُ حَفْصِ بنِ عَبْدِ اللَّهِ، قال: حَدَّثَنِي أَبِي: حفصُ بنُ عَبْدِ اللَّهِ: حَدَّثَنِي إبراهِيمُ بنُ طَهْمَانَ، عن الْحَجَّاجِ بنِ الْحَجَّاجِ الْبَاهِلِيِّ، عن عِسْلٍ، عن عَطَاءِ بنِ أبي رَبَاحٍ، عن أَبي هُرَيْرَةَ نَحْوَ هَذِهِ الْقِصَّةِ. لم يَذْكُرِ الإِزَارَ وَالْخَاتَمَ فَقَالَ: **«ما تَحْفَظُ مِنَ الْقُرْآنِ؟»** قال: سُورَةُ الْبَقَرَةِ أَوْ الَّتي تَلِيهَا، قال: **«فَقُمْ فَعَلِّمْهَا عِشْرِينَ آيَةً وَهِيَ امْرَأَتُكَ»**.

2113 ـ حدّثنا هَارُونُ بنُ زَيْدِ بنِ أبي الزَّرْقَاءِ: حدَّثنا أبي: حدَّثنا مُحَمَّدُ بنُ رَاشِدٍ، عن مَكْحُولٍ نَحوَ خَبَرِ سَهْلٍ، قال: وكَانَ مَكْحُولٌ يقُولُ: لَيْسَ ذَلِكَ لأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ.

[ت32/م30 ، 31] ـ باب فيمن تَزَوَّج ولم يُسَمِّ صداقًا حتى مات

2114 ـ حدَّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، عن سُفْيَانَ، عن فِرَاسٍ، عن الشَّعْبِيِّ، عن مَسْرُوقٍ، عن عَبْدِ اللَّهِ: في رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا وَلم يَدْخُلْ بِهَا وَلم يَفْرِضْ لَهَا الصَّدَاقَ، فقال: «لَها الصَّدَاقُ كَامِلاً

portion of) the heritage should be given to her." On that Ma'qal Ibn Sinan said: "The same judgement was passed by the Messenger of Allah "Allah's blessing and peace be upon him" in connection with Baru' Bint Washiq."

2115- A Hadith like that is narrated on the authority of Alqamah from Abdullah through a different chain of transmitters.

2116- It is narrated on the authority of Abdullah Ibn Utbah Ibn Mas'ud that a similar case was filed before Abdullah Ibn Mas'ud, and they kept meeting him for a month, or so many times (to discuss the matter), And he said: "I judge that she should have the dower in full as her fellow-women might have, with no reduction, and (her portion of) heritage should be given to her, and the term of Iddat is binding upon her: if this (judgement) is right, it is by virtue of Allah, and if it is wrong, it is from me and Satan; and Allah and His Messenger are free from it." Some people from (the tribe of) Ashja' including Al-Jarrah and Abu Sinan stood and said: "O Ibn Mas'ud! We bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" passed a similar judgement in connection with Baru' Bint Washiq and her husband Hilal Ibn Murrah Al-Ashja'i." Abdullah Ibn Mas'ud became very happy by it when his judgement agreed with that of the Messenger of Allah "Allah's blessing and peace be upon him".

2117- It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "Do you accept that I give you such and such a woman in marriage?" he answered in the affirmative. He asked the woman: "Do you accept that I give you in marriage to such and such a man?" she answered in the affirmative. He married both, and the man consummated marriage with her without fixing a dower for her or giving her anything. He was of those who attended (the holy battle of) Hudaibiyah, and everyone of those who attended (the holy battle of) Hudaibiyah had a share in (the land of) Khaibar. When death approached him he said: "The Messenger of Allah "Allah's blessing and peace be upon him" married such and such a woman to me, and I did not fix a dower to her, nor did I give her anything; and I make you witnesses that I've given her for her dower my share in (the land of) Khaibar." She took it and sold it for one thousand (Dirhams).

Abu Dawud says: Umar Ibn Al-Khattab added, and his narration is more complete, in the first portion: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best marriage is the easiest (for one to do)." Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to a man...and the rest is the same.

وَعَلَيْهَا الْعِدَّةُ وَلَها المِيرَاثُ». قال مَعْقِلُ بنُ سِنَانٍ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَضى بِهِ في بَرْوَعَ بِنْتِ وَاشِقٍ».

2115 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا يَزِيدُ بنُ هارُونَ، وَابنُ مَهْدِيٍّ، عن سُفْيَانَ، عن مَنْصُورٍ، عن إبراهِيمَ، عن عَلْقَمَةَ، عن عَبْدِ اللَّهِ فَسَاقَ عُثْمَانُ مِثْلَهُ.

2116 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدُ بنُ أبي عَرُوبَةَ، عن قَتَادَةَ، عن خِلاسٍ وَأبي حَسَّانَ، عن عَبْدِ اللَّهِ بنِ عُتْبَةَ بنِ مَسْعُودٍ: «أَنَّ عَبْدَ اللَّهِ بنَ مَسْعُودٍ أُتِيَ في رَجُلٍ بِهَذا الْخَبرِ قالَ: فَاخْتَلَفُوا إلَيْهِ شَهْرًا، أَوْ قَالَ: مَرَّاتٍ، قال: فإِنِّي أَقُولُ فيها إنَّ لَها صَدَاقًا كَصَدَاقِ نِسَائِهَا لا وَكْسَ وَلا شَطَطَ. قال: وَإِنَّ لَها المِيرَاثَ وَعَلَيْهَا الْعِدَّةُ، فإِنْ يَكُ صَوَابًا فَمِنَ اللَّهِ، وَإِنْ يَكُ خَطَأً فَمِنِّي وَمِنَ الشَّيْطَانِ، وَاللَّهُ وَرَسُولُهُ بَرِيئَانِ، فَقَامَ نَاسٌ مِنْ أَشْجَعَ فِيهِم الْجَرَّاحُ وَأَبُو سِنَانٍ فقالُوا: يا ابْنَ مَسْعُودٍ نَحْنُ نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَاهَا فِينا في بَرْوَعَ بِنْتِ وَاشِقٍ وَإِنَّ زَوْجَها هِلاَلُ بنُ مُرَّةَ الأَشْجَعِيُّ كما قَضَيْتَ. قال: فَفَرِحَ بها عَبْدُ اللَّهِ بنُ مَسْعُودٍ فَرَحًا شَدِيدًا حِينَ وَافَقَ قَضَاؤُهُ قَضَاءَ رَسُولِ اللَّهِ ﷺ».

2117 ـ حدّثنا مُحَمَّدُ بنُ يَحْيَى بنِ فَارِسٍ الذُّهْلِيُّ وَمُحَمَّدُ بنُ المُثَنَّى وَعُمَرُ بنُ الْخَطَّابِ، قال مُحَمَّدٌ: حَدَّثَنِي أَبُو الأَصْبَغِ الْجَزرِيُّ عَبْدُ الْعَزِيزِ بنُ يَحْيَى: أخبرنا مُحَمَّدُ بنُ سَلَمَةَ، عن أبي عَبْدِ الرَّحِيمِ خالِدِ بنِ أبي يَزِيدَ، عن زَيْدِ بنِ أبي أُنَيْسَةَ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن مَرْثَدِ بنِ عَبْدِ اللَّهِ، عن عُقْبَةَ بنِ عامِرٍ: أَنَّ النَّبيَّ ﷺ قال لِرَجُلٍ: «**أَتَرضى أَنْ أُزَوِّجَكَ فُلاَنَةَ؟**» قالَ: نَعَمْ، وَقَالَ لِلْمَرْأَةِ: «**أَتَرْضَيْنَ أَنْ أُزَوِّجَكِ فُلاَنًا؟**» قالَتْ: نَعَمْ فَزَوَّجَ أَحَدَهُمَا صَاحِبَهُ، فَدَخَلَ بِهَا الرَّجُلُ، وَلَمْ يَفرِضْ لَهَا صَدَاقًا، وَلَمْ يُعْطِهَا شَيْئًا، وَكَانَ مِمَّنْ شَهِدَ الْحُدَيْبِيَةَ، وَكَانَ مَنْ شَهِدَ الحُدَيْبِيَةَ لَهُ سَهْمٌ بِخَيْبَرَ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قالَ: إنَّ رَسُولَ اللَّهِ ﷺ زَوَّجَني فُلاَنَةَ وَلَمْ أَفرِضْ لَهَا صَدَاقًا وَلَمْ أُعطِهَا شَيْئًا، وَإِنِّي أُشْهِدُكُمْ أَنِّي أَعْطَيْتُهَا مِنْ صَدَاقِهَا سَهْمِي بِخَيْبَرَ، فَأَخَذَتْ سَهْمًا فَبَاعَتْهُ بِمائَةِ أَلْفٍ.

Abu Dawud says: I'm afraid that this narration might be fabricated, for the matter of marriage (as far as the dower is concerned) is different.

[33] The Sermon Of Marriage

2118- It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the sermon of need, which goes as follows: "Praise be to Allah: we praise Him, seek His Aid, and ask for His Forgiveness. We seek refuge with Allah from the evil of our souls, and from the bad deeds of ours: whomever Allah guides aright, none could lead him astray, and whomever Allah leaves to go astray, none could guide him aright. I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger." (Then, you should join your sermon with three Holy Verses of Allah's Book): "fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (An-Nisa 1) "O you who believe! fear Allah as He should be feared, and die not except in a state of Islam." (Al Imran 102) "O you who believe! fear Allah, and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement." (Al-Ahzab 70:71)

2119- It is narrated on the authority of Abdullah Ibn Mas'ud that whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered (the sermon of) testimony (of marriage), he would say the same...and the rest is the same, in which he added after his saying: "and His Messenger, whom He has sent with the truth as a giver of glad tidings (for the faithful believers) and a warner (for the infidels), (a short time) ahead of the Hour: he, who obeys Allah and His Messenger has been guided aright, and he, who disobeys them will harm none but himself, and he will harm naught Allah."

2120- It is narrated on the authority of a man belonging to Banu Sulaim that he said: I betrothed Umamah Bint Abd Al-Muttalib from the Messenger of Allah "Allah's blessing and peace be upon him" and he gave her to me in marriage without uttering (the sermon of) testimony (of marriage).

[34] Marrying The Young (Females)

2121- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me

قال أَبُو دَاوُدَ: وَزَادَ عُمَرُ بنُ الْخَطَّابِ وَحَدِيثُهُ أَتَمُّ في أَوَّلِ الْحَدِيثِ قالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ النِّكَاحِ أَيْسَرُهُ**». وَقالَ رَسُولُ اللَّهِ ﷺ لِلرَّجُلِ ثُمَّ سَاقَ معناه.

قال أَبُو دَاوُدَ: يُخَافُ أَنْ يَكُونَ هَذَا الْحَدِيثُ مُلْزَقًا لأَنَّ الأمْرَ عَلَى غَيْرِ هَذَا.

[ت33/م31 ، 32] ـ باب في خُطبة النِّكاح

2118 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ، أخبرنا سُفْيَانُ، عن أبي إسْحَاقَ، عن أبي عُبَيْدَةَ، عنْ عَبْدِ اللَّهِ بن مَسْعُودٍ في خُطْبَةِ الْحَاجَةِ في النِّكاحِ وَغَيْرِهِ. (ح)، وَحدَّثنا مُحَمَّدُ بنُ سُلَيْمَانَ الأَنْبَارِيُّ المَعْنَى، حدَّثنا وَكِيعٌ، عن إسْرَائِيلَ، عن أبي إسْحَاق، عن أبي الأحْوَصِ وَأبي عُبَيْدَةَ، عن عَبْدِ اللَّهِ قال: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَةَ الحاجَةِ: «**إنَّ الْحَمْدُ للَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلاَ مُضِلَّ لَهُ وَمَنْ يُضْلِلْ فَلاَ هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لا إلَهَ إلاَّ اللَّهُ، وَأَشْهَدُ أَنُ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. يَا أَيُّهَا الَّذِينَ آمَنُوا** ﴿اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾[النساء: 1] ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾[آل عمران: 102] ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾[الأحزاب: 70 ـ 71] قال أبو داود: لَمْ يَقُلْ مُحَمَّدُ بنُ سُلَيْمَانَ: «إنَّ».

2119 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا أبُو عَاصِمٍ: حدَّثنا عِمْرَانُ، عن قَتَادَةَ، عن عَبْدِ رَبِّهِ، عن أبي عِيَاضٍ، عن ابنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إذَا تَشَهَّدَ ذَكَرَ نَحْوَهُ قال. بَعْدَ قَوْلِهِ: «**وَرَسُولُهُ**»: «**أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَي السَّاعَةِ، مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَد، وَمَنْ يَعْصِهِمَا فإنَّهُ لاَ يَضُرُّ إلاَّ نَفْسَهُ وَلا يَضُرُّ اللَّهَ شَيْئًا**».

2120 ـ حدّثنا مُحَمَّدُ بنُ بَشَّارٍ: حدَّثنا بَدَلُ بنُ المُحَبَّرِ وكنيته أبو المنير: حدَّثنا شُعْبَةُ، عن الْعَلاَءِ ابن أخِي شُعَيْبٍ الرَّازِيِّ، عن إسْمَاعِيلَ بنِ إبراهِيمَ، عن رَجُلٍ مِنْ بَنِي سُلَيْم قالَ: «خَطَبْتُ إلَى النَّبِيِّ ﷺ أُمَامَةَ بِنْت عَبْدِ المُطَّلِبِ فَأَنْكَحَنِي مِنْ غَيْرِ أَنْ يَتَشَهَّدَ».

[ت34/م32، 33] ـ باب في تزويج الصِّغَار

2121 ـ حدّثنا سُلَيْمَانُ بنُ حَرْبٍ، وَأبُو كَامِلٍ، قالاَ: حدَّثنا حَمَّادُ بنُ زَيْدٍ، عنْ هِشَامِ بن عُرْوَةَ عنْ أبِيهِ، عن عَائِشَةَ قالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِنْتُ

when I was seven or six years old, and he consummated marriage with me when I was nine years old.

[35] The Duration Of Stay With The Virgin

2122- It is narrated on the authority of Umm Salamah that when the Messenger of Allah "Allah's blessing and peace be upon him" married Umm Salamah he stayed with her three days, after which he said to her: "(To stay with you only three days) does not mean You are insignificant in the sight of your family. If you so like, I would stay with you seven days, and if I stay with you seven days, I should do the same with all of my wives."

2123- It is narrated on the authority of Anas Ibn Malik that when the Messenger of Allah "Allah's blessing and peace be upon him" got married to Safiyyah he stayed with her three days, and she was a matron (previously married and not virgin).

2124- It is narrated on the authority of Anas Ibn Malik that he said: "When a man marries a virgin besides (his former wife who has been) a matron (previously married woman) let him stay seven days with her (the latter); and when he marries a matron, let him stay with her three days." If I said that he traced up to the Messenger of Allah "Allah's blessing and peace be upon him", I will have told the truth; but he said: "This is out of the sunnah."

[36] When A Man Consummates Marriage With His Wife Before Giving Her Anything (Of Her Dower)

2125- It is narrated on the authority of Ibn Abbas that he said: When Ali got married to Fatimah, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Give her anything (of her dower before consummating marriage)." He said: "I have nothing to give her." He asked him: "Then, where is your Hitami (destructive) armour?"

2126- It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman Ibn Thawban from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that when Ali married Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", and intended to consummate marriage with her, her father (the Prophet) prevented him until he should give her anything (of her dower). He said to him: "O Messenger of Allah! I have nothing (to give her)." The Messenger of Allah "Allah's blessing and peace be upon him" commanded him to give her his armour, and he did accordingly, and then he consummated marriage with her.

سَبْعِ سِنِينَ قالَ سُلَيْمَانُ: أَوْ سِتٍّ، وَدَخَلَ بي وَأَنا بِنْتُ تِسْعٍ».

[ت35/م33 ، 34] ـ باب في المُقَام عند البِكْر

2122 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا يَحيَى، عن سُفْيَانَ قال: حَدَّثَني مُحَمَّدُ بنُ أبي بَكْرٍ، عن عَبْدِ المَلِكِ بن أبي بَكْرٍ، عن أبِيهِ، عن أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تزوّجَ أُمَّ سَلَمَةَ أَقامَ عِنْدَهَا ثَلاثًا ثُمَّ قال: «**لَيْسَ بِكِ عَلَى أَهْلِكِ هَوَانٌ، إنْ شِئْتِ سَبَّعْتُ لَكِ، وَإِنْ سَبَّعْتُ لَكِ سَبَّعْتُ لِنِسَائِي**».

2123 ـ حدّثنا وَهْبُ بنُ بَقِيَّةَ وَعُثْمَانُ بنُ أبي شَيْبَةَ، عَنْ هُشَيْمٍ، عن حُمَيْدٍ، عنْ أَنَسِ بن مَالِكٍ قالَ: «لَمَّا أَخَذَ رَسُولُ اللَّهِ ﷺ صَفِيَّةَ أَقَامَ عِنْدَهَا ثَلاثًا». زَادَ عُثْمَانُ: «وَكَانَتْ ثَيِّبًا». وقالَ: حَدَّثَني هُشَيْمٌ، أخبرنا حُمَيْدٌ: حدَّثنا أَنَسٌ.

2124 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا هُشَيْمٌ وَإِسْمَاعِيلُ بنُ عُلَيَّةَ، عن خَالِدٍ الْحَذَّاءِ، عن أبي قِلَابَةَ، عن أَنَسِ بنِ مَالِكٍ قالَ: «إِذَا تَزَوَّجَ الْبِكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلاثًا». وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ وَلَكِنَّهُ قال: «السُّنَّةُ كَذَلِكَ».

[ت36/م34 ، 35] ـ باب في الرَّجُل يَدْخُل بامرأتِه قبل أن ينقدها شيئًا

2125 ـ حدّثنا إسْحَاقُ بنُ إِسْمَاعِيلَ الطَّالَقَانِيُّ: حدَّثنا عَبْدَةُ: حدَّثنا سَعِيدٌ، عن أَيُّوبَ، عن عِكْرِمَةَ، عن ابن عَبَّاسٍ قال: لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ قالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**أَعْطِهَا شَيْئًا**»، قالَ: مَا عِنْدِي شَيْءٌ. قال: «**أَيْنَ دِرْعُكَ الْحُطَمِيَّةُ؟**».

2126 ـ حدّثنا كَثِيرُ بنُ عُبَيْدٍ الْحِمْصِيُّ: حدَّثنا أبو حَيْوَةَ، عَنْ شُعَيْبٍ ـ يَعْنِي ابنَ أبي حَمْزَةَ ـ: حَدَّثَني غَيْلَانُ بنُ أَنَسٍ: حدثنا مُحَمَّدُ بنُ عَبْدِ الرَّحْمَنِ بنِ ثَوْبَانَ، عن رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ لَمَّا تَزَوَّجَ فاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ رَضِيَ اللَّهُ عَنْهَا أَرَادَ أَنْ يَدْخُلَ بها فَمَنَعَهُ رَسُولُ اللَّهِ ﷺ حَتَّى يُعْطِيَهَا شَيْئًا، فَقالَ: يَا رَسُولَ اللَّهِ لَيْسَ لِي شَيْءٌ، فَقالَ لَهُ النَّبِيُّ ﷺ: «**أَعْطِهَا دِرْعَكَ**» فَأَعْطَاهَا دِرْعَهُ ثُمَّ دَخَلَ بها.

2127- A Hadith like this is narrated on the authority of Ibn Abbas, through a different chain of transmitters.

2128- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to send a woman to her husband to consummate marriage with her before he gave her anything (of her dower).

2129- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever dower, present or gift are offered before the wedlock should be given to her (the wife), and whatever is offered after the wedlock should be given to him (i.e. the guardian) to whom he (the husband) offers it; and it is most fitting for a man to be honoured because of his sister or daughter."

[37] What Is Said To The Would-Be Married

2130- It is narrated on the authority of Abu Hurairah that whenever a man got married, Allah's Apostle "Allah's blessing and peace be upon him" would congratulate him, and invoke good upon him, saying: "Might Allah bless you, and send His Blessing upon you, and assemble you both in goodness."

[38] When A Man Marries A Woman And Finds Her Pregnant

2131- It is narrated on the authority of Sa'id Ibn Al-Musayyab from a man belonging to the Ansar called Basrah that he said: I got married to a virgin who was still off-screen, and when I consummated marriage with her, I found her pregnant. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She should get the dower with what you've made lawful of her privates, and her child should become a slave of you; and when she gives birth lash her (or execute the legal punishment of committing fornication upon her)."

Abu Dawud says: The same is narrated on the authority of Sa'id Ibn Al-Musayyab through different chains of transmitters; and all narrations agree upon the command given by the Prophet to make the child his (Basrah's) slave.

2132- It is narrated on the authority of Sa'id Ibn Al-Musayyab that a man called Basrah Ibn Aktham married a woman...and the rest is the same, with the addition that he parted them; and the narration of Ibn Juraij is much more perfect.

2127 ـ حدّثنا كَثِيرٌ ـ يَعْنِي ابنَ عُبَيْدٍ ـ: حدَّثنا أبُو حَيْوَةَ، عن شُعَيْبٍ، عن غَيْلَانَ، عن عِكْرِمَةَ، عن ابن عَبَّاسٍ مِثْلَهُ.

2128 ـ حدّثنا مُحَمَّدُ بنُ الصَّبَّاحِ الْبَزَّازُ: حدَّثنا شَرِيكٌ، عن مَنْصُورٍ، عن طَلْحَةَ، عن خَيْثَمَةَ، عن عَائِشَةَ قالَتْ: «أمَرَنِي رَسُولُ اللَّهِ ﷺ أنْ أُدْخِلَ امْرَأَةً عَلَى زَوْجِها قَبْلَ أنْ يُعْطِيَها شَيْئًا».

قال أَبُو دَاوُدَ: وَخَيْثَمَةُ لَمْ يَسْمَعْ مِنْ عَائِشَةَ.

2129 ـ حدّثنا مُحَمَّدُ بنُ مَعْمَرٍ: حدَّثنا مُحَمَّدُ بنُ بَكْرٍ البُرْسَانِيُّ: أخبرنا ابنُ جُرَيْجٍ، عنْ عَمْرِو بن شُعَيْبٍ، عن أبِيهِ، عن جَدِّهِ قال: قال رَسُولُ اللَّهِ ﷺ: «**أيُّمَا امْرَأَةٍ نُكِحَتْ عَلَى صَدَاقٍ أوْ حِبَاءٍ، أوْ عِدَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَها، وَمَا كانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَهُ، وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ الرَّجُلُ ابْنَتُهُ أَوْ أُخْتُهُ**».

[ت37/م35، 36] ـ باب ما يُقَال للمتزوج

2130 ـ حدّثنا قُتَيْبَةُ بنُ سَعِيدٍ: حدَّثنا عَبْدُ الْعَزِيزِ ـ يَعْنِي ابنَ مُحَمَّدٍ ـ، عن سُهَيْلٍ، عن أبِيهِ، عن أبي هُرَيْرَةَ: أنَّ النَّبيَّ ﷺ كانَ إذَا رَفَّأَ الإِنْسَانَ إذَا تَزَوَّجَ قالَ: «**بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ**».

[ت38/م36، 37] ـ باب في الرجل يتزوج المرأة فيجدها حبلى

2131 ـ حدّثنا مَخْلَدُ بنُ خَالِدٍ وَالْحَسَنُ بنُ عَلِيٍّ وَمُحَمَّدُ بنُ أبي السَّرِيِّ، المَعْنَى، قالُوا: حدَّثنا عَبْدُ الرَّزَّاقِ: أخبرنا ابنُ جُرَيْجٍ، عن صَفْوانَ بنِ سُلَيْمٍ، عن سَعِيدِ بن المُسَيَّبِ، عن رَجُلٍ مِنَ الأنْصَارِ ـ قالَ ابنُ أبي السَّرِيِّ: مِنْ أصْحَابِ النَّبيِّ ﷺ وَلَمْ يَقُلْ مِنَ الأنْصَارِ، ثُمَّ اتَّفَقُوا ـ يُقَالُ لَهُ: بَصْرَةُ قالَ: تَزَوَّجْتُ امْرَأَةً بِكْرًا في سِتْرِهَا، فَدَخَلْتُ عَلَيْهَا، فَإِذَا هِيَ حُبْلَى، فَقالَ النَّبيُّ ﷺ: «**لَهَا الصَّدَاقُ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَالْوَلَدُ عَبْدٌ لَكَ، فإِذَا وَلَدَتْ**»، قال الْحَسَنُ: «**فاجْلِدْهَا**». وَقال ابنُ أبي السَّرِيِّ: «**فاجْلِدُوهَا**» أوْ قال: «**فَحُدُّوهَا**».

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ قَتَادَةُ، عن سَعِيدِ بنِ يَزِيدَ، عن ابنِ المُسَيَّبِ، وَرَوَاهُ يَحْيَى بنُ أبي كَثِيرٍ، عن يَزِيدَ بنِ نُعَيْمٍ، عن سَعِيدِ بنِ المُسَيَّبِ، وَعَطَاءٍ الْخُرَاسَانِيِّ، عن سَعِيدِ بنِ المُسَيَّبِ، أرْسَلُوهُ كُلُّهُمْ عن النَّبيِّ ﷺ. وفي حَدِيثِ يَحْيَى بن أبي كَثِيرٍ أنَّ بَصْرَةَ بنَ أكْتَمَ نَكَحَ امْرَأَةً، وكُلُّهُمْ قال في حَدِيثِهِ: جَعَلَ الْوَلَدَ عَبْدًا لَهُ».

2132 ـ حدّثنا مُحَمَّدُ بنُ المُثَنَّى: حدَّثنا عُثْمَانُ بنُ عُمَرَ: حدَّثنا عَلِيٌّ ـ يعني ابنَ المُبَارَكِ ـ، عن يَحْيَى، عن يَزِيدَ بنِ نُعَيْمٍ، عن سَعِيدِ بنِ المُسَيَّبِ أنَّ رَجُلاً يُقَالُ لَهُ بَصْرَةُ بنُ أكْتَمَ نَكَحَ امْرَأَةً، فَذَكَرَ مَعْنَاهُ، زَادَ: وَفَرَّقَ بَيْنَهُمَا وَحَدِيثُ ابنِ جُرَيْجٍ أتَمُّ.

[39] Fixing Day-And-Night Turns For The Fellow-Wives

2133- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has two wives, and he inclines to anyone of them (on the exclusion of the other), will come on the Day of Judgement, with one of his sides inclined (on the exclusion of the other)."

2134- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fix day-and-night terns to his wives with justice, and then say: "O Allah! This is my (way of justice in) distributing day-and-night turns among them, to the utmost of my power, so, do not blame me for what is within Your Power, even though it is beyond my power." He refers to the feeling.

2135- It is narrated on the authority of Urwah that A'ishah said to him: "O my nephew! Never did the Messenger of Allah "Allah's blessing and peace be upon him" use to give preference to anyone of his wives over others in regard to his stay with her. Hardly did pass a day on which the Messenger of Allah "Allah's blessing and peace be upon him" did not go round and approach all of us, but without having sexual intercourse, until he reached the one whose night-and-day turn was on that day, with whom he would spend the night. When Sawdah grew old, and was afraid that the Messenger of Allah "Allah's blessing and peace be upon him" might divorce her, she said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Let this day of mine be to A'ishah (on the condition that I remain with you as your wife)." The Messenger of Allah "Allah's blessing and peace be upon him" accepted that. On that occasion, Allah Almighty revealed: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves." (An-Nisa 128)

2136- It is narrated on the authority of Mu'adhah that A'ishah said: "Allah's Apostle "Allah's blessing and peace be upon him" used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "You may defer (the turn of) any of them that you pleasest, and you may receive any you pleasest: and there is no blame on you if you invite one whose (turn) you had set aside."" Mu'adhah asked A'ishah: "Then what did you use to say to the Messenger of Allah "Allah's blessing and peace be upon him"?" she said: "I used to say to him: "If I deny you the permission (to go to your other wives) I then would not allow your favour to be bestowed on any other person.""

[ت39/م37 ، 38] ـ باب في القَسْم بين النِّساء

2133 ـ حدّثنا أبُو الْوَلِيدِ الطَّيَالِسِيُّ: حدَّثنا هَمَّامٌ: حدَّثنا قَتَادَةُ، عن النَّضْرِ بنِ أنَسٍ، عن بَشِيرِ بن نَهِيكٍ، عن أبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «**مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إلَى إحْدَاهُما جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ**».

2134 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن أيُّوبَ، عن أبي قِلاَبة، عن عَبْدِ اللَّهِ بنِ يَزِيدَ الْخِطْمِيِّ، وعن عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْسِمُ فَيَعْدِلُ وَيقولُ: «**اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلاَ تَلُمْنِي فِيمَا تَمْلِكُ وَلا أَمْلِكُ**».

قال أبُو دَاوُدَ: يَعْني الْقَلْبَ.

2135 ـ حدّثنا أحْمَدُ بنُ يُونُسَ: حدَّثنا عَبْدُ الرَّحْمَنِ ـ يَعْني ابنَ أبي الزِّنَادِ ـ، عن هِشَامِ بنِ عُرْوَةَ، عن أبِيهِ قال: قالَتْ عَائِشَةُ: يَا ابنَ أُخْتِي كَانَ رَسُولُ اللَّهِ ﷺ لا يُفَضِّلُ بَعْضَنَا عَلَى بَعْضٍ في الْقَسْمِ مِنْ مُكْثِهِ عِنْدَنَا. وكَانَ قَلَّ يَوْمٌ إلاَّ وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعًا فَيَدْنُو مِنْ كلِّ امْرَأَةٍ مِنْ غَيْرِ مَسِيسٍ حتى يَبْلُغَ إلَى التي هُوَ يَوْمُهَا فَيَبِيتُ عِنْدَهَا، وَلَقَدْ قالَتْ سَوْدَةُ بِنْتُ زَمْعَةَ حِينَ أَسَنَّتْ وَفَرِقَتْ أنْ يُفَارِقَهَا رَسُولُ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ يَوْمِي لِعَائِشَةَ، فَقبِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ مِنْهَا. قالَتْ: نَقُولُ في ذَلِكَ: أنْزَلَ اللَّهُ عَزَّ وَجلَّ وَفي أشْبَاهِهَا أُرَاهُ قالَ: ﴿وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا﴾[النساء: 128].

2136 ـ حدّثنا يَحْيَى بنُ مَعينٍ وَمُحَمَّدُ بنُ عِيسَى، المعنى، قالاَ: حدَّثنا عَبَّادُ بنُ عَبَّادٍ، عن عَاصِمٍ، عن مُعَاذَةَ، عن عَائِشَةَ قالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا إذَا كَانَ في يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ ما نَزَلَتْ ﴿تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ﴾[الأحزاب: 51] قالَتْ مُعَاذَةُ: فَقُلْتُ لَهَا: ما كُنْتِ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ؟ قالَتْ: كُنْتُ أقُولُ إنْ كَانَ ذَاكَ إلَيَّ لم أُوثِرْ أحَدًا عَلَى نَفْسِي».

2137- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent to his wives (to come to him) during his fatal illness, and when they gathered he said to them: "I could not go round you all (since I'm seriously ill). If you see it'd better to give me permission to remain in the house of A'ishah, do it." They did accordingly.

2138- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out on journey, he would draw lots among his wives, and he would take with him whomever of them the lot fell upon. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" used to fix a night-and-a-day turn to each of his wives, but Sawdah Bint Zam'ah granted her day-and-night turn to A'ishah.

[40] A Man Stipulates A Condition Upon Himself To Save A Home For His Would-Be Wife

2139- It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Among the conditions which have the most right to be fulfilled is those therewith you've made lawful the private parts of your wives."

[41] The Right Of A Husband Upon His Wife

2140- It is narrated on the authority of Qais Ibn Sa'd that he said: I went to Hirah, and found the people there on the habit of falling in prostration to a chief of theirs. I said (to myself): "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has the most right to have the people fall in prostration to him." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I went to Hirah, and found the people there on the habit of falling in prostration to a chief of theirs; and you O Messenger of Allah have more right to get us fall in prostration to you." He asked me: "Tell me: if you come upon a grave: will you fall in prostration to it?" I answered in the negative, thereupon he said: "Then, do not do. Indeed, had I to order anyone (of the people) to fall in prostration to another, surely, I would have commanded the women to fall in prostration to their husbands, on account of the right given by Allah to the latter upon the former."

2141- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man invites his wife to his bed (to have sexual relation with her) and she

2137 ـ حدّثنا مُسَدَّدٌ: حدَّثنا مَرْحُومُ بنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ، حَدَّثَني أَبُو عِمْرَانَ الْجَوْنِيُّ، عن يَزِيدَ بنِ بَابَنُوسَ، عن عَائِشَةَ رضيَ اللَّهِ عنها: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى النِّسَاءِ ـ تَعْني في مَرَضِهِ ـ فاجْتَمَعْنَ فقال: «**إِنِّي لا أَسْتَطِيعُ أَنْ أَدُورَ بَيْنَكُنَّ، فإِنْ رَأَيْتُنَّ أَنْ تَأْذَنَّ لِي فأَكُونَ عِنْدَ عَائِشَةَ فَعَلْتُنَّ**»، فأَذِنَّ لَهُ».

قال أَبُو دَاوُدَ: كان يزيد شيعيًا، كذا روي.

2138 ـ حدّثنا أَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ: حدَّثنا ابنُ وَهْبٍ، عن يُونُسَ، عن ابنِ شِهَابٍ، أَنَّ عُرْوَةَ بنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبيِّ ﷺ قالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فأَيَّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وكَانَ يقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بنْت زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ رَضِيَ اللَّهُ عَنْها».

[ت40/م38، 39] ـ باب في الرجل يشترط لها دارها

2139 ـ حدّثنا عِيسَى بنُ حَمَّادٍ: أخبرني اللَّيْثُ، عن يَزِيدَ بنِ أبي حَبِيبٍ، عن أبي الْخَيْرِ، عن عُقْبَةَ بنِ عَامِرٍ، عن رَسُولِ اللَّهِ ﷺ أَنَّهُ قالَ: «**إِنَّ أَحَقَّ الشُّرُوطِ أَنْ تُوفُوا بِهِ ما اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ**».

[ت41/م39، 40] ـ باب في حقِّ الزوج على المرأة

2140 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا إِسْحَاقُ بنُ يُوسُفَ الأزرق، عن شَرِيكٍ، عن حُصَيْنٍ، عن الشَّعْبِيِّ، عن قَيْسِ بنِ سَعْدٍ قال: أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ، فَقُلْتُ: رَسُولُ اللَّهِ ﷺ أَحَقُّ أَنْ يُسْجَدَ لَهُ. قال: فأَتَيْتُ النَّبيَّ ﷺ فَقُلْتُ: إِنِّي أَتَيتُ الحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانٍ لَهُمْ فأَنت يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ نَسْجُدَ لَكَ، قال: «**أَرَأيتَ لَوْ مَرَرْتَ بِقَبْرِي أَكُنْتَ تَسْجُدُ لَهُ؟**» قال: قُلْتُ: لاَ. قال: «**فَلاَ تَفْعَلُوا، لَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لأَزواجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُم عَلَيْهِنَّ مِنَ الْحَقِّ**».

2141 ـ حدّثنا مُحَمَّدُ بنُ عَمْرِو الرَّازِيُّ: حدَّثنا جَرِيرٌ، عن الأعمَشِ، عن أَبي حَازِمٍ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «**إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ**

rejects to answer him, with the result that he spends the night while being angry with her, the angels keep cursing her until morning comes upon her."

[42] The Right Of A Woman Upon Her Husband

2142- It is narrated on the authority of Hakim Ibn Mu'awiyah Al-Qushairi from his father that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "What is the right of a woman upon her husband?" he said: "It is that he should feed her once he eats, bring her clothes once he gets clothes, and he should not slap her face, nor should he attribute to ugliness her words and deeds, nor should he abandon her except inside the house."

2143- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which thing from our wives should we come and which should we leave?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Approach your tilt in the manner you like, feed her once you eat, dress her once you are dressed; and you should not describe her face as ugly, nor should you slap her (on it)."

Abu Dawud says: The same is narrated on the authority of Shu'bah, with a slight variation of wording.

2144- It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather Mu'awiyah Al-Qushairi that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! What do you say (to advise us) concerning our wives?" he said: "Feed them from your food, and dress them from (the same class and quality of) your clothes, and do not slap them, nor ascribe them to ugliness."

[43] What About Beating Women

2145- It is narrated on the authority of Abu Hurrah Ar-Raqashi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds" refers (according to Hammad) to the sexual relation with them.

2146- It is narrated on the authority of Iyas Ibn Abdullah Ibn Abu Dhubab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not strike the slave-girls of Allah!" Umar came to the Messenger of Allah "Allah's blessing and peace be upon him" and said:

فأبتْ فلَمْ تأْتِهِ، فَبَاتَ غضْبانَ علَيْهَا، لَعَنَتْهَا المَلائِكَةُ حَتَّى تُصْبِحَ».

[ت42/م40 ، 41] ـ باب في حق المرأة على زوجها

2142 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا أبُو قَزَعَةَ الْبَاهِلِيُّ، عن حَكِيم بنِ مُعَاوِيَةَ الْقُشَيْرِيِّ، عن أبِيهِ، قال: قُلْتُ: يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قال: «**أَنْ تُطْعِمَهَا إذَا طَعِمْتَ، وَتَكْسُوَهَا إذَا اكْتَسَيْتَ أو اكْتَسَبْتَ وَلا تَضْرِبِ الْوَجْهَ، وَلاَ تُقَبِّحْ، وَلا تَهْجُرْ إلاَّ في الْبَيْتِ**».

قال أَبُو دَاوُدَ: «وَلاَ تُقَبِّحْ» أنْ تَقُولَ: قَبَّحَكِ اللَّهُ.

2143 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا يَحْيَى بنُ سعيدٍ: حدَّثنا بَهْزُ بنُ حَكِيم: حَدَّثني أبِي، عن جَدِّي قال: قُلْتُ: يَا رَسُولَ اللَّهِ نِسَاؤُنَا ما نأْتِي مِنْهُنَّ وَما نَذَرُ؟ قال: «**ائْتِ حَرْثَكَ أَنَّى شِئْتَ، وَأَطْعِمْهَا إذَا طَعِمْتَ، وَاكْسُهَا إذَا اكْتَسَيْتَ، وَلا تُقَبِّحِ الْوَجْهَ وَلا تَضْرِبْ**».

قال أَبُو دَاوُدَ: رَوَى شُعْبَةُ: «**تُطْعِمُهَا إذَا طَعِمْتَ، وَتَكْسُوهَا إذَا اكْتَسَيْتَ**».

2144 ـ حدّثنا أَحْمَدُ بنُ يُوسُفَ المُهَلَّبِيُّ النَّيْسَابُورِيُّ: حدَّثنا عُمَرُ بنُ عَبْدِ اللَّهِ بنِ رَزِينٍ: حدَّثنا سُفْيَانُ بنُ حُسَيْنٍ، عن دَاوُدَ الْوَرَّاقِ، عن سَعِيدٍ، عن بَهْزِ بنِ حَكِيم، عن أبِيهِ، عن جَدِّه مُعَاوِيَةَ الْقُشَيْرِيِّ قال: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، قال: فَقُلْتُ: ما تَقُولُ في نِسَائِنَا؟ قال: «**أَطْعِمُوهُنَّ مِمَّا تَأْكُلُونَ، وَاكْسُوهُنَّ مِمَّا تَكْتَسُونَ، وَلا تَضْرِبُوهُنَّ وَلا تُقَبِّحُوهُنَّ**».

[ت43/م41، 42] ـ باب في ضَرْب النِّساء

2145 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن عَلِيِّ بنِ زَيْدٍ، عن أبي حَرَّةَ الرَّقَاشِيِّ، عن عَمِّهِ أَنَّ النَّبيَّ ﷺ قال: «**فإنْ خِفْتُمْ نُشُوزَهُنَّ فَاهْجُرُوهُنَّ في المَضَاجِعِ**».

قال حَمَّادٌ: يَعْنِي النِّكَاحَ.

2146 ـ حدّثنا أَحْمَدُ بنُ أبي خَلَفٍ وَأَحْمَدُ بنُ عَمْرِو بنِ السَّرْحِ قالاَ: حدَّثنا سُفْيَانُ، عن الزُّهْرِيِّ، عن عَبْدِ اللَّهِ بنِ عَبْدِ اللَّهِ، قال ابنُ السَّرْحِ عُبَيْدُ اللَّهِ بنُ عَبْدِ اللَّهِ، عن إِيَاسِ بن عَبْدِ اللَّهِ بنِ أبي ذُبَابٍ قال: قال رَسُولُ اللَّهِ ﷺ: «**لاَ تَضْرِبُوا إِمَاءَ اللَّهِ**»، فَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فقال: ذَئِرْنَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ، فَرَخَّصَ

"O Messenger of Allah! The women dared (to speak impolitely) to their husbands: (would that you order that they be beaten)." He commanded that they should be beaten (by their husbands). (On that night) many from amongst the women visited the wives of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him"); and when it was morning, he said: "Many women visited tonight the wives of Muhammad, each of whom complained of her husband. Do not think that those (men who have struck violently their wives) are the best among you."

2147- It is narrated on the authority of Al-Ash'ath Ibn Qais from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None has claim to ask a man why he has beaten his wife."

[44] It Is Commanded To Lower One's Gaze

2148- It is narrated on the authority of Jarir that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the abrupt glimpse (one might have of what is unlawful for him), thereupon he said: "Turn away your sight soon."

2149- It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "O Ali! Do not let the first glimpse be followed by another, for indeed, there is no blame on you in the first glimpse, but it is not so in the second one."

2150- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not a woman look at (the body of) another woman with the intention to describe her to her husband, as if he is seeing her body."

2151- It is narrated on the authority of Jabir that once the Messenger of Allah "Allah's blessing and peace be upon him" saw a woman, thereupon he entered upon Zainab Bint Jahsh and fulfilled his (sexual) desire from her. Then, he came out to his companions and said: "No doubt, a woman might come in a form of Satan. So, if anyone of you finds anything of that, let him have sexual relation with his wife, for this would weaken and overpower him (Satan)."

2152- It is narrated on the authority of Ibn Abbas that he said: I have not seen a thing more similar to the minor sins than what Abu Hurairah narrated from The Prophet "Allah's blessing and peace be upon him" who said: "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (gazing at a

في ضَرْبِهنَّ، فأطَافَ بآلِ رَسُولِ اللَّهِ ﷺ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ، فقال النَّبيُّ ﷺ: **«لَقَدْ طَافَ بآلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أولئِكَ بِخِيَارِكُمْ»**.

2147 ـ حدّثنا زُهَيْرُ بنُ حَرْبٍ: حدَّثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ: حدَّثنا أبو عَوَانَةَ، عن دَاوُدَ بنِ عَبْدِ اللَّهِ الأَوْدِيِّ، عن عَبْدِ الرَّحْمَنِ المُسْلِيِّ، عَنِ الأَشْعَثِ بنِ قَيْسٍ، عن عُمَرَ بنِ الْخَطَّابِ عن النَّبيِّ ﷺ قال: **«لا يُسْأَلُ الرَّجُلُ فِيمَا ضَرَبَ امْرَأَتَهُ»**.

[ت44/م42 ، 43] ـ باب فيما يُؤْمَرُ به من غَضِّ البَصَر

2148 ـ حدّثنا مُحَمَّدُ بنُ كَثِيرٍ: أخبرنا سُفْيَانُ قال: حدَّثنا يُونُسُ بنُ عُبَيْدٍ، عن عُمْرِو بنِ سَعِيدٍ، عن أبي زُرْعَةَ، عن جَرِيرٍ قال: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عن نَظْرَةِ الْفَجْأَةِ فقال: **«اصْرِفْ بَصَرَكَ»**.

2149 ـ حدّثنا إِسْمَاعِيلُ بنُ مُوسَى الْفَزَارِيُّ: أنبأنا شَرِيكٌ، عن أبي رَبِيعَةَ الإِيَادِيِّ، عن ابنِ بُرَيْدَةَ، عن أبِيهِ قال: قال رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: **«يَا عَلِيُّ لا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ، فإنَّ لَكَ الأولَى وَلَيْسَتْ لَكَ الآخِرَةُ»**.

2150 ـ حدّثنا مُسَدَّدٌ: حدَّثنا أبُو عَوَانَةَ، عن الأعمَشِ، عن أبي وَائِلٍ، عن ابنِ مَسْعُودٍ قال: قال رَسُولُ اللَّهِ ﷺ: **«لا تُبَاشِرِ المَرْأَةُ المَرْأَةَ لِتَنْعَتَهَا لِزَوْجِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا»**.

2151 ـ حدّثنا مُسْلِمُ بنُ إبراهِيمَ: حدَّثنا هِشَامٌ، عن أبي الزُّبَيْرِ، عن جَابِرٍ: أنَّ النَّبيَّ ﷺ رَأى امْرَأَةً فَدَخَلَ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ فَقَضَى حَاجَتَهُ مِنْهَا ثُمَّ خَرَجَ إلى أصْحَابِهِ فقال لَهُمْ: **«إنَّ المَرْأَةَ تُقْبِلُ في صُورَةِ شَيْطَانٍ، فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَأْتِ أَهْلَهُ، فإنَّهُ يُضْمِرُ مَا في نَفْسِهِ»**.

2152 ـ حدّثنا مُحَمَّدُ بنُ عُبَيْدٍ: حدَّثنا أبُو ثَوْرٍ، عن مَعْمَرٍ: أخبرنا ابنُ طَاوُسٍ، عن أبِيهِ، عن ابنِ عَبَّاسٍ قال: مَا رَأَيْتُ شَيْئًا أَشْبَهَ باللَّمَمِ مِمَّا قالَ أبو هُرَيْرَةَ عن النَّبيِّ ﷺ: **«إنَّ اللَّهَ كَتَبَ عَلَى ابنِ آدَمَ حَظَّهُ مِنَ الزِّنَا، أَدْرَكَ ذَلِكَ لا**

forbidden thing). The adultery of the tongue is the (evil) talk. The inner self wishes and desires; and the private parts testify or deny all this."

2153- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah has fixed the portion of adultery in which everyone of mankind will indulge, and from which there is no flee... the adultery of the hand is the desirous grip, the adultery of the feet is walking (to the place) where the adultery is intended to be committed. however, the heart desires and has longing for (that) which one's (privates) may or may not put into effect."

2154- The same story is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he added: "And the adultery of the ears is their hearing (what is wicked)."

[45] What About Having Sexual Relation With Female Captives?

2155- It is narrated on the authority of Abu Sa'id Al-Khudri that on the day of (the holy battle of) Hunain, the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition to Awtas, and they faced their enemies (from among the infidels) and fought them and emerged victorious over them, and got female captives from them. It seemed that some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" felt it difficulty upon themselves to have sexual relation with them on account of their husbands from the infidels. On that occasion Allah Almighty revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (An-Nisa 24) this means they would be lawful for them once the term of their Iddat elapsed.

2156- It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" was in a holy battle when he saw a woman (from amongst the female captives) who was pregnant (and even though she was sexually approached). On that he said: "Perhaps her owner had sexual relation with her (while she is pregnant)." They answered in the affirmative, thereupon he said: "I have intended to send a curse upon him that would attach him in his grave: how should he inherit him since (he might not be his real son and thus) it is unlawful for him? How should he utilize him (as his slave, the son of his captive woman) since (he might be his real son resulting from his sexual relation with her, and) it is unlawful for him?"

2157- It is narrated on the authority of Abu Sa'id Al-Khudri, who traced it up to the Prophet, that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the female captives of Awtas: "Let

مَحَالَةَ، فَزِنَا الْعَيْنَيْنِ النَّظَرُ، وَزِنَا اللِّسَانِ الْمَنْطِقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ».

2153 ـ حدّثنا مُوسَى بنُ إِسْمَاعِيلَ: حدَّثنا حَمَّادٌ، عن سُهَيْلِ بنِ أبي صَالِحٍ، عن أَبِيه، عن أَبي هُرَيْرَةَ أَنَّ النَّبيَّ ﷺ قال: «**لِكُلِّ ابنِ آدَمَ حَظُّهُ مِنَ الزِّنَا**» بِهذِهِ الْقِصَّةِ، قال: «**وَالْيَدَانِ تَزْنِيَانِ فَزِنَاهُمَا الْبَطْشُ، وَالرِّجْلاَنِ تَزْنِيَانِ فَزِنَاهُما الْمَشيُ، والْفَمُ يَزْني فَزِنَاهُ الْقُبَلُ**».

2154 ـ حدّثنا قُتَيْبَةُ: حدَّثنا اللَّيْثُ، عن ابنِ عَجْلاَنَ، عن الْقَعْقَاعِ بنِ حَكِيمٍ، عن أبي صَالحٍ، عن أَبي هُرَيْرَةَ، عن النَّبيِّ ﷺ بِهَذِهِ الْقِصَّةِ قال: «**وَالأُذُنَانِ زِنَاهُمَا الاسْتِمَاعُ**».

[ت45/م43 ، 44] ـ باب في وطء السَّبايا

2155 ـ حدّثنا عُبَيْدُ اللَّهِ بنُ عُمَرَ بنِ مَيْسَرَةَ: حدَّثنا يَزِيدُ بنُ زُرَيْعٍ: حدَّثنا سَعِيدٌ، عن قَتَادَةَ، عن صَالحٍ أبي الْخَلِيلِ، عن أبي عَلْقَمَةَ الْهاشِميِّ، عن أبي سَعيدٍ الخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ يَوْمَ حُنَيْنٍ بَعْثًا إِلى أَوْطَاسٍ فَلَقَوْا عَدُوَّهُمْ فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا، فكَأَنَّ أُنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ مِنْ أَجْلِ أَزْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فأَنْزَلَ اللَّهُ تعالى في ذَلِكَ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: 24] أي فَهُنَّ لَهم حَلاَلٌ إذَا انْقَضَتْ عِدَّتُهُنَّ».

2156 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مِسْكِينٌ: حدَّثنا شُعْبَةُ، عن يَزِيدَ بنِ خُمَيْرٍ، عن عَبْدِ الرَّحْمَنِ بنِ جُبَيْرِ بنِ نُفَيْرٍ، عن أَبِيه، عن أبي الدَّرْدَاءِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ في غَزْوَةٍ فَرَأَى امْرَأَةً مُجِحّاً فقال: «**لَعَلَّ صَاحِبَهَا أَلَمَّ بِهَا؟**»، قالُوا: نَعَمْ، قال: «**لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنَةً تَدْخُلُ مَعَهُ في قَبْرِهِ كَيْفَ يُوَرِّثُهُ وَهُوَ لا يَحِلُّ لَهُ؟ وَكَيْفَ يَسْتَخْدِمُهُ وَهُوَ لا يَحِلُّ لَهُ؟**».

2157 ـ حدّثنا عَمْرُو بنُ عَوْنٍ: أخبرنا شَرِيكٌ، عن قَيْسِ بنِ وَهْبٍ، عن أبي الْوَدَّاكِ، عن أبي سَعِيدٍ الْخُدْرِيِّ وَرَفَعَهُ أَنَّهُ قال في سَبَايَا أَوْطَاسَ: «**لا تُوطَأُ**

no pregnant be sexually approached until she delivers her burden, and let such as is not pregnant be sexually approached until she gets (at least) one menses."

2158- It is narrated on the authority of Ruwaifi' Ibn Thabit Al-Ansari that he stood and addressed us saying: I do not relate to you but what I heard from the Messenger of Allah "Allah's blessing and peace be upon him". He said to you on the day of (the holy battle of) Hunain: "It is unlawful for anyone who has faith in Allah and the Last day to have his water (semen) irrigate the tilth of another (i.e. to have sexual relation with a pregnant woman); and it is unlawful for one who has faith in Allah and the Last Day to have sexual relation with any of the female captives (who is not pregnant) until she gets purified (by having at least one menses); and it is unlawful for one who has faith in Allah and the Last day to sell anything of the war spoils until they are distributed."

2159- The same narration is transmitted on the authority of Ibn Ishaq, with the following addition: "It is unlawful for one who has faith in Allah and the Last day to ride a mount of those gained by Muslims with no fight until when he weakens it, he brings it back; and it is unlawful for one who has faith in Allah and the Last day to wear a garment from these gained by Muslims with no fight until when he tears it, he brings it back."

[46] The Supplication Of Marriage

2160- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you marries a woman or buys a slave-girl, let him say: "O Allah! I ask You (to make me benefit from) her goodness, and the best (conduct) on which You have created her; and I seek refuge with You from her evil, and from the worst (conduct) on which You have created her"; and let him further invoke for (Allah's) Blessing; and when anyone of you buys a camel, let him catch hold of the upper portion of its hump, and invoke for (Allah's) Blessing, and say the same."

Abu Dawud says: Abu Sa'id made the following addition: "Let him catch hold of her (the woman or the slave-girl's) forelock, and invoke for (Allah's) blessing upon both."

2161- It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "If anyone of you, on having sexual relation with his wife, says(and he must say it before starting): "In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan".

حامِلٌ حَتَّى تَضَعَ، وَلا غَيرُ ذَاتِ حَمْلٍ حَتَّى تَحِيضَ حَيْضَة».

2158 ـ حدّثنا النُّفَيْلِيُّ: حدَّثنا مُحَمَّدُ بنُ سَلَمَةَ، عن مُحَمَّدِ بنِ إسْحَاقَ: حَدَّثني يَزِيدُ بنُ أبي حَبيبٍ، عن أبي مَرْزُوقٍ، عن حَنَشٍ الصَّنْعَانِيِّ، عن رُوَيْفِعِ بنِ ثَابِتٍ الأنْصَارِيِّ قال: قامَ فِينَا خَطِيبًا قال: أمَا إنِّي لا أقُولُ لَكُمْ إلاَّ ما سَمِعْتُ من رَسُولَ اللَّهِ ﷺ يقُولُ لكم يَوْمَ حُنَيْنٍ، قال: «**لا يَحِلُّ لامرِىءٍ يُؤْمِنُ باللَّهِ والْيَوْمِ الآخِرِ أنْ يَسْقِيَ مَاءَهُ زَرْعَ غَيْرِهِ**» يَعْنِي إتْيَانَ الْحُبَالَى «**وَلا يَحِلُّ لامْرِىءٍ يُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أنْ يَقَعَ عَلَى امْرَأةٍ مِنَ السَّبْيِ حَتَّى يَسْتَبْرِئَهَا، وَلا يَحِلُّ لامرِىءٍ يُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ أنْ يَبِيعَ مَغْنَمًا حتى يُقْسَمَ**».

2159 ـ حدّثنا سَعِيدُ بنُ مَنْصُورٍ: حدَّثنا أبو مُعَاوِيَةَ، عن ابنِ إسْحَاقَ بِهَذَا الْحَدِيثِ قال: «**حَتَّى يَسْتَبْرِئَهَا بِحَيْضَةٍ**». زَادَ فيه «**بِحَيْضَةٍ**»، وَهُوَ وَهْمٌ مِنْ أبي مُعَاوِيَةَ، وَهُوَ صَحِيحٌ في حَدِيثِ أبي سَعِيدٍ، زَادَ: «**وَمَنْ كَان يُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَرْكَبْ دَابَّةً مِنْ فَيْءِ المُسْلِمِينَ حتى إذا أعْجَفَهَا رَدَّهَا فيه، وَمَنْ كَان يُؤْمِنُ باللَّهِ وَالْيَوْمِ الآخِرِ فَلاَ يَلْبَسْ ثَوْبًا مِنْ فَيْءِ المُسْلِمِينَ حتى إذَا أخْلَقَهُ رَدَّهُ فِيهِ**».

قال أبُو دَاوُدَ: الْحَيْضَةُ لَيْسَتْ بِمَحْفُوظَةٍ، وَهُوَ وَهْمٌ مِنْ أبي مُعَاوِيَةَ.

[ت46/م44، 45] ـ باب في جَامِعِ النِّكَاح

2160 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ وَعَبْدُ اللَّهِ بنُ سَعِيدٍ قالاَ: حدَّثنا أبو خَالِدٍ ـ يَعني سُلَيْمَانَ بنَ حَيَّانَ ـ، عن ابنِ عَجْلاَنَ، عن عَمْرِو بنِ شُعَيْبٍ، عن أبِيهِ، عن جَدِّهِ، عن النَّبيِّ ﷺ قال: «**إذَا تَزَوَّجَ أحَدُكُمْ امْرَأةً أوْ اشْتَرَى خَادِمًا فَلْيَقُلْ: اللَّهُمَّ إنِّي أسْألُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأعُوذُ بِكَ مِنْ شَرِّها، وشَرِّ ما جَبَلْتَهَا عَلَيْهِ، وَإذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذِرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ**».

قال أبُو دَاوُدَ: زَادَ أبو سَعِيدٍ: «**ثُمَّ لِيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بالْبَرَكَةِ في المَرْأةِ وَالْخَادِمِ**».

2161 ـ حدّثنا مُحَمَّدُ بنُ عِيسَى: حدَّثنا جَرِيرٌ، عن مَنْصُورٍ، عن سَالِمِ بنِ أبي الْجَعْدِ، عن كُرَيْبٍ، عن ابنِ عَبَّاسٍ قال: قال النَّبيُّ ﷺ: «**لَوْ أنَّ أحَدَكُمْ إذَا**

and if it is destined that they should have a child then, Satan will never be able to harm him."

2162- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cursed be he, who has sexual relation with his wife from her anus."

2163- It is narrated on the authority of Jabir that he said: The Jews said that if one had sexual relation with his wife in her vagina from the back, they would deliver a squint-eyed child, thereupon Allah Almighty revealed: "Your wives are a tilth unto you; so go to your tilth when or how you will." (Al-Baqarah 223)

2164- It is narrated on the authority of Ibn Abbas: Ibn Umar, Allah might forgive Him, was mistaking. The inhabitants of this town (of Medina) from amongst the Ansar who were idolaters (before Islam) lived side by side with the inhabitants of this city (of Medina) from amongst the Jews, who were people of Scriptures. The Ansar thought those (Jews) had superiority to them in regard to their knowledge, and thus, they used to follow their steps in so many acts. It was the habit among the people of Scriptures that they would not approach women but from the front, (while she was lying on her back) and this is the best state a woman might be in that respect. The inhabitants of this city from amongst the Ansar took this habit from them. On the other hand the people of Quraish used to (approach women from every side as if they were to) slice them very badly, and they enjoyed of them from the front, from the back, and as lying. When the Emigrants came to Medina, one of them got married to a woman from amongst the Ansar, and went on doing as such with her, but she rejected this act from him and said: "We used to be approached from the front while lying on our backs. So, you should do so, otherwise you might leave me." Their matter spread, and became in circulation among the people until it reached the Messenger of Allah "Allah's blessing and peace be upon him", and then Allah Almighty revealed: "Your wives are as a tilth unto you; so approach your tilth when or how you will" i.e. from the front, from the back, and as lying, but through the same (opening of the vagina, which leads to uterus), the place of the child.

[47] What About Approaching The Menstruating Woman

2165- It is narrated on the authority of Anas: It was the habit of the Jews, that when a woman menstruated, they would drive her away from the house: they would have no food nor drink with her, nor would they live with her in their houses. So the Companions of The Messenger of Allah

أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قال: بسمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ ما رَزَقْتَنَا، ثُمَّ قُدِّرَ أَنْ يَكُونَ بَيْنَهُمَا وَلَدٌ في ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

2162 ـ حدّثنا هَنَّادٌ، عن وَكِيعٍ، عن سُفْيَانَ، عن سُهَيْلِ بنِ أبي صَالِحٍ، عن الْحَارِثِ بنِ مَخْلَدٍ، عن أبي هُرَيْرَةَ، قال: قال رَسُولُ اللَّهِ ﷺ: «**مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ في دُبُرِهَا**».

2163 ـ حدّثنا ابنُ بَشَّارٍ: حدَّثنا عَبْدُ الرَّحْمَنِ: حدَّثنا سُفْيَانُ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ قال: سَمِعْتُ جَابِرًا يقولُ: «إنَّ الْيَهُودَ يقولُون: إذَا جَامَعَ الرَّجُلُ أَهْلَهُ في فَرْجِها مِنْ وَرَائِهَا كَانَ وَلَدُهُ أَحْوَلَ، فأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ [البقرة: 223].

2164 ـ حدّثنا عَبْدُ الْعَزِيزِ بنُ يَحْيَى أبُو الأَصْبَغِ: حَدَّثَني مُحَمَّدٌ ـ يَعني ابنَ سَلَمَةَ ـ، عن مُحَمَّدِ بن إسْحَاقَ، عن أَبَانَ بنِ صَالِحٍ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ قال: «إنَّ ابنَ عُمَرَ ـ وَاللَّهُ يَغْفِرُ لَهُ ـ أوْهَمَ إنَّمَا كَانَ هَذَا الْحَيُّ مِنَ الأَنْصَارِ. وَهُمْ أَهْلُ وَثَنٍ ـ مَعَ هَذَا الْحَيِّ مِنْ يَهُودَ. وَهُمْ أَهْلُ كِتَابٍ ـ وكَانُوا يَرَوْنَ لَهُمْ فَضْلاً عَلَيْهِمْ في الْعِلْمِ، فكَانُوا يَقْتَدُونَ بِكَثِيرٍ مِنْ فِعْلِهِمْ، وكَانَ مِنْ أَمْرِ أَهْلِ الْكِتَابِ أَنْ لا يأْتُوا النِّساءَ إلاَّ عَلَى حَرْفٍ، وَذَلِكَ أَسْتَرُ ما تَكُونُ الْمَرْأَةُ، فَكَانَ هَذَا الْحَيُّ مِنَ الأَنْصَارِ قَدْ أَخَذُوا بِذَلِكَ مِنْ فِعْلِهِمْ، وَكَانَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ يَشْرَحُونَ النِّسَاءَ شَرْحًا مُنْكَرًا، وَيَتَلَذَّذُونَ مِنْهُنَّ مُقْبِلاَتٍ ومُدْبِرَاتٍ وَمُسْتَلْقِيَاتٍ، فَلَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ تَزَوَّجَ رَجُلٌ مِنْهُمُ امْرَأَةً مِنَ الأَنْصَارِ، فَذَهَبَ يَصْنَعُ بِهَا ذَلِكَ فَأَنْكَرَتْهُ عَلَيْهِ وَقَالَتْ: إنَّمَا كُنَّا نُؤْتَى عَلَى حَرْفٍ فَاصْنَعْ ذَلِكَ، وَإلاَّ فَاجْتَنِبْنِي. حَتَّى شَرِيَ أَمْرُهُما، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ أيْ مُقْبِلاَتٍ وَمُدْبِرَاتٍ وَمُسْتَلْقِيَاتٍ يَعْنِي بِذَلِكَ مَوْضِعَ الْوَلَدِ».

[ت47/م45 ، 46] ـ باب في إتيان الحائض ومباشَرَتِها

2165 ـ حدّثنا مُوسَى بنُ إسْمَاعِيلَ: حدَّثنا حَمَّادٌ: أخبرنا ثابتٌ الْبُنَانِيُّ، عن أنَسِ بن مَالِكٍ: «أنَّ الْيَهُودَ كَانَتْ إذَا حَاضَتْ مِنْهُمُ امْرَأَةٌ أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ يؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا، وَلَمْ يُجَامِعُوهَا في الْبَيْتِ، فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ

"Allah's blessing and peace be upon him" asked him about that, and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean…" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do everything except sexual intercourse." Learnt that, The Jews said: "This man wants to leave nothing we do but that he would oppose us in it." Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! The Jews say such-and-such a thing, and such-and-such a thing. Shouldn't we have sexual intercourse with them (in contradiction to what the Jews do)?" The face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

2166- It is narrated on the authority of A'ishah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" happened to sleep together under one blanket while I was menstruating: if something from (the blood of) the menses affected him, he would wash just the affected spot and no more; and if something from (the blood of) the menses affected it (his garment) he would wash just the affected spot and no more, and then he would offer prayer in it.

2167- It is narrated on the authority of Maimunah Bint Al-Harith that whenever the Messenger of Allah "Allah's blessing and peace be upon him" liked to approach anyone of his wives while she was menstruating, he would command her to wear her lower garment, and he would approach her (from over it).

[48] The Expiation Due Upon Such As Has Sexual Relation With A Menstruating Woman

2168- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said about such as has sexual relation with his wife while she is menstruating: "Let him give a Dinar in charity or (if he could not find, let it be) half a Dinar."

2169- It is narrated on the authority of Ibn Abbas that he said: If one has sexual relation with her (menstruating) wife while the blood is flowing, let him give a Dinar (in charity); and if he has sexual relation with her during the (interval of the) pause of the blood, let it be half a Dinar.

ذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ [البقرة: 222] إِلَى آخِرِ الآيَةِ، فقال رَسُولُ اللَّهِ ﷺ: «**جَامِعُوهُنَّ في الْبُيُوتِ، وَاصْنَعُوا كلَّ شَيْءٍ غَيْرَ النِّكَاحِ**»، فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلاَّ خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بنُ حُضَيْرٍ وَعَبَّادُ بنُ بِشْرٍ إِلَى رَسُولِ اللَّهِ ﷺ فقالاَ: يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلاَ نَنْكِحُهُنَّ في الْمَحِيضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَنَّا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ في آثَارِهِمَا فَظَنَنَّا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا».

2166 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن جَابِرِ بنِ صُبْحٍ قالَ: سَمِعْتُ خِلاَسًا الْهَجَرِيَّ قالَ: سَمِعْتُ عَائِشَةَ رضيَ اللَّهُ عنها تَقُولُ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيتُ في الشِّعَارِ الْوَاحِدِ، وَأَنَا حَائِضٌ طَامِثٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ، وَإِنْ أَصَابَ ـ تَعْنِي ثَوْبَهُ ـ مِنْهُ شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ».

2167 ـ حدّثنا مُحَمَّدُ بنُ الْعَلاَءِ وَمُسَدَّدٌ قالا: حدَّثنا حَفْصٌ، عن الشَّيْبَانِيِّ، عن عَبْدِ اللَّهِ بنِ شَدَّادٍ، عن خَالَتِهِ مَيْمُونَةَ بِنْتِ الْحَارِثِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كانَ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ وَهِيَ حَائِضٌ أَمَرَهَا أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرُهَا».

[ت48/م46، 47] ـ باب في كَفَّارة من أَتَى حائضًا

2168 ـ حدّثنا مُسَدَّدٌ: حدَّثنا يَحْيَى، عن شُعْبَةَ: حدثني الْحَكَمُ، عن عَبْدِ الْحَمِيدِ بنِ عَبْدِ الرَّحْمَنِ، عن مِقْسَمٍ، عن ابن عَبَّاسٍ، عن النَّبيِّ ﷺ في الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قال: «**يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ**».

2169 ـ حدّثنا عَبْدُ السَّلاَمِ بنُ مُطَهَّرٍ: حدَّثنا جَعْفَرٌ ـ يَعْني ابنَ سُلَيْمَانَ ـ، عن عَلِيِّ بنِ الْحَكَمِ الْبُنَانِيِّ، عن أبي الْحَسَنِ الْجَزَرِيِّ، عن مِقْسَمٍ، عن ابنِ عَبَّاسٍ قالَ: «إِذَا أَصَابَهَا في الدَّمِ فَدِينَارٌ، وَإِذَا أَصَابَهَا في انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ».

[49] What About Coitus Interruptus

2170- It is narrated on the authority of Abu Sa'id Al-Khudri that it i.e. the coitus interruptus was mentioned in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "Why does anyone of you do so? Indeed, there is no soul, decreed by Allah to be (created) but that it should be (created)."

2171- It is narrated on the authority of Abu Sa'id Al-Khudri that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have a slave-girl with whom (I have sexual relations and I) practice coitus interruptus, for fear she would become pregnant which I dislike, but I like (to have sexual relations with such as lawful for me) as men like; and the Jews say that coitus interruptus is a simple kind of burying what is alive." On that he said: "The Jews have told lie. If Allah intends to create it (a child) you would not be able to prevent it."

2172- It is narrated on the authority of Ibn Muhairiz that he said: I entered the Mosque and saw Abu Sa'id Al-Khudri and sat beside him and asked him about coitus interruptus. Abu Sa'id said: We went out with The Messenger of Allah "Allah's blessing and peace be upon him" for the holy battle of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus for the love of ransom. So when we intended to do coitus interruptus, we said: "How can we do coitus interruptus before asking The Messenger of Allah "Allah's blessing and peace be upon him" who is present among us?" We asked (him) about it and he said: "It is better for you not to do so, for if any soul is predestined to exist, it will exist till the Day of Resurrection."

2173- It is narrated on the authority of Jabir that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a slave-girl, and I always go to her (in order to have sexual intercourse with her), but I dislike to have her pregnant (Is it permissible to do coitus interruptus)?" he (The Prophet) said: "Do coitus interruptus if you wish, for she surely would receive what has been ordained for her." Later on, the man came back (to The Prophet) and said: "The slave-girl has become pregnant." Upon this he (The Prophet) said: "I told you that she surely would receive what has been ordained for her."

[ت49/م47 ، 48] ـ باب ما جاء في العَزْل

2170 ـ حدّثنا إِسْحَاقُ بنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حدَّثنا سُفْيَانُ، عن ابن أبي نَجِيحٍ، عن مُجَاهِدٍ، عن قَزَعَةَ، عن أبي سَعِيدٍ: ذُكِرَ ذَلِكَ عِنْدَ النَّبيِّ ﷺ ـ يَعْنِي الْعَزْلَ ـ قالَ: «**فَلِمَ يَفْعَلُ أَحَدُكُمْ؟!**» وَلَمْ يَقُلْ: فَلاَ يَفْعَلْ أَحَدُكُمْ «**فَإِنَّهُ لَيْسَتْ مِنْ نَفْسٍ مَخْلُوقَةٍ إلاَّ اللَّهُ خالِقُهَا**».

قال أَبُو دَاوُدَ: قَزَعَةُ مَوْلَى زِيادٍ.

2171 ـ حدّثنا مُوسى بنُ إِسْمَاعِيلَ: حدَّثنا أبانُ: حدَّثنا يَحْيَى، أنَّ مُحَمَّدَ بنَ عَبْدِ الرَّحمَنِ بن ثَوْبانَ حَدَّثَهُ أَنَّ رِفَاعَةَ حَدَّثَهُ عن أبي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلاً قال: يَا رَسُولَ اللَّهِ إنَّ لِي جَارِيَةً وَأَنَا أَعْزِلُ عَنْها، وَأَنا أَكْرَهُ أَنْ تَحْمِلَ، وَأَنا أُرِيدُ ما يُرِيدُ الرِّجالُ، وَإِنَّ الْيَهُودَ تُحَدِّثُ أَنَّ الْعَزْلَ مَوْءُودَةُ الصُّغْرَى. قالَ: «**كَذَبَتْ يَهُودُ لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَعْتَ أَنْ تَصْرِفَهُ**».

2172 ـ حدّثنا الْقَعْنَبِيُّ، عن مَالِكٍ، عن رَبِيعَةَ بنِ أبي عَبْدِ الرَّحْمَنِ، عن مُحَمَّدِ بنِ يَحْيَى بنِ حِبَّانَ، عن ابنِ مُحَيْرِيزٍ قال: دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أبا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ، فَسَأَلْتُهُ عن الْعَزْلِ، فقالَ أبو سَعِيدٍ: خَرَجْنا مَعَ رَسُولِ اللَّهِ ﷺ في غَزْوَةِ بَنِي الْمُصْطَلِقِ، فَأَصَبْنَا سَبَايَا مِنْ سَبْيِ الْعَرَبِ، فاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْفِدَاءَ فَأَرَدْنَا أنْ نَعْزِلَ، ثُمَّ قُلْنَا: نَعْزِلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنا قَبْلَ أَنْ نَسَأَلَهُ عن ذَلِكَ! فَسَأَلْنَاهُ عنْ ذَلِكَ فَقالَ: «**مَا عَلَيْكُم أَنْ لا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إلاَّ وَهِيَ كَائِنَةٌ**».

2173 ـ حدّثنا عُثْمَانُ بنُ أبي شَيْبَةَ: حدَّثنا الْفَضْلُ بنُ دُكَيْنٍ: حدَّثنا زُهَيْرٌ، عن أبي الزُّبَيْرِ، عن جَابِرٍ قال: جَاء رَجُلٌ مِنَ الأَنْصَارِ إلى رَسُولِ اللَّهِ ﷺ فقال: يا رَسُولَ اللهِ إنَّ لِي جَارِيَةً أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ فقال: «**اعْزِلْ عَنْهَا إِنْ شِئْتَ سَيَأْتِيهَا مَا قُدِّرَ لَهَا**» قال: فَلَبِثَ الرَّجُل، ثم أَتَاهُ، فقال: إِنَّ الجَارِيَةَ قد حَمِلَتْ، قال: «**قَدْ أَخْبَرْتُكَ أَنَّهُ سَيَأْتِيهَا مَا قُدِّرَ لَهَا**».

[50] It Is Undesirable For A Man To Talk (With Others) About His Sexual Relation With His Wife

2174- It is narrated on the authority of Abu Nadrah that he said: An old man belonging to Tufawah related to me: I came as a guest to Abu Hurairah in Medina, and indeed, I've never seen anyone of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" more active and ready to take care of a guest than him. I was in his house one day, and he was on a bed of him, having a case full of pebbles or date-stones, with the help of which he was glorifying (Allah Almighty), and below him there was a black slave-girl: every time the case was empty, he would throw it to her, so that she would collect (the pebbles) and restore them to the case once again and give it back to him. He said: Should I not relate to you something from me and the Messenger of Allah "Allah's blessing and peace be upon him"? I said: Yes. He said: While I was suffering from belly-ache (because of severe hunger) in the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" came and entered the mosque and asked thrice: "Who did see the young man of Daws (the tribe of Abu Hurairah)?" a man said: "O Messenger of Allah! He is there, suffering from belly-ache in one side of the mosque." He came walking until he reached me, and placed his hand upon my body, and said good words to me until I got up and he walked until he reached his praying place. He faced the people, and there were with him two rows of men and one of women, or two of women and one of men. He said: "If Satan makes me forget anything in my prayer, let men glorify (Allah) and women clap their hands (to draw my attention)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and forgot nothing of his prayer. Then he said: "Stick to your sitting places!" he praised Allah and lauded Him, and said: "To go further: (He faced men and said) Is there any man of you, who closes the gate of his chamber, throws a curtain over him, and gets screened with the Screen of Allah Almighty when he has sexual relation with his wife?" they answered in the affirmative. He said: "Then, after that, should he sit (with others) and say: I've done so and so; I've done so and so?" they kept silent. He then faced women and said: "Is there anyone of you who talks about that (with her fellows)?" they kept silent. A young lady reclined upon one of her knees and rose up so that the Messenger of Allah "Allah's blessing and peace be upon him" would see her and hear her speech, and said: "O Messenger of Allah! Those (men) often talk about that and these (women) do the same." He said: "Do you know what the example

[ت50/م48 ، 49] ـ باب ما يكره مِنْ ذِكْر الرَّجل ما يكون من إصابته أَهْلَه

2174 ـ حدّثنا مُسَدَّدٌ: حدَّثنا بِشْرٌ: حدَّثنا الْجُرَيْرِيُّ. (ح)، وَحدثنا مُؤَمَّلٌ: حدَّثنا إِسْمَاعِيلُ. (ح)، وَحدَّثنا مُوسَى بنُ إسماعيل: حدَّثنا حَمَّادٌ، كُلُّهُمْ عن الْجُرَيْرِيِّ، عن أبي نَضْرَةَ: حَدَّثَني شَيْخ طُفَاوَةَ قال: تَثَوَّيْتُ أَبَا هُرَيْرَةَ بالمَدِينَةِ فَلْم أَرَ رَجُلاً مِنْ أصْحَابِ النَّبيِّ ﷺ أَشَدَّ تَشْمِيرًا وَلا أقْوَمَ عَلَى ضَيْفٍ مِنْهُ، فَبَيْنَمَا أَنَا عِنْدَهُ يَوْمًا وَهُوَ عَلَى سَرِيرٍ لَهُ وَمَعَهُ كِيسٌ فِيهِ حَصًى أَوْ نَوًى، وَأَسْفَلَ مِنْهُ جارِيَةٌ لَهُ سَوْدَاءُ، وَهُوَ يُسبِّحُ بِهَا حَتَّى إذَا نَفَدَ ما في الْكِيسِ أَلْقَاهُ إِلَيْهَا، فَجَمَعَتْهُ فأَعَادَتْهُ في الْكِيسِ فَدَفَعَتْهُ إِلَيْهِ، فقال: أَلاَ أُحَدِّثُكَ عَنِّي وَعن رَسُولِ اللَّهِ ﷺ، قال: قُلْتُ: بَلَى، قال: بَيْنَا أَنَا أُوعَكُ في المَسْجِدِ إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ المَسْجِدَ فقال: «**مَنْ أَحسَّ الْفَتَى الدَّوْسِيَّ؟**» ثَلاَثَ مَرَّاتٍ، فقال رَجُلٌ: يَا رَسُولَ اللَّهِ هُوَ ذَا يُوعَكُ في جَانِبِ المَسْجِدِ، فأَقْبَلَ يَمْشِي حتى انْتَهَى إِلَيَّ فَوَضَعَ يَدَهُ عَلَيَّ فقال لِي مَعْرُوفًا، فَنَهَضْتُ، فَانْطَلَقَ يَمْشِي حتى أَتَى مَقَامَهُ الَّذِي يُصَلِّي فِيهِ، فأَقْبَلَ عَلَيْهِمْ وَمَعَهُ صَفَّانِ مِنْ رِجَالٍ وَصَفٌّ مِنْ نِسَاءٍ، أو صَفَّانِ من نِسَاءٍ وَصَفٌّ مِنْ رِجَالٍ، فقال: «**إِنْ نسَّانِي الشَّيْطَانُ شَيْئًا مِنْ صَلاَتِي فَلْيُسَبِّح الْقَوْمُ وَلْيُصَفِّق النِّسَاءُ**». قال: فَصَلَّى رَسُولُ اللَّهِ ﷺ وَلم يَنْس مِنْ صَلاَتِهِ شَيْئًا، فقال: «**مَجَالِسَكُمْ مَجَالِسَكُمْ**». زَادَ مُوسَى من «**هٰهُنَا**»: ثُمَّ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قال: «**أَمَّا بَعْدُ**» ـ ثُمَّ اتَّفَقُوا ـ ثُمَّ أَقْبَلَ عَلَى الرِّجَالِ فَقَال: «**هَلْ مِنْكُم الرَّجُلُ إِذَا أَتى أَهْلَهُ فَأَغْلَقَ عَلَيْهِ بَابَهُ وَأَلْقَى عَلَيْهِ سِتْرَهُ وَاسْتَتَرَ بِسِتْرِ اللَّهِ؟**» قالُوا: نَعَمْ، قال: «**ثُمَّ يَجلِسُ بَعْدَ ذَلِكَ فيقُولُ فَعَلْتُ كَذَا فَعَلْتُ كَذَا؟**». قال: فَسَكَتُوا. قال: فأَقْبَلَ عَلَى النِّسَاءِ فقالَ: «**هَلْ منْكُنَّ مَنْ تُحدِّثُ؟**» فَسَكَتْنَ، فَجَثَتْ فَتَاةٌ، قال مُؤَمَّلٌ: في حَدِيثِهِ: فَتَاةٌ كَعَابٌ، عَلَى إِحْدَى رُكْبَتَيْهَا وَتَطَاوَلَتْ لِرَسُولِ اللَّهِ ﷺ لِيَرَاهَا وَيَسْمَعَ كَلاَمَهَا، فقالتْ: يَا رَسُولَ اللَّهِ إِنَّهُمْ لَيَتَحَدَّثُونَ وَإِنَّهُنَّ لَيَتَحَدَّثْنَهْ، فقال: «**هَلْ تَدْرُونَ ما**

of that is like? The example of that is like the example of a female-Satan who meets a male-Satan in the street, and he fulfills his desire from her while the people are looking at him. Behold! The best perfume fitting for men is that whose scent appears, even though its colour does not appear! Behold! The best perfume fitting for women is that whose colour appears, even though its scent does not appear."

Abu Dawud says: I learnt it from Mu'ammil and Musa: "Behold! Let no man divulge (his private relation with his wife) to another man, and let no woman divulge (her private relation with her husband) to another woman, except (from one of the parents) to his (or her) offspring or (from a son or daughter) to anyone of his (or her) parents." He made a mention of a third one, which I've forgotten.

مَثَلُ ذَلِكَ؟» فقال: «**إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ شَيْطَانَةٍ لَقِيَتْ شَيْطَانًا في السِّكَّةِ فَقَضَى مِنْها حاجَتَهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ، أَلاَ وإن طِيبَ الرِّجالِ ما ظَهَرَ رِيحُهُ وَلم يَظْهَرْ لَوْنُهُ، أَلاَ إِنَّ طِيبَ النِّسَاءِ ما ظَهَرَ لَوْنُهُ وَلم يَظْهَرْ رِيحُهُ**».

قال أَبُو دَاوُدَ: وَمِنْ هٰهُنَا حَفِظْتُهُ عن مُؤَمَّلٍ وَمُوسَى: «**أَلاَ لاَ يُفْضِيَنَّ رَجُلٌ إِلى رَجُلٍ وَلا امْرَأَةٌ إِلى امرأَةٍ، إلاَّ إِلى وَلَدٍ أو وَالِدٍ**»، وَذَكَرَ ثَالِثَة فأُنْسِيتُها وَهُوَ في حَدِيثِ مُسَدَّدٍ وَلَكِنِّي لم أُتْقِنْهُ كما أُحِبُّ. وَقال مُوسَى: حدَّثنا حَمَّادٌ، عن الْجُرَيْرِيِّ، عن أبي نَضْرَةَ، عن الطُّفَاوِيِّ.

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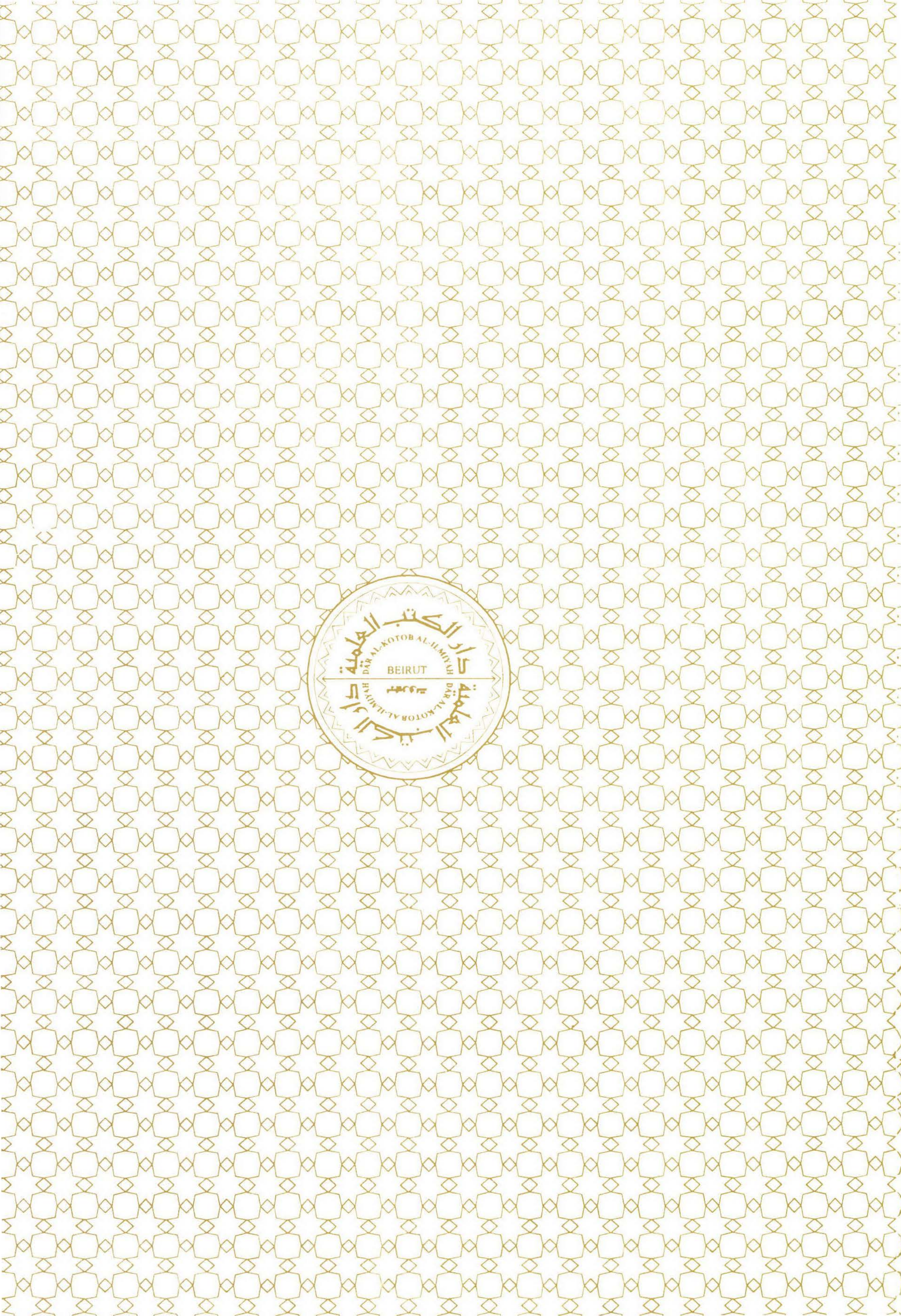
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